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THE

# EVANGELICAL GUARDIAN,

BY AN ASSOCIATION OF MINISTERS

OF THE

ASSOCIATE REFORMED SYNOD OF THE WEST.

EDITED BY REV. D. MACDILL.

**VOL. IV**

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# EVANGELICAL GUARDIAN.

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## FARTHER REMARKS ON THE BASIS.

It might be some improvement if the 3d Count under Chap. XIX were made to read: That any man can secure eternal life by his own obedience to the law of God,

Count 5 should be so amended as to read: That the gospel is a new law, which in accommodation to the infirmity of our fallen nature promises salvation on condition of faith and repentance, as the proper title to its blessings.

The first Count condemns that kind of antinomianism, which may be denominated ultra-Calvinistic: another Count might be added condemning more pointedly the fundamental tenet of Arminian Antinomianism, to this effect:---

That christians are not under the moral law as it was given to man in a state of innocence, but under some modification of it, so mitigated in its demands, that it is fulfilled by that sincere, though imperfect, obedience, which is practicable to man since his moral and intellectual powers have been damaged by the fall of our first parents.

The 9th count under chap. XXI might be spared. Perhaps it has always been admitted that such persons as cannot pray without it, may lawfully use a form of praise. When the Liturgy was admitted into the English Church, it was perhaps expedient and for edification. Her great error, which was the cause of much misery to the British nation for several generations, lay in contending for its use as of *Divine authority*, after the necessity for it had passed away---a kind of error, however, into which many other churches have fallen. Besides, the Liturgical error is never again likely to give much disturbance to the church. We would not condemn the use of a form of prayer absolutely and under all circumstances. It is sufficient to say that we have no such custom binding as a law, neither yet the

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churches of God. If any thing is inserted in the testimony it might read: That the church is bound to have a Liturgy.

The 18th count may be understood to condemn the use of instrumental music in the worship of God only when it is used as a substitute for the voices of the whole congregation. We are fully convinced that it is unsuitable to the spiritual worship of God in New Testament times: and that the objections of the Puritan fathers of New England to its use, are wellfounded. We would condemn it absolutely and under all circumstances.---The ambiguity in the language of this count may be obviated thus: That it is lawful to use instruments of music in the worship of God: or that a choir may be employed to perform the duty of praise as a substitute for the voices of the whole congregation.

We object to *the language* in which a claim is set up in the 4th count under chap. XXIII in behalf of ministers of the gospel, namely "to examine the policy of nations." The word *policy* is defined to be "the art of government, the management of public affairs." Now it may be true that some of them are every whit as capable of discussing a political question as some men who happen to have a seat in Congress; and that they could also manage the affairs of the commonwealth with considerable ability if it were their proper business. But we conceive that ministers of the gospel have enough to do without dipping into the art and mystery of statesmanship. Let them make themselves well acquainted with the laws and ordinances of the "righteous nation which keepeth the truth." The language, tho' not so intended, might be understood to authorize a kind of preaching of which there has been too much. When the Scottish Parliament was about to make war on England, because, as it was alleged, she had broken the Solemn League and Covenant, the General Assembly of the Church opposed, and demanded that the Parliament should first "clear" the lawfulness of the war, shew what interest the church had in it, and engage to employ none but godly and well affected persons in the army. Do I mention this to their reproach? No; such was the jumbling together of civil and ecclesiastical affairs, and the respective boundaries of civil and ecclesiastical jurisdiction were so imperfectly defined (are they not in many points still somewhat obscure?) that neither clergyman nor statesman could avoid occasionally transgressing.---We might add, that it is no great while since the New England pulpit frequently perhaps transgressed the bounds of propriety. It is however very true, that there is, on this subject, much morbid feeling in the general community and even among christians. A minister cannot fully and faithfully lay open the contents of many passages of God's word, but somebody will

cry, *political ministers should not meddle with politics*. Especially have office-seekers, who know themselves to be men of ragged character, an instinctive dread of such politics as are contained in the text: "When the wicked bear rule, the people mourn." But perhaps the only remedy is in the exercise of prudence, combined with faithfulness, on the part of ministers; and we do not see but the count might be struck out.

We agree with the remarks so often made by others, that very many of the counts contained in the Basis might be left out. The testimony of the church cannot embrace every thing which may with propriety be called a *religious truth*,---we mean her confession or written testimony. Leaving out points of minor importance, or dropping them from the testimony of the church, if they had formerly gained admittance, is not burying them---is not sacrificing them. They are still in the Bible, ministers may preach them, defend them through the press, and christians may have them in their hearts. How many doctrines will a minister raise from the Scriptures, in the course of a dozen years, which are not the subjects of any distinct doctrinal statements in any of the Confessions of the churches?

Nor will any one perhaps say that it is necessary in order that christians may have fellowship with each other that they be of the same mind about every thing. The oft-cited text, "Can two walk together except they be agreed?" does not require it.---Can two walk together except they be agreed? no: nor can they ever be "agreed," if you insist that in order to "agreement" they must be exactly of the same mind on every question which may spring up in their own minds, which they may propose to one another, or which others may propose to them.

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In the BANNER OF THE COVENANT of April 1846 there is an article from the pen of the Rev. S. B. Wylie D. D. of Philadelphia, which may be thought to require some notice from me. A mutual friend, who regards the article uncalled for, and of a character to be regretted, on account of important public interests, requests me to use mildness in any remarks I may make. With this request, I shall endeavor to comply, as far as the case permits. But should I fail, it is earnestly hoped, that no squabble between myself and Dr. Wylie and some others who sympathize with him, will be permitted, in any degree, to arouse party spirit, or excite ill-feeling, between the bodies to which we belong, but that the brethren, on both sides, will study to maintain a philosophic indifference, and keep perfectly cool. I shall proceed step by step, but be as brief as I can.

1. In an editorial (page 423 of the last volume of the Guardian) in the course of some remarks on the impropriety of making the Basis, a subject of animated discussion in the Periodicals of the churches, before the proper courts had time to decide on it, I took notice of what all experience proclaims to be the fact, that when men commit themselves before the public as polemical opponents, they are "in danger of becoming conscientious (a spice of irony will be perceived) about matters which nobody but themselves see to be of any importance." This, the Dr. quotes, and quotes again, and harps upon, and italicises, and still the longer he looks at it, the uglier it looks. "Who do you think "Mr. McDill" means? Is'nt he "sneering" at the Reformed Presbyterian Church?" I answer, no. I was speaking of writers in periodicals, and when I penned these words never once thought of the Reformed Presbyterian Church, though possibly the conduct of some individuals in that communion as well as elsewhere, was present to my mind.

2. Farther on in the same editorial I said: "When we of the Associate Reformed Church were invited by our Reformed Presbyterian brethren, to send delegates to a convention to confer on the subject of union; we thought, and still think, that the invitation was given in *good faith*; in *good faith* we accepted it; and in *good faith* we hope to see the Associate Reformed Church acting, till the end comes, come when and how it may. Far be it from us to *find* or *forg*e faults in the Basis, that we may make them a pretext for opposing the union. For the sake of union, we yielded to our brethren of the other churches, and agreed to receive a standing testimony; we did it with reluctance, but still we did it" &c. This the Dr. also quotes, and takes divers exceptions to it:---

He thinks it charges the Reformed Presbyterian Church with having acted with "*Punic faith*." I think it does not. I can distinguish between a church and individuals in her communion. What I said meant no more, and except by those who have peculiar reasons for it, can fairly be understood to mean no more, than that we still cling to the favorable opinion at first formed, though some publications have appeared, and some things have been said in the Periodicals of the churches by writers who hope to sway the counsels of their respective churches, which were calculated to shake our faith. Neither had I then, nor have I now, any need for "inuendo." I am quite willing it should be distinctly understood that my full conviction is, that the authors of some papers and publications, have gone quite as far *in the spirit and manner* of their opposition to the Basis, as is consistent with *good faith*, and with their professed desire for union.

In the Evangelical Guardian of Sep. last I wrote: "Unless our mem-

ory plays the truant, the convention of 1844 reported that the only possible terms on which a union could be consummated, were, that the United Church should agree to make these alterations [some alterations in reference to the *circa sacra* question] in the Westminster Confession of faith, and also to receive some kind of standing judicial testimony. If any one of the churches concluded that she *could not* agree to these terms, it was not expected that she would send delegates to the next convention. Why should she waste any more time and labor in negotiation, when it was understood that the only way to prevent nothing being done, was to do something to which she had made up her mind not to agree?" I wrote from memory, not having the proper document before me, as I still have not. What I wrote has, however, been now six or seven months before the public, and I have yet received no intimation that I was in any degree incorrect. The matter lay immediately in Dr. Wylie's way, and it would have been of some importance to him to say I was mistaken, could it have been done. I may then assume that my recollection is near the truth. Now all the churches did send delegates to another convention. I have always regarded the Associate Reformed *Synod*, as having by this act, virtually agreed to receive a standing judicial testimony, and such I think is the general opinion among us.---Did not the Reformed Presbyterian *Synod* by this act, virtually agree, not, to any alteration which might be proposed, but to *an* alteration of the Westminster confession of faith in certain of its sections? I think so; and I *know* that some of the Dr's brethren do consider their *Synod* "as having virtually decided by a vote in 1843 that such an alteration for the sake of union, might be made." (Minutes R. P. C. 1845 p. 18.) I must then be permitted to think, and to express my thoughts when it shall seem to me good, that the late *apparent* change in the views and the course of action of some members of that *Synod*, is rather remarkable. Whatever I may feel, I shall express no regrets, no pious lamentations, nor shall I italicise the word *conscience*; for I have never observed that these things are of much avail in argument. But if on reviewing the past, an idea occurs to the Doctor's mind, which, clothing it in classical, though rather hackneyed language, he calls *punic faith*, I desire that he, myself and others, may be admonished of our infirmities.

The Dr. is evidently not very easy in his position. To justify this apparent change to himself and to the public, he speaks of the people not being ready for union, of unanticipated developments of principle and practice, and of the tone of the Associate Reformed Periodicals, which "*court* while they are *casting stones*." Now these reasons are not satisfactory. To some extent, we believe it is true that the people are not prepared for union, (something could be done



to prepare them,) yet in some places, if we are rightly informed, it is with difficulty they can be kept from running faster than their "leading men" desire; with the principles and practice of the Associate Reformed Church Dr. Wylie and his more aged brethren were as well acquainted 20 years ago as they are at this hour; and it cannot be forgotten that that course of opposition to the union on the part of some members of the Reformed Presbyterian Synod, which, nearly a year ago assumed such a character as to render the prospect of an entirely harmonious union utterly hopeless, commenced before any of the things appeared in the Associate Reformed Periodicals, of which the Dr. complains.

He says: "May I be permitted to ask the editor on the subject of this *reluctant yielding*, whether the *yielding*, was a *conscientious* relinquishment of a point previously believed *conscientiously* to be right? If it was how does he stand in the presence of his Judge? We cannot believe he could be guilty of thus sacrificing conscience." Very well: after all the Dr. knows how to answer his own question---the "point" relinquished he well knows concerned only the *mode* of testimony bearing; and the *solemn* language which he has permitted himself to use, may have been assumed only for effect---*mere effect*. But he continues---"Suppose it to be not any matter of conscience, but one of mere indifference, entirely a matter of expediency, then the compromise was not so great as might at first view have been supposed. How great then may have been the sacrifice for the love of union, on the part of this gentleman!" *Indeed Doctor!* and were you after all looking for a compromise in "matters of conscience?" Will no sacrifice satisfy you, unless a man sacrifice his conscience, *if he have any?* Can you regard no minor sacrifice worth any thing? I might here express some astonishment: but I shall only remark, that on reflection, the Dr. will certainly admit that he has fallen into an error in supposing, that a matter of "mere indifference" and "a matter entirely of expediency," are the same thing.

The Dr. *actually did pen the following noble sentence*: "If this gentleman feels any deep interest in the contemplated union of the churches represented in the convention, I confess myself mistaken." Now, I have no doubt that the Dr. as well as myself, has often been mistaken; but on this point we will have no dispute. However it may be with others, he certainly has made it evident that "he feels no interest in the contemplated union" except to prevent it; and it is quite natural he should desire to believe that I am no better than himself.

I will be excused from noticing many things in the Doctor's production as the truth is scarcely if at all disguised, that he is whipping

some of his brethren over my shoulders. He will however pardon me, if using a little (perhaps I should say a little more) of the freedom in which he has indulged; I ask, Is it altogether incredible that Dr. W. thought the time had arrived when it was necessary for him to *show his name*, to hold back some of his brethren from going into the union; but in doing so, chose to select the advantageous position of a defender of his church, against the attacks of an editor in the West? If his brethren really think that the church was in danger from these attacks, and that in sincerity the Dr. felt himself called on to stand forth in her defence, they will of course be very thankful to him, and will listen with the more readiness of mind to his counsels on the subject of the contemplated union.

Having now discharged what we have at least thought to be a duty, we would say that after this little skirmish is over, we hope still to cherish with little if any abatement, that favorable opinion which we have long entertained of Dr. W. as a man who has filled up a pretty large measure of days on earth, and of usefulness to the church and to his adopted country.

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For the Evangelical Guardian,

EXEGESIS OF 1 COR. VII. 21-23.

"Good and upright is the Lord; therefore will he teach sinners in the way. The *meek* will he guide in judgment, and the *meek* will he teach his way." God addresses his instructions to all classes of sinners; but it is the meek---those who from a broken spirit and a contrite heart desire to do His will---that learn, that are effectually taught. A good conscience with an humble and teachable spirit seldom falls into serious, never into fatal, error. Yet we are not to suppose, that godly persons are never in perplexity and doubt as to what they ought to do. In fact they often have their practical difficulties, and these are frequently increased and multiplied by the sophistical reasonings of others. In this way a question not unfrequently becomes to the mind of a good man "all tangled up," which, if it had been presented unencumbered by such reasonings, would have been of easy solution. In all such cases, good men are admonished to hearken to *the logic of the heart*;---it will in many cases set right the logic of the schools,---and for this simple reason that it is conversant with the great vital principles of God's truth and law, while the latter is busying itself and puzzling the heads of the people with abstractions.

The good people of Corinth addressed in this epistle are called "the sanctified in Christ Jesus, called to be saints," yet had they their dif-

difficulties on various subjects. These they communicated to the apostle asking his counsel. To the solution of these difficulties the apostle addresses himself in this and the following chapter.

One of these difficulties is considered in the verses which we now undertake to explain. Among the saints in Corinth were doubtless many who were slaves, and slaves too of heathen masters. They would feel the infelicity of their condition;---they had not the control of their own persons and actions; the will of their masters would often conflict with their duty to their Master in heaven, at least throw obstacles in the way of many things which they could wish to do in His service. What were they to do? Disengage themselves from their earthly masters at all hazards, or continue in their present condition? That it is wrong for these men to oppress us as they do we *feel*, but, then, is it right for us to run away? Some tell us that the Christian cannot consistently continue to be a slave to a heathen master; our religion teaches us to do nothing that would cause the adversary to blaspheme. What shall we do? To this the apostle replies in general, (v. 20) *Let every man abide in the same calling wherein he was called.* But then in order to limit and explain this general proposition, which would apply to a variety of subjects, he adds in direct reference to the difficulty proposed, "Art thou called being a servant. Care not for it, but if thou mayest be made free use it rather. For he that is called in the Lord being a servant, is the Lord's freeman; likewise also he that is called being free is Christ's servant. Ye are bought with a price; be not ye the servants of men."

In the discussions between the proslavery and the antislavery parties this passage has received its share of attention, the former contending that it simply enjoins the slave to remain contented in his condition, and that on the principle that the relation of master and slave is right, or at least such a relation as religion must not disturb; whilst the latter endeavor to clear it from such a meaning and some even push their construction of it so far as to make it a warrant for slaves to run away, and a warrant for us to teach them to do so. The *Pro-slaverites*, to be consistent, consider it only an amplification of the general proposition in the 20th verse, *Let every man abide in the same calling wherein he was called*,---an amplification of this proposition without explanation and without limitation. And further to be consistent they regard the 23d verse, i. e. the words, *ye are bought with a price; be ye not the servants of men*, as having no connection with the subject of slavery at all, but a mere episode enjoining moral independence in all our conduct. The *ultra-abolitionist* would, or to be consistent should, separate the whole passage from all connection with the general proposition in the 20th verse; and then while

his opponent fixes his eye exclusively on the clause, *If thou mayest be made free use it rather.*

The passage evidently stands in close connection with v. 20, being an application of the general principle there stated to this particular subject, but in the way of explanation and limitation. And it is a distortion of Scripture to make the 23d verse to have no direct reference to the condition of the slave or to the question of duty as to one's becoming, or continuing to be a slave, but to be merely an injunction of moral independence and fidelity to God addressed to all classes.

The whole passage is susceptible of a natural and easy interpretation as follows:

It is a reply to a question---What is the duty of a christian who is a slave to a heathen master?---should he continue, or break away? To this the apostle replies first in verse 20, by laying down a general principle, which though it may have, and probably has, a connection with the difficulty about *circumcision* solved immediately before, is stated with special reference to this slave question, as is obvious from the use of the word "*called*" in v. 21 in the way of correspondence to the word "*called*" in v. 20. The general principle is, "Let every one in the calling in which he is called in the same remain." Grace implies a change of heart, not of external condition. As it is a matter of no moment whether you are *circumcised*, or *uncircumcised*, so that, you faithfully serve the Lord; so may we say as to your being a *slave* or a *freeman*: "*Art thou called being a slave? care not for it; but,*" as there are many inconveniences in the way of duty and not a few sad hindrances, in that condition, "*if thou mayest be made free,*" (doubtless the apostle means by such legal enfranchisement as would bring no reproach on the christian religion) you should greatly prefer liberty, "*use it rather.*"

The 23d verse then contains two distinct statements addressed in the way of counsel to the christian slave. 1st. He should not distress himself about his condition as if it were incompatible, with an interest in Christ or the acceptable service of Him:---2d. Yet because of its inconveniences and hindrances to the free untrammelled discharge of duty, he should greatly prefer his liberty, if he could obtain it consistently with the honor of religion. Now the 22d verse connects with the first of these statements, and is designed to shew its reasonableness and to reconcile the mind of the christian slave to it. "*Care not for it*"---why? Why, "because he that is called in the Lord being a slave, is the Lord's freeman; and likewise he that is called being free, is Christ's servant." The outward condition is a small affair; the great matter is to be spiritually free as the bond

servants of Christ; and in this respect the Christian slave and the christian freeman are on a level. But as the 22d verse connects with the first statement, so the 23d verse connects with the second statement in verse 21st. The statement is, *But if thou mayest be made free use it rather;* that is prefer liberty whenever you can consistently obtain it. Why? The apostle gives the reason in the 23d verse; *"Ye are bought with a price; be not ye the slaves of men."* Bought with the divinely precious blood of Christ, your obligations to Him are supreme; it is therefore unmeet that you should be under the control of men whose pleasure will interfere with the claims of the Lord that bought you. For this reason not only should christians guard against falling into the condition of slaves, but you christians now in slavery should greatly prefer your liberty, if you can obtain it consistently with the laws of the empire.

The passage under examination is an example of one species of *epanodos* or *introverted parallelism*, in which the different members of the sentence or paragraph correspond to one another in an order different from that which occurs in the reading. This construction of sentences or paragraphs is frequent in sacred poetry, and not uncommon in the prose of the sacred writers. Sometimes in a paragraph or sentence consisting of four members, the first and fourth, and the second and third correspond respectively to each other. For example take Mat. 7. 6. with the different members marked:

- |                                             |   |   |
|---------------------------------------------|---|---|
| 1. Give not that which is holy to the dogs; |   | } |
| 2. Neither cast your pearls before swine;   | } | } |
| 3. Lest they trample them under their feet; | } | } |
| 4. And turn again and rend you,             |   | } |

Here the 3d connects with the 2d, and the 4th with the 1st.

The swine don't get angry when you throw any thing to it, but grunts and applies its snout to it, and if it don't relish it, roots over it and tramples it in the dust; but the surly irascible mastiff takes it as an insult and turns on you with his teeth. By throwing the members of this sentence into the following order, the order of the sense and that of the reading would agree:

1. Give not that which is holy to the dogs,
4. Lest they turn again and rend you;
2. Neither cast your pearls before swine,
3. Lest they trample them under their feet.

Sometimes a paragraph has a *basis* member, and then four members corresponding to each other in this introverted order. Take for example 2 Cor. 2. 15, 16.

*Basis:* We are unto God a sweet savor of Christ;



1. Both in them that are *saved*,
2. And in them that *perish*:
3. To the one we are a savor of *death unto death*:
4. But to the other a savor of *life unto life*,

}  
}  
}

Here the grand leading subject is presented in the *basis* member---the idea which runs through every other member of the sentence: and the third of the following members corresponds to the *second*, and explains it; and so in like manner the fourth to the first.

Now the passage under consideration is one of similar construction;---it has a *basis* member stating the subject, and then four following members of which the *third* corresponds to the *first*; and the *fourth* to the *second*;

*Basis*---Art thou called being a servant?

1. Care not for it;
2. But if thou mayest be made free, use it rather:
3. For he that is called in the Lord being a servant is the Lord's freeman; likewise also he that is called being free is Christ's servant:
4. Ye are bought with a price; be not ye the servants of men.

The third member obviously connects with the first, and is an argument shewing the reasonableness of the counsel, *Care not for it*. It has no obvious connection with the second; but the fourth has. *Ye are bought with a price* is the best of all reasons for the counsel, *If thou mayest be made free use it rather*. But the apostle will make himself understood;---as the fourth member is separated from the second by the great length of the third so as in some measure to obscure the connection, the apostle, to make all plain adds the clause, *Be not ye the servants of men*, which carries the mind back to what he had said in the second member.

Changing the order to correspond to the order of the meaning, it would read thus:

*Bas.* Art thou called being a servant?

1. Care not for it;
3. For he that is called in the Lord being a servant is the Lord's freeman; likewise also he that is called being free is Christ's servant:
2. But if thou mayest be made free, use it rather:
4. Ye are bought with a price,---be not ye the servants of men.

With this view of the rhetorical structure of the passage the meaning is plain. The apostle is neither an ultra-abolitionist nor a pro-slavery man; but HE OBVIOUSLY REGARDS THAT SYSTEM, WHICH PLACES ONE MAN UNDER THE ABSOLUTE CONTROL OF ANOTHER, AS INCOMPATIBLE WITH THE CLAIMS WHICH THE LORD JESUS CHRIST HAS IN MEN AS THE PURCHASE OF HIS OWN BLOOD.

QUIVIS.

## PHILADELPHIA CORRESPONDENCE.

*Philad'a, April 13, 1846.*

MR EDITOR:---A few days since I enjoyed the melancholy pleasure of visiting, at one of our wharves, the Pons---a Bark which has obtained a memorable notoriety from its connection with the slave trade in one of its most revolting and fiendish forms. This vessel was built in Philadelphia about seven years since, with the design of being engaged in the Brazilian trade. She was low, light, and every way fitted for rapid sailing. Her dimensions were 94 feet length by 24 feet beam, with a cabin on deck and a hold occupying without division the entire extent below. Her masts and spars were long and light; her canvass wide and full; and her rigging ample, appropriate, and complete. On being ready for sea, she sailed for Rio Janeiro and after being some time engaged between that port and this city, was employed to bring from Gibraltar the old iron of the ill-fated steamship Missouri. Returning again to Brazil, and changing owners, she was next seen under suspicious circumstances on the 30th of November last three days out from Cabenda---an active slave Factory on the coast of Africa, about 400 miles from Liberia. On the next day about noon, and after displaying first the American, and then the Portuguese flag, she was boarded by the United States sloop of war Yorktown, Capt. Bell, and a truly melancholy sight at once presented itself. Her stern indeed bore in large letters the words Pons of Philadelphia; but on her bow were the marks of blood, and in her hold were the wailings of human suffocation and woe. In that contracted space there had been packed and bound upon casks of water and sand which was spread over the entire bottom of the vessel, 915 human beings between the ages of 8 and 30 years; 47 of whom were females. There were three hatchways each four feet square, two of which however, were closely boarded down, and the third was grated over with heavy iron bars. Through this narrow passage, the only air that could feed their lungs with the breath of life, was compelled to pass; and through it too was handed down their only food. This consisted of the coarse dried and ground Cabenda root mixed with Palm oil and rice. It was received into tin pans, and with the savage rapacity of beings maddened with the gnawings of the most excruciating hunger and thirst. O, if there is any place that in the agonies of its imprisoned inmates and the fiendish capabilities and dispositions of tormentors, can be supremely compared to Hell itself, that place must be a slave-ship amid the horrors of a middle passage.

The vessel was immediately placed under charge of Lieutenant Cogdell of the American Navy and sent to Monrovia at Cape Mesurado. During the fourteen days passage to that place 159 persons

died, and Lieut. C. now produces a certificate from the United States agent there, that he landed 756. Thence the vessel was sent home under his command. She arrived at this port some weeks since, and through the sad story which he most eloquently tells multitudes have been made to feel as they never felt before the horror and the curse of slavery. The hundreds of wretched Africans that have been delivered by this interposition from death, or its living counterpart, slavery, have been landed on their native shores; and though far from their homes, are being subjected to the civilizing and ennobling influence of Christian education and Society. The missionaries of the Methodist church at that station, have, with a truly noble zeal, taken 300 of them to support and educate; and as instances of the deep cord of sympathy which has been struck in this country, I may mention that at a general meeting of the Allen Street Methodist Episcopal church, New York, 1150 dollars were raised on this behalf, at one meeting. At another, in the Tabernacle, upwards of 700 were taken up, and Rev. Dr. Tyng of the Episcopal church received 800 dollars with word that if more was needed it might be had from the same source.

As to the guilty actors in these outrageous scenes, I understand, that the eye of justice is sternly on the alert; and the hope is indulged that that hand which ought always to be upon them that do evil, will not be unfaithful or slow in visiting righteous retribution to the very uttermost. In Charleston, S. C., conviction has just been obtained against the captains of two vessels who were engaged in the slave trade and they are suffering in the State Penitentiary the penalty of 1000 dollars and three years imprisonment. In New York and in this city, similar proceedings are being had, and there is reason to hope, that the Providence of God will overrule these late events in such wise as will cause the slave Factory to be regarded ere long, as the pest of nations and the slave dealer as the reproach and the curse of his race.

During the past winter there has been among us an almost unceasing agitation of the question, "Ought capital punishment to be abolished?" Some of the ablest sophists in our country, have laid out their strength to neutralize or nullify the scriptures on this point, and thence for the sake of the hardened few, outrage and endanger the rights and dearest interests of the great mass of Society. In the Legislatures of Massachusetts and New Jersey, where large numbers of Unitarians, Universalists, and Friends or Quakers reside, the friends of this movement have been able to obtain very large minority votes. In New York too, where Fanny Wright, Robt. Dale Owen, the Fourierite leaders, have had their meetings and their disciples, and where

the spirit of insubordination has been rife to a melancholy extent, for the last three years, a large Legislative Committee has almost unanimously reported in their favor. In Pennsylvania too, strong efforts have been made. Verily the leaven is at work and murder, & bloodshed, as its legitimate fruits are multiplying in an unprecedented ratio. Of this the recent adventures of Tyrrel in Boston, Mass., the tragedies of Warren Co., N. J.---the butchery of the Van Ness family near Auburn N. Y., and the frequent use of deadly weapons by lawless individuals and mobs, within the last two or three years in this city, are sad witnesses. O that when the enemy is coming in like a flood, the Spirit of the Lord would lift up a standard against him.

We also feel a great deal of interest in this region in the proposed union of Orthodox churches. Like your own Periodical, the Evangelical Repository, the Banner of the Covenant, the Presbyterian's Armory and the Covenanter have very properly thrown open their pages to this subject. And with very few exceptions the writers have dealt with the merits of the question rather than entered into those personalities which seldom advance the interests of truth, and which almost always wound or interrupt the good feelings that should subsist among brethren.---There is also I believe much of inquiry and fervent prayer on this subject among the people. It is felt, and justly too, that the signs of the times---the reviving of errors and systems that are at war with the cause of righteousness and truth---and the virtual embodying of the friends of Infidelity, Unitarianism, Universalism, and the Roman and Puseyite hierarchies in one general practical consent to pass by the scriptures, and to exalt the intellect and the authority of men; all these things seem to demand that the lovers of sound doctrine and good order, should unite their sympathies and their efforts to hold fast the truth and do good on the earth. Perhaps however this may not be done with any great unanimity or cordiality on the present Basis. Let then renewed exertions be made to form a better one. Let too prayer and patient inquiry and brotherly love more and more fervently prevail, and then ere long, and on the best of grounds, we may hope that brethren as nearly united as the Reformed Presbyterian, the Associate, and the Associate Reformed will see eye to eye;---while through the sanctified working of this common holy faith saints will be edified---sinners converted---God's name hallowed, his kingdom come, his will done, and it every where felt and acknowledged that His is the kingdom and the power and the glory forever, Amen.

Yours truly, D,

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It is with feelings of no ordinary satisfaction that we insert the fol-

following article. Dr. Mason was our Theological Preceptor; Mr. Chrystie was our fellow-student, and then belonged to the Reformed Dutch Church, but was afterwards, by the agitations of the times, thrown into the Reformed Presbyterian church. He was at the time of our acquaintance with him, one of the most amiable of men, and we infer that he is still none the less distinguished by that trait of character from the fact, that he can do justice to the substantial excellencies of Dr. Mason's character, though differing from him so widely on some points. In one of our early volumes, we expressed the opinion, that Dr. Mason's mind never really underwent any material change on the subject of Psalmody, but that he was driven into that course which alienated many of his former brethren from him, rather by the force of circumstances acting on a mind somewhat impaired by bodily infirmity. In addition to a conversation with a student, part of which we related, Mr. C. states some facts in the article below, which shew that, after the Dr. had got rid of what flippant heartless men call "bigotry," and become what they call "liberal" (though not so liberal as to sing with equal indifference, one day hymns containing Arminian views, and the next day those which contain the strong points of Calvinism as the manner of some is) the best and holiest affections of his heart were still on the side of the "Songs of that Spirit who best knows how to describe his own work in the hearts of his people." We are to call no man on earth Master, for one is our Master, even Christ; but the opinion of a man who stood among the very foremost in his day as a Theologian, a scholar, an orator, and a man of refined taste, given in favor of the "old wine," after he had tried the "new," may be thought by some to be too respectable to be treated with levity and contempt.

## DR. J. M. MASON AND SCRIPTURE PSALMODY.

BY REV. J. CHRYSTIE.

The life, character and opinions of distinguished Divines become, after their decease, the common property of the Christian church. They constitute a valuable part of the successive and accumulating inheritance, in which all of that sacred community have right and interest. So has the church in all ages acted; the special property of the age or circle in which they lived has gradually disappeared: and by the great waster, time, the record has been erased, and the right and claims passed into other and more numerous hands.

It is proper that it should be so. Nurtured, as all the sons of Zion are, in one common school, over whom the Prophet of the church, ministerially, providentially, and efficiently by his Spirit, presides, the attainments of his disciples are furnished not for themselves, nor for those on whom they exert their first



and immediate influence, merely in their own individual character, but *as* disciples of Christ, and *as* his redeemed. And as these gifts are more or less valuable, more or less eminent, being from their very nature, the endowments flowing from one common Head of authority and influence, bearing alike upon the interest and welfare of one common class or race, and furnished for that very end, wherever the claimants exist and the property is found, the right is exercised and admitted as incapable of contradiction or resistance. Here is a claim before which *copy right* itself must yield—a tribunal before which it must expire.

These general remarks are suggested in their present connection, both because they relate to a very felicitous privilege of the Christian church, the unity of which no discriminating nomenclature, no territorial boundaries, no succession of time, can destroy—and because the distinguished individual named at the head of this article was in his life, and, it is expected, will prove long after his death, an illustration of the principle they comprehend. Dr. Mason was eminently endowed with qualifications which fitted him to be an instrument in advancing long and extensively “the edifying of the body of Christ.” While there are some yet living, (and among them the writer,) to whom the remembrance of his ministry is refreshing and revives the tenderest associations, a large class of readers are furnished with the means of discovering in his writings the traces of a vigorous and highly cultivated mind, earnestly devoted to the cause of our common Lord. He has left an argument for Presbyterial order which Prelates have found impracticable, and a body of didactic discourses on gospel truth, scriptural, perspicuous, cogent, and eloquent in no common degree. And if the faithful and consistent adherent of these principles sees in Dr. Mason’s ecclesiastical life and measures, what he must esteem a lamentable departure from them, it should be remembered that this was the error of the age; it was the result of his own impetuous and earnest zeal; it was the undue overflowing of a principle which has a place in the heart of every good man—grief at the division of Christians, of Protestants and Presbyterians—an irrepressible desire to heal and reunite—but, in his case, by the application of means which ever *have* failed, and ever *must* fail, so long as fidelity on the one hand, and worldly indifference and defection on the other, are great antagonistic principles in the Church of God. Nevertheless, as a man, a scholar, a Christian and a divine, Dr. Mason occupied a place when living rendering him dear to such as could approach him in the intercourse of private life, and deserving of the admiration and esteem of all who could discern and appre-

ciate his worth. And now that he is dead, the true church may rejoice that being dead he yet speaketh, and in his valuable writings will long hold forth a rod, for the chastisement of her enemies, and the precious doctrines of the cross for the edification and comfort of her friends. But we have almost forgotten the principal design of our article intended to be brief.

Among the singular events of Dr. Mason's life was that of permitting the exclusion of Scripture Psalmody from his congregation and the introduction and substitution of a mere imitation. Without entering at all into the merits of the controversy on the general question at issue, or the particular circumstances which, in that instance, occasioned the change, the object of this article is to shew that that change had no place in Dr. Mason's judgment or inclinations. He was in principle and in affection, a lover of the inspired Psalmody of the scriptures, and on various occasions, during, and long after, the change, furnished conclusive evidence of such conviction. It is well known indeed, that Dr. Mason exercised his ministry in a denomination in which the scripture Psalmody was exclusively used in social worship, public and private; and that the early part of his ministry was distinguished by a very able and eloquent argument in defence of the practice of the church, delivered in his public discourses. It must not, nevertheless, be supposed that Dr. Mason's long continued, perhaps truly never relinquished, preference for that Psalmody, was occasioned by early practice and prejudice. No, his mind was of too vigorous and masculine a cast to bend or be bound by such influence. It is to be attributed to the growing experience of many years, the confirming researches of sound learning, the perceptions of an enlarged and expanding mind, and the cherished exercises of true devotion, best nourished and fostered by the dews of divine truth, delineated by the Spirit of God.

It was remarkable that after the change had been effected, and effected too during his absence on a voyage to Europe (for it is believed that he was really unwilling to countenance it with his presence,) although he continued the newly introduced stranger in the ordinary Sabbath services of the sanctuary, yet when the administration of the Lord's Supper was to be observed, he invariably brought out the old songs of inspiration to mingle with the feast. There are some yet living who will remember with what touching solemnity he brought them forth. He was always great at sacramental services; and then his soul most rejoiced to honor his Redeemer. What was this but a most significant and unequivocal testimony of his deep seated and irrepressible conviction of the worth, sacredness and authority, of these inspired songs? They were brought

out by this steward of the mysteries of the kingdom, as the "*old wine*," *only* fitted to grace the banquet and the banqueting hour of the King.

On one occasion an elder of his congregstion, Thomas Rich, I think, was his name—a man of rare excellence for the simplicity, sincerity and humility of his life—related to the author a conversation on the subject of the agitated change of the Psalmody. In one single remark of Dr. Mason's on that occasion was expressed his own judgment and the readiness of his illustrations. "The new Psalms," said he, "are like a dried and withered orange which you press in vain; its juices and its taste are gone—the old Psalms are like the orange fresh, ripe and full, it yields to the pressure a rich and succulent stream, sweet and refreshing." On another occasion he preached at Newburgh in the hearing of the writer (long after the change had taken place,) from this text: "Where the Spirit of the Lord is, there is liberty." 2 Cor. iii, 17. At the close of his discourse, remarkable for richness and beauty, he said, taking up the Psalm-book, "come let us sing one of the songs of that Spirit, who knows best how to describe his own work in the hearts of his people."

"Every man shall kiss his lips, that giveth a right answer," is the natural expression of a Christian responding to such a testimony. That closing observation (it was the last he made on that subject known by the writer) is ample, unequivocal and conclusive, both as to the judgment of the speaker, and, if it be admitted, and who will dispute it, as to the merits of the great question at issue on this interesting subject. But this is not the matter in hand. Our only design was to shew that Dr. Mason, notwithstanding he yielded to the strong and powerful circumstances, which like a mighty turbid torrent, bore him off his feet, was in judgment and in heart, while his judgment could maintain its throne and his heart beat to the impulses of true devotion, an approver and a lover of the Psalms of the scriptures.

And this is something. That a man of his unquestionably high intellectual attainments; whose comparatively long, and certainly very active and industrious life, devoted to the investigation of questions relating to the order and doctrine of the house of God, with every influence to open his mind to a contrary judgment—that he held fast on this point, is a valuable amount of human testimony. It has been common to claim for more modern versions a higher degree of polish and fitness to cultivated taste. But Dr. Mason was not more a man of rich intellectual endowments than he was of the finest culture. As an elegant and finished scholar in the literature of the classics,

both of dead and living languages, he had few rivals, and fewer, if any, superiors. He stands pre-eminent, therefore, as a judge in the department of sound taste on this subject, and his decision leads to the conviction that it is a taste equally weak, vitiated, corrupt and mawkish, that can regard with disrelish, or assail with impotent and impious ridicule, language which expresses, with propriety, beauty and vigor, the mind of the Holy Ghost. That there are terms or words which may admit of amendment in the present only truly authorised version of the Word of God, we do not deny. But take it as whole, it has a commendation from men, in comparason of whom, its sickly tribe of enemies are pigmies in literature, eloquence and divinity; it is sacred from its place in the devotions of a race of men of whom the world was not worthy: it has no competitor now, and we apprehend the time is far distant when we shall see its superior.—*Reformed Presbyterian.*

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We incline greatly to the opinion expressed by the writer of the article below, that *geology* has not yet demonstrated, what some *geologists* say it has demonstrated; and that it is yet too soon for its disciples to come forth with their *theories*, and insist on their being taken into the account in interpreting the Bible. It is however proper we should state, that we can pretend to no great acquaintance with the science—to no more indeed than would suffice for the preparation and delivery of a course of “*popular*” lectures on the subject which is no great deal.

From the Christian Instructor.

## GEOLOGY AND THE SCRIPTURES.

MR. EDITOR:

The author of the article finished in the last No. of the *Instructor*, on the future life of brutes, is no doubt well versed in theology, and expert in biblical criticism. The merits of the article in those respects, I leave to the decision of others more competent to judge justly of such matters than I am. But I will with your permission, pay a little notice to some closing remarks of the learned author with respect to *Geology*—a subject which in my humble judgment, is brought in without necessity or use. For if he was not perfectly satisfied with the amount of proof taken from the Bible in support of his proposition about the dead animals, he had no reason to expect that he would add anything to his satisfaction by turning from the bright and consistent pages of the Holy volume to the dark and

confused regions of geology. Not that I am against that science. Not at all. I am glad to see the study of it going on; and I say let it go on. Pry into all the diggings, cracks, craters and caves on the surface or crust of this globe. Break all the rocks in pieces. Gather and classify petrifications. Go to the foundations of the everlasting mountains; or to the bottom of old ocean—gather *geological facts*. Let the truth come out. I am not afraid, that the researches or discoveries of the geologist will bring to light anything that will overshadow or controvert the scriptural account of the creation and of the deluge recorded in Genesis, and in the sense too, in which that account is generally understood. I do not believe, that there is any thing of that kind, to be found out on the earth or under the earth: I have great confidence in the Bible, I am thankful and will be forever thankful to the great author of it, that I have. It is the word of God and cannot lie; and I do not believe that he has put anything into created nature to belie it; and there is nothing in nature, but what he has put into it. As the Bible has stood other tests of its truth, so it will stand the test of genuine natural science; and by natural science, I mean the knowledge of nature as it really is. The acquisition of knowledge respecting the physical condition of the outer and interior parts of this material earth, is the proper business of geology—and to it, as engaged in this kind of work, we say God speed. But every one knows that this is a very modern science; and when it stops just as it has begun its arduous work, and sets itself to the more easy work of framing theories, it does what it ought not to do, what is premature and unwarranted. The theory which any one forms, will be more apt to have its model in the mind of its framer than in the phenomena of nature. Even deductions drawn from indisputable facts found in one place, may be overthrown by facts equally indisputable, in another. Such *deductions* may be adverse to the Bible. But whether they are or are not, true philosophy will say that they are not to be regarded as valid, much less dogmatically propounded; and for this reason, that there are not facts enough ascertained and understood, to warrant any deductions or theory, *applicable to the whole earth*. Deductions drawn from what is discovered in a particular locality, or theories and opinions resting on such a limited foundation will not answer. Many theories were formed, and deemed for a long time well founded, respecting the course and mouth of the Niger. It required many years and much expense to satisfy the inquisitive and commercial world, that there is no passage for ships between the Pacific and Atlantic oceans, this side of the North pole. But these are small matters compared with the *incognita* that

spread before the geologist. When geology has done all its work, and explored the vast unknown fields, into the edges of which it has nobly entered, she will be able to make a full report; and that report, we are satisfied, will be just what Moses penned ages ago from the mouth of God, the Creator of all things. If any, in view of what geology has discovered, are disposed to boast over the Mosaic account of the Creation and deluge, as if the glory of its truth were gone, we say to them, "Let not him that girdeth on his armour boast himself as he that taketh it off"—let him not boast that the triumph is won before the battle is fought.

In the last remark, I refer in no sense to the author of this article. I am sure he will concur with me in the views here expressed. Still I must say to him, whoever he may be, that I sincerely regret that he has unguardedly in the hurry of composition, or in a blinding fondness for a particular opinion, given at least an implied or inadvertent sanction to what he must as a sound theologian and a sound philosopher disapprove. That sanction lies in the following passage.—"This science has satisfactorily shown, that before the creation of man various orders of animals must have been the inhabitants of our earth, and that they must have lived and died in regular series of succession before the first pair were called into existence." No Sir: True geology has not shown this. It has found in earth, a great number and variety of what are called "fossil remains," that is, forms or resemblances of animals. But geology has not shown that these impressions or likenesses are the remains of animals that once lived or have lived before the creation of man. There are *geologists* who say that we have now in the earth the remains of animals that lived and died countless ages before the creation. But we peremptorily deny that geology has ever shown this. To give strength to this denial, we will introduce the testimony of one, whose testimony is directly to the point, and will not be lightly esteemed. It is contained in a preceding part of the communication from which the above extract is taken, when the author expresses his opinion "that death is the punishment of sin, and that it is unlikely that it was known in any shape before man's apostacy." He then enters upon a course of reasoning to prove, that even the supposition "that death existed among the irrational animals prior to that event cannot be admitted on any of the grounds on which the supposition might be made." His own opinion is quite settled, that there was no death among the irrational animals before man's fall. How then could they have died before man's creation? We will not say that there is any contradiction here—it is a conquest, and a conquest without any ap-

parent conflict. But whatever conflict there may have been, we are glad to see that the theologian was too strong for the geologist; and our hearty gladness is not disturbed with any fear that the victory in this case will ever be reversed. We shake hands with the victorious theologian. We have no controversy with him—we only say—take care to keep out of bad company.

SUB.

CONDITIONAL ELECTION AND FREE-WILL—By J. Brown of Haddington.

Observing that our Arminian friends loudly insist that their scheme of conditional election, and of Christ's death for all men without distinction, and of man's ability to believe, and of the possibility of falling from grace, is extremely adapted to promote the honor of the divine perfections and the comfort and holiness of man, I could not but inquire if these things were so; and upon the most unbiassed examination, find them quite the reverse. Is that for the honor of the Deity, which supposeth him incapable to fix the plan of his whole work, relative to rational agents, before he commences it?—that supposeth him incapable to fix any plan, but when a created free will is his counsellor; or to prosecute any plan, but as free will allows him her permission and assistance? Is that scheme honorable to God, which supposeth him to have created a free will in rational agents, which it is beyond his power to keep dependent on himself, or manage for answering any fixed purpose? Where is the immutability of God, if he be obliged to alter his schemes as the free will of mankind shall please to deport itself? Is this the standing of his counsel, and the doing of all his pleasure? Where is the boasted universality of his benevolence, unless he has provided a Savior for devils as well as for man; and given them who are his creatures, and no less excellent, an equal throne for their eternal salvation? Where was his wisdom or equity, and where his love to his eternal Son, if he took pleasure to bruise him, to make his soul an offering for the sin of all mankind; for the sin of those who, at the very time, were in hell, suffering the due rewards of their deeds; and for millions who, if omniscient, he foresaw would follow them thither in due time; or to make him throw away his life for men upon the improbable supposition, that such as were in the flesh, in their natural state, should please God with their faith and repentance? Where is his wisdom or power, his kindness or candor towards us, if his choice of us to eternal life, if the death of his Son for us, if the striving of his Spirit with

us, have their whole efficacy in our favor, suspended on this impossible condition—that our heart, deceitful above all things and desperately wicked, our carnal mind at enmity against God, and which is not subject to his law, neither can be, shall graciously convert itself, and lend its assistance to the Deity for the securing of our eternal happiness and effectuating that which was too hard for the Lord?

Where, my Arminian friends, is the comfort, the blessedness for men, of which you speak? If I am deeply sensible of the corruption of my heart, what comfort can it be to me, that God will fix his choice on me—will render the death of his Son the price of my eternal life—will render the striving of his Spirit prevalent to my eternal salvation, if I perform this (to me infinitely impossible) condition of faith and repentance, persevered in to the end of my life? What though Jehovah hath said to my soul, I have loved thee with an everlasting love—his loving-kindness may endure but for a moment, and the everlasting covenant of his peace be removed! What, suppose he began to do me good, he may not be able or willing to finish it!—he may break his everlasting covenant ordered in all things and sure, and turn away from doing me good! What supposing he hath written my name in heaven, in the Lamb's book of life—it is less tenacious than my parish-register; my name may be blotted out ere to-morrow! Suppose Christ hath loved me and given himself to the death for me, it is no more than what he did for millions that shall be eternally damned. His death can therefore be no more comfortable to me than my creation; and yet perhaps it had been better for me that I had never been born. Suppose the striving of the Holy Spirit should, in some happy moment, have the concurrence, or at least, the permission of my free will, to change my nature, and implant in me gracious principles; they are put into a bag with holes, and may be lost ere to-morrow! Suppose I have taken my place on the celestial throne, perhaps by an inadvertant-slip of my free will, I may be tumbled headlong into hell, as multitudes of angels once were!

As good, methinks, be a reprobate according to the Calvinist scheme, as an elected person according to the Arminian! According to the Calvinist, God will save no man but in consistency with his own purpose. According to the Arminian, God neither will nor can save any man without the permission, the assistance of the man's free will; or without our performance of an infinitely impossible condition of true faith and gospel repentance, produced from a carnal mind at enmity against God.

According to the Calvinist, the divine purpose lays no bar in the way of our free will performing its duty; and whosoever



believeth shall be saved. According to the Arminian, it is not one act of believing nor perhaps a thousand acts of faith, repentance, and sincere obedience, that will fix my state! Alas! miserable comforter and physician of no value! Doth the Arminian scheme promote the earnest study of true holiness? Let experience speak. How many in Britain suppose themselves capable to repent and believe at pleasure; and that Christ died for all; at least if they be sincere, and do the best they can! Yet what students of holiness are these? Let hell blush at the thought! How many blaspheme as devils, and tempt their fellows to abomination! How many riot in drunkenness and gluttony? How many are ignorant of the first principles of our holy religion, and cannot so much as rest in the literal knowledge of the law? How many live as brute beasts, unthoughtful whether they be possessed of immortal souls! In what thousands of closets and families the stated worship of our Maker is equally observed, as in the stable or sty!\* Let reason show her opinion. According to the Arminian scheme, God cannot help me much, if he would. He cannot make me willing in the day of his power, or able to serve him in the beauty of holiness; but can merely strive with my conscience, and try to sooth my free will into a good humor.

The law of God indeed binds me to holiness, but that is the very case with devils, whose good works I suppose to be but few. What benefits I have received from God, are so insignificant and common, that I scarce owe him distinguished thanks. His choice of me, the death of his Son for me, and the striving of his Spirit with me, and even the bestowal of his grace upon me, do not avail, unless my free will take heed to herself; they cannot for a moment secure me from hell. What pleasure my free will, if left to herself, can take in the ways of holiness, I cannot conceive. When my eternal life is in danger every moment, how can I draw near to God with a true heart, in the full assurance of faith! How can I be steadfast and immoveable, always abounding in the work of the Lord, knowing that my labor shall not be in vain in the Lord? If I attempt to give thanks, what if an entrance into hell turn my song into howling? If I owe my happiness more to the management of my own free will, than to God's election, Christ's death, and the

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\* Arminians, of course, are, no more than Calvinists, responsible for the abuse which is made, by the wicked, of their system; nor is the strong language used above, by the venerable author, so applicable to this country. But allowing this, we think it might be made evident by an appeal to history, that the system of James Arminius has never been so distinguished for its regenerating influence on the morals of a country, as that of the Genevan Reformer.

striving of his Spirit, why should I deny myself, have no confidence in the flesh, but rejoice in Christ Jesus? In heaven I owe no more praise to God or the Lamb, than those in the lake that burneth with fire and brimstone. Let my song then be, not "*Worthy is the Lamb*," &c.; but, "Worthy art thou, my free will, to receive honor and glory, and dominion and blessing; for thou hast taken care, and hast redeemed me to God. Salvation to our free will that sitteth on the throne, and to the Lamb!"

### BURNING PERNICIOUS BOOKS.

It is stated as a memorable fact in ancient history, that during a great reformation at Ephesus, a number of the converts brought together their pernicious books and at once burned them, to the value of "*fifty-thousand pieces of silver*." This was truly a noble manifestation of christian decision; and we should suppose that all having such books in their families would, if brought to a proper sense of their accountability, heartily approve of this course, and immediately go and do likewise. But there are professing christians, in this enlightened age, who cannot only indulge their children with pernicious publications, but even make it their business to multiply and sell them throughout the community.

In reference to such, the most charitable supposition is, that *they know not what they do*. Very possibly, in the multitude of their cares, they never read themselves the impure works they put into the hands of others. Their author has, perhaps, acquired a name in the world; his writings are popular; and why, say they, should we not share in the profits? Others will sell books if we do not. Our business is to make money.

Many of these works thus widely circulated and greedily devoured by the young, under the bewitching name of *novels*, though perhaps unsuspected, are found, from an examination of their obvious effects on those youth who indulge in them, to be impregnated with destructive moral poison. Indeed, some of them, as indicated by their title pages, seem specially adapted, as text-books, for educating "robbers," "pirates" and proficients in nameless "mysteries!"

But still, notwithstanding such signs of lurking evil and threatening ruin on the very face of them, probably their publishers and retailers *know not what they do*. In their efforts for accumulation, they have not time fairly to look over the community, and over coming years; and they can never have

once counted the multitudes they have injured, or are likely to injure, by the mental and moral poison they thus distribute. They have never entered the thousand abodes of high life and low life where their dissipating books have entered, and where they are silently operating to make the idle more indolent and the vicious more corrupt.

*They know not what they do:* for they have never contemplated, in their full extent, the blighted hopes, the disappointed expectations, or the unutterable griefs and anxieties of parents, mourning over sons and daughters enslaved by such delusive and pernicious reading, when they might be invigorating their mental powers, and preparing for usefulness and honor.

*They know not what they do;* for they have never heard all the curses of those parents, returning with fearful emphasis upon the authors of their children's ruin—upon the distributors of this poison. Much can they have thought of the unnumbered curses and wailings of those lost ones, who, but for such dissipating influences, might now be sharing in the intercourse of the most intelligent and useful, or joining in the harmonies of the blest.

*They know not what they do;* for, intoxicated with the love of gain, "the root of all evil," they are not really conscious of the hardening influence of this kind of traffic on *their own* minds—how it sears the conscience, warps the judgment, steels the heart to others' good, cherishes the spirit of covetousness and keep up shame and remorse for days of sober reflection, and how it may be insensibly fitting them for the companionship of those only who can take pleasure in other's ruin.

*They know not what they do;* for, flattered as they are, by many, commended perhaps for their enterprise, and encouraged by the already depraved taste of multitudes, they are not aware how extensively the truly wise, honorable and patriotic regard such traffic as un-christian, ignoble and ruinous.

*They know not what they do;* for they do not reflect that, by cultivating in the young a corrupt taste, and destroying a relish for what is substantial and valuable, they are really injuring their own business, as well as character. They forget that we live in an age of great improvement; they forget that able writers, useful and ornamental, are multiplying; and that, would they cease to encourage the impure and unworthy, they might share largely, as public benefactors, in the honor of imbuing increasing millions with sentiments of truth and knowledge—such sentiments as heaven would bless and all the wise approve.

Thus, in their imagined wisdom, forgetting the only course

of substantial prosperity and happiness—that of loving their neighbor as themselves—like the midnight incendiary, for momentary gain, they scatter moral firebrands, arrows and death, and say unto the Almighty, “*Am I my brother’s keeper?*”—*N. Y. Tribune.*

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### ADDRESS TO THE PEOPLE OF THE UNITED STATES.

Opening the Word, we find, that when God laid the foundations of the earth, He laid also the foundations of the happiness of man, in the institution of the Sabbath.—“The Sabbath was made for man,” even for man in his primitive innocence and glory. Does he less need it in his condition of guilt and apostasy? If, over that condition, there reigns a dispensation of condescending mercy, it is a law of the purest mercy, to be struck from the heavenly code? So far from this, the law of the Sabbath is intimately interwoven with the essential interest of the race. There is not a faculty in man, there is neither a form of society, nor a government organization, to which there is not, in this law, a wise and divine adaptation. In a system of law, embracing the whole exercise of his moral agency, this stands a central and luminous point. Of that moral arch, constructed in heaven, and handed down on Sinai, amid the excessive glory of that scene, this was the key-stone. Let no rude hand attempt to dislodge it from its sacred position. Whatever of purity, of necessity, of penalty, and of perpetuity belongs to this. If it was the gift of God to man at the creation of the World, it continues to be his birthright to the consummation of all things. If alternate labor and rest be the fixed law of his mental and physical being; if the activity of the day *must* be succeeded by the repose of the night; then the activity of six days must give way to the rest of the seventh. This rule, applicable to all the pursuits of man, cannot be violated with impunity. It is a provision under the government of God, the excellence and advantage of which are coming to be extensively acknowledged in the land. The right of all laboring men to the rest of the Sabbath, vested in them by their Creator, and, in many cases, unjustly withheld by their employers, is beginning to be acknowledged; and, along many of the thoroughfares of the land, this right is restored to them, with equal advantage to the employers and the employed. This opens the way for the performance of their obligations to God, who commands all men to “Remember the Sabbath day to keep it holy;” and who has said, “he that getteth riches, and not by *right*, shall leave them in the midst of his days, and at his end shall be a fool.”

An additional argument for the promotion of Sabbath sanctification,

may be drawn from the present crisis in our national affairs. The right observance of the Sabbath, would maintain the *peace of the world*. No moral barrier was ever erected, within the limits of civilization, so effectual to restrain the impetuosity of ambition, and to roll back the broad tumultuous tide of human passions, ever prone to make war on the institutions of God. Without adverting minutely to the history of the French revolution, at the close of the last century, in progress of which the thrones and the altars were overturned, the Bible committed to the flames, the Sabbath abolished, Christianity pronounced an imposture, and death decreed an eternal sleep—we have but to look at some of the nations of our own continent, to learn the difficulty of maintaining even the forms of peaceful government, much more a high standard of public morality and patriotic devotion, without the conservative influence of the Sabbath. Among a people, where the doctrine of “peace on earth and good will to men,” is but rarely taught, indifferently received, not permeating the mass of the popular sentiment, there is not only a tendency, but a readiness to appeal to the sword as the final instrument of terminating the struggle. This violent mode of decision has, indeed, become the reproach of Christian nations. But let the full power of the holy institution of God, with its associated instructions, be felt through the nations, and they would learn war no more. The sound of violence would no more be heard in their land; wasting nor destruction within their borders—their walls would be salvation, and their gates praise. The era of the world’s pacification would be celebrated in every language and in every clime. The olive branch of peace would be interwoven with the well-earned chaplet, adjudged by grateful millions to noble men, who had distinguished themselves rather by the benign victories of peace, than the rough conquests of the battle-field. The spirit of the millenium would reign through all hearts, and the sublime anthem of praise would rise from earth to heaven, and be echoed in sweeter strains from heaven to earth—“Glory to God in the highest, on earth peace, good will to men.”

The right of the Lord’s Day, for the purpose of rest and devotion, is recognized by the National Government. As a general rule, no legislation takes place on that day; no executive sessions are held; no messages are sent by the President; no cabinet councils are convened; the courts of justice suspend their functions; the public offices are closed, and, by a happy practice, originating in necessity, and continued by choice, the Hall of Representatives itself becomes the weekly scene of the worship of God, on his own day, and in the most simple form. The same practice, of cessation from business, prevails under the governments of the respective States. The laws

are comparatively silent, as if in deferential homage to the supreme law of the Lord's Day. Indeed, were the duty of keeping the Sabbath literally enjoined in the constitution of each Commonwealth on its public officers, it could scarcely be more regarded, in their official capacity, than it is at present.

There is indeed one painful exception, that of the Post Office Department, under the administration of which the Lord's Day is habitually violated by the transportation of the mail, and the opening of post offices. This system, which originated in the unnatural state, and amid the extraordinary emergencies of war, should have ceased with the cause that brought it into existence. Instead of this, it has expanded itself with the growth of our country, an anomaly in our civil and political institutions, and an infraction of the rights of some thousands of our fellow-citizens, in a republic where the sense of personal freedom, and the sentiment of individual right, are supposed to be stronger and more enlightened than under any government on earth. Yet this Government, representing citizens, not subjects, existing in the providence and under the protection of Almighty God, fails to recognize, in their true extent, either the rights of God or of the citizens in whom the sovereignty resides. The alternative of violating a wholesome law, or of resigning the privilege of office, in effect a disfranchisement, should never be presented to an American citizen. By the grant of his Creator, he is entitled to the whole of the Sabbath; nor can any power on earth make void that grant. All we ask is, the protection of the Government in the enjoyment of our rights. The right to worship God, on his own appointed day, according to the dictates of our consciences, is derived directly from Him, and is therefore too sacred to be questioned, much more to be sacrificed by any earthly power. Nor ought the plea of necessity to be urged. An habitual disregard of the injunctions of a good law cannot, in the nature of things, be necessary: and, in point of fact, we find that great and dense communities can pass the Sabbath without mail operations. In the city of London, that vast commercial and political metropolis, as we are informed, the post office is closed throughout the Sabbath, and there are no arrivals or departures of mails on that day.

It is impossible to overestimate the importance of the example of the Government of the United States, as connected with this subject. It is the Government of a peculiar people, an eclectic people, sifted from the nations of the old world on whom the decrepitude of age is advancing, and now springing forward with the vigorous elasticity of youth, to take possession of a lofty destiny. Shall the institutions of God accompany us in our onward career? Will the Sabbath go

with us, inseparably intertwined as it is with all that is sacred and glorious in Christianity, too, theoretically the common law of the land? If not, we shall be marked, in the calendar of time, and gazed on by future generations, as the most stupendous architects of self-ruin that ever found a place in the records of history.---And on the monument that will rise in melancholy grandeur over the grave of our institutions, our liberties, and our happiness, will be read this inscription: ---"*Thus endeth the nation that cast off its allegiance to God, and gloried in its own wisdom, wealth, and power.*"

But we hope better things, though we thus speak. In the spirit of this hope, we appeal, first to our fellow-citizens of this District, dwelling in the presence of the constituted authorities of the nation, and with solemn earnestness we invoke your aid in this holy cause; we address ourselves to the ministers of God, to whom each revolving Sabbath gives the public ear, and we say, fill that ear with sound arguments and divine persuasion; to professional men, lend us the influence of your high example, and the efficiency of your personal exertions; to political men, seek the repose of the Sabbath, as the best antidote to the fever of party strife; to heads of families, reverence the Lord's Day, with all your house, for it is the ark of your salvation, the sun and the shield of domestic happiness; to business men, pause in the pursuit of gain, and give to God his rights, that he may give you a healthful prosperity; to the proprietors of public conveyances, restore to those in your service the privileged rest of the Sabbath, let your steam-fires go down, and your wheels be silent, for the day is not yours, but the Lord's: finally, to Christians of every name, here and throughout the land, we appeal, that the energy of your prayers, and the diligence of your exertions, may be consecrated to this noble work. Thus shall we best promote the general welfare, and ensure domestic tranquility. The blessings of unborn generations will come upon us, and, above all, we shall secure the perpetual favor of Him, whose word is forever settled in heaven, that while "*Righteousness exalleth a nation, sin is a reproach to any people.*"

JOSHUA N. DANFORTH

WM. THOS. SPROLE,

MATTHEW ST. CLAIR CLARK,

*Committee of Convention.*

## PRACTICAL TENDENCIES OF CALVINISM.

What must be the legitimate influence of doctrines that kindled the light of the great Augustine, that glorious star in the

Church's bright galaxy, whose broad disc, catching the sinking light of apostolic days, flung it forward through a thousand years of darkness; whose bright orb never set during the darkest hour of that long and cheerless night of the Church's hope, but was a polar star to the faithful witnesses of every age? What is the tendency of a system on which the character of Martin Luther was formed, that man of mighty faith, who coming forth, a lonely monk, from his solitary cell with the word of God in his hand and with the love of God in his heart raised a voice that all the thunders of the Vatican could not drown, a voice whose very echoes are a household word of religious freedom? It is idle to talk of that system as enfeebling, that moulded the iron man of Geneva, the strong and high-hearted Calvin; who turning away in his own sunny France from as bright a path of glory as ever glittered before a youthful eye, went to a land of strangers, a lonely, friendless, and persecuted exile, to toil and suffer for an ungrateful people, and though bowed down with labor, disease and penury, out-living all that his heart held dear, left alone in the world and taunted with this very bereavement as the blasting mark of Divine displeasure, yet self-poised or rather God-stayed in his great and magnanimous spirit, moving onward solitary and unaided in his high and stern career trampling alike on the seductions of wealth and menace of power, until he had planted the standard of Reformation on that munition of rocks against which the gates of hell shall never prevail. And look at the Puritan, the very child of Calvinism, and whether you see him raising a voice in the Halls of Westminster which shook England's throne to the centre; girding on a sword before which the highest powers of Europe quailed; or when vanquished retiring with his unconquered heart to the fastness in the rocks, making the mountain glen and the midnight air to ring with the hymns of his lofty cheer; braving the perils of a wintry ocean, a cheerless coast and a savage wilderness, only that he might kneel on the naked granite and offer a free prayer to the God of his fathers, wherever you see him you find him the same stern, unflinching man of adamant. Can the system that produced such men be unfavorable to any department of effort? Has it been so in fact upon *missions*?—Who first of the Reformers went forth to tell the heathen of the unsearchable riches of Christ? A band of Genevan Calvinists. Who were the most instrumental in God's hand, by their personal toils and privations in awakening the modern spirit of *missions* in the Church? Brainard, Elliot, Edwards—Calvinists. And who were the first to give an embodied impulse to that spirit? The records of missionary organizations will answer, British and American Calvinists.



By them it was begun, in a great measure carried on, and many of its brightest trophies under God obtained. These facts we think sufficient to prove, that the actual influence of Calvinism has been favorable to the missionary enterprise.—*Repository*.

## PROBLEM FOR ANTI-CAPITAL-PUNISHMENT MEN.

What right have you to kill a beast?

That is the question to which we ask your attention. Has not a beast as good a right to life, liberty and the pursuit of happiness, as a man? If you say that you may kill a beast for food, we ask if a beast has not as good a right to kill you for food, as you have to kill him? Do you say that you may kill a tiger in self-defence; we ask if a tiger has not as good a right to kill you in self-defence, as you have to kill him?

Do you say that man is the *superior* order of animals, and therefore the inferior must give place: we ask, who told you that you are superior to a beast? How do you know that a lion is not of a higher race of beings than you; that he lives in a world of intelligence or spiritual existence a thousand degrees exalted above your sphere, so that he despises your books and your arts as much as you despise him?

The question recurs; What right have you to kill a beast? If *natural* right is demanded you have none. A beast has as perfect a right to his life as you have; and "life" *you* say, is very sacred, and must not be taken away without high authority.

We answer our own question. The Author of life, and he only has the right to give it away. Before the flood he gave no permission to man to touch the life of a beast or the life of his fellow; unless in the sacrifice to himself! After the flood, he settles in a single sentence this whole subject, and gives to the world permission to destroy life in *three*, and only three instances. This ordinance is expressed in the following words.

"Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things: but flesh, with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

This ordinance permits you,

1. To kill beasts for food,

2. To kill beasts that destroy human life, and
3. To kill men who destroy their fellow-men.

This is the divine law to protect life. Because "life" is so sacred you must not trifle with it. A beast has as good a right to life as a man. He who gave life to it has permitted you to take it away under certain circumstances; and if the same law does not authorise you to put to death the man that kills his fellow, then you cannot find in the Bible, or out of the Bible, authority to uphold you in killing a tiger.

Will the opponents of Capital Punishment tell us "What right they have to kill a beast?"—*Corr. of N. Y. Observer.*

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## INFLUENCE OF FRANCE—THE HUGUENOTS.

Among the influences which must advance or retard the progress of true religion, that of the nation of France is strikingly predominant. Let Great Britain and the United States exert noblest energies for the cause of truth, yet if France continues under the influence of the Jesuits, open or secret, she will withstand evangelical influences at almost every point of the globe. With her science, her political power, her language that of courts throughout continental Europe, and her energy and address, her thoughts, her principles, her deeds must exert a controlling influence over a great part of the civilized world. "Eldest daughter of the" papal "church," as she has been justly called, Rome, to all human view, must stand or fall with her. Of this Rome is as conscious now, as when in the thirteenth century, at the command of the king of France, she removed her seat for seventy years to Avignon; or when the Pope himself, before whom emperors once crouched in dread submission, came at the dictation of Napoleon to attend his coronation in Paris.

We confess our great hope for France is in the *martyr-seed* that every where lies buried beneath her soil. It has been planted in the blood of hundreds of thousands of the saints of the Most High, whose sighs and groans, from the rack, the wheel, the galley-ship and the flames, were poured out in faith to a prayer-hearing God. During the ten Roman persecutions, the true religion, which had rarely gained a footing in France, outlived their fury and triumphed for three centuries; and who will tell the number of noble Albigenses, and others who suffered during the thousand years in which the "Man of Sin was revealed" and "Christianity was hunted down by the blood-hounds of popery."

But our mind rests especially on the devoted HUGUENOTS, whose history and sufferings we better know. We glory in the name, not of a people of any territorial or lineal descent, but given as a term of reproach, like the term *Puritan* in England, to all the spiritual Protestant Christians of France, the victims of hierarchical oppression, and from whom our Jays, and Boudinots, and Bayards descended.

Taking their rise more than three hundred years since in the spiritual birth of Lefevre, and Farel and Calvin, (while Luther and Zwingle were fighting the battles of the Lord in Germany and Switzerland,) the persecution to which they were doomed commenced at once, about the year 1525, as if to end the new religion at a stroke, in the burning of "the Hermit of Livry" over a slow fire, in the midst of thousands of witnesses assembled in Paris before the great national church of Notre Dame.—But the work of God could not thus be stayed. The progress of the Protestants and their vast increase of numbers provoked new wrath. At the death of Henry II. in 1569, there was scarcely a province or town in the kingdom which did not contain a strong party of Protestants; but in the queen mother, Catherine de Medicis, a niece of Pope Leo X., who virtually reigned for thirty years in the minority and effeminacy of her sons, there arose a vindictive tyrant, filled with hate of the Huguenots and an insatiable thirst for their blood. At length she resolved by stratagem to rid herself of them at once by the hand of violence. The ringing of the great bell of St. Germain's was to give the signal for the work of death, and lest her son, Charles IX. might falter, she ordered the signal given, at the dead of night, an hour before the time. Then was the Massacre of St. Bartholomew's Day, Aug. 24, 1572, an event and a date which every child should remember. Blood flowed like rivers, and in different parts of the kingdom 30,000 fell under the stroke of the assassin.

In 1585, at the death of this female tyrant, soon followed by that of her son, the people gave themselves up to an excess of joy; and under Henry IV., the best king of France, the Protestants again had rest. He formally granted them protection in the *EDICT OF NANTES*, 1598; but in the preceding twenty-six years the churches of the Protestants had diminished from 2000 to 760, and during the next sixty or seventy years the civil protection extended to them was mingled with many acts of grievous oppression.

At length the haughty, tyrannical Louis XIV., the grand enemy of Protestants, whose reign has been called the golden age of France, ascended the throne. *In 1685 he revoked the edict of Nantes*, and set himself systematically to the work of

exterminating the Huguenots, by all the methods which power and cruelty could devise. At his death in 1714, no one mourned for him; during his reign of fifty-nine years, three hundred thousand of his Protestant subjects had been sacrificed, and a still greater number caused to flee from his dominions. Thus was France drained of her choicest spirits by this proud, licentious and bigoted king, a loss which she yet feels; and he left the nation burdened with the enormous debt of \$1,500,000,000. It has been estimated, that in the persecutions during the first hundred years succeeding the revocation of the Edict of Nantes, half a million of Protestants perished, half a million fled to the United States and other countries, and another half-million remained secreted in the country villages and the fastnesses of the mountains.

The literati of France, disgusted at the heartless treachery and crime of the papal religion, imbibed a rank infidelity, disseminated through the country by Voltaire and his associates; which at length broke out in the revolution of 1789, when the Sabbath, the immortality of the soul and the Deity himself were formally legislated out of existence. This gave the Protestants freedom from their old oppressors; but under this infidel "reign of terror" they did not escape persecution, their Bibles and other religious books were destroyed; and "Protestants and Papists indiscriminately suffered."

In 1799, Napoleon re-established Christianity as the national religion, and put Protestants and Catholics on an equality; provided churches for the former, and supported ministers of both from the public Treasury, which regime is still continued, and even Mahometan priests in Algiers, subject to France, share the same privilege.

To this day Protestantism survives in France, and numbers, perhaps a million and a half adherents; while some of her leaders, poisoned with rationalism, are enemies in her own bosom, and the civil rulers of the country are ever endeavoring so to interpret the laws as to retard her growth. The Abbe Maurette has just worn out his year of imprisonment for conscience' sake, and yet other Roman Catholic priests are renouncing their errors and becoming bold defenders of truth. No less than one hundred and thirty-six thousand Bibles from the depot in Paris, went into the hands of Roman Catholics the last year; other evangelical books are circulating to replace those which Popery and infidelity destroyed; nearly two hundred colporteurs and many faithful evangelists and pastors are at work, and the spirit of the sixteenth century seems reviving. A late French paper states that "there are now a hundred places where evangelical ministers are called for." At the same time Rome

has seized the reigns of power, firmly resolved to wield them in the defence of the Romish faith. What shall be the result?

Again we say, the blood of the martyrs is precious—their sighs and prayers are ever before Him to whom nations are but as the “dust of the balance.” He will “avenge his own elect.” Not one promise shall fail. Not one prophecy be unfulfilled. Joining our prayers, and sacrifices, and efforts with those of the godly dead and living of France, the final issue is safe.—*American Messenger*.

### GOSPEL LIGHT SHINING IN DARK PLACES.

Upon many a dark heathen land the light of the gospel has begun to dawn. It is not yet the brightness of day; but there are a few streaks of light which show that the morning will soon break. May it go on, shining brighter and brighter, until it shall be said of every part of the earth: “The darkness is past, and the true light now shineth.”—1 John ii. 8.

Gospel light has begun to shine on China. A lady engaged in teaching the little Chinese girls, thus writes from that distant land: “A slight incident occurred the other day that pleased me much, because so unlike the native character—the Chinese being about the most perfect in deception of any people that ever existed. A Chinese girl, named Beenio, was in my room, examining the little things on the table, and amongst them noticed a letter-folder, of which she inquired the use. I told her, and then gave her a new book to cut open for me. Whilst so doing, I heard the paper, as I thought, tear, and called out to stop, as I suspected she was injuring the book: to which she replied ‘*Tidak*,’ which means ‘No.’ She put away the book, and I never thought of it more; but next evening, when school was over, she followed me up stairs, and I saw she was not the same bright, merry, laughing child as usual. I looked at her, concerned to know what was the matter, and she said, ‘When I was cutting the book open yesterday, the leaves were torn before I touched them; but I *did* tear them more, though I said no to you; and I have been so unhappy since I denied it. Last night I could not sleep for thinking of it.’ Surely, if it be said of the redeemed that ‘no guile is found in their mouth,’ this dear child seems likely to be ranked among the number. Nor is this by any means a single instance of her uprightness of character. The Chinese motto is, that the person who knows not how to lie cleverly and boldly, is a weak and silly person. So openly, alas! do they proclaim their parentage, as taught us in John viii. 44.”

Gospel light now shines in the South Sea Islands. A missionary, in one of the islands, preached from the text, "Let him that stole steal no more."—Eph. iv. 28. The next morning, when he opened his door, he saw a number of natives sitting on the ground before his dwelling. He asked what made them sit there so early. They said, "We have not been able to sleep all night: we were in the house of God yesterday: we thought, when we were Pagans, that it was right to steal when we could do it without being found out. Hiro, the god of thieves, used to assist us. But we heard what you said yesterday from the word of God, that the Lord hath commanded that we should not steal. We have stolen, and all these things that we have brought with us are stolen goods." Then one of them lifted up an axe, a hatchet or a chisel, and cried, "I stole this from a carpenter of a ship," naming the vessel: others held up a saw or a knife; and, indeed, almost every kind of property was brought and shown with similar confessions.—The Missionary told them to take the stolen goods home, and restore them to the owners when an opportunity should occur. They all said, "Oh, no! we cannot take them back, we have had no peace ever since we heard it was displeasing to God, and we shall have no peace so long as they remain in our houses; we wish you to take them and give them back to the owners whenever they come." The influence of Christian truth, as seen in their conduct, much encouraged the missionaries in their work.

Let us now turn to another part of the world, & trace the gospel light as it has begun to shine in New Zealand. An English carpenter, who was building a new church at one of the native stations, engaged a native convert, promising to pay him for his labor. As soon as the native had finished, he went to the carpenter for his wages; but one of the workmen told him to go away, and then struck and kicked him very cruelly while lying on the ground. The native christian bore it all very patiently; but when the other had ceased his cruel conduct, he started on his feet, seized him by the throat, shook him, and taking in his hand a sharp tool, he brandished it over the head of the trembling man. "Now," said the native, "you see your life is in my hand. You owe your life to the preaching of the gospel. My arm is quite strong enough to kill you, and my arm is willing to kill you; but my heart is not, because I have heard the missionaries preach the gospel. If my heart was as dark as it was before I heard them preach, I would strike off your head. You owe your life to the preaching of the gospel."

Now, in these three anecdotes we see how the light of the gospel shines into the hearts of the heathen. By it the little

Chinese girl was led to see the evil of lying; the South Sea Islanders were convinced of the sin of theft; and the hands of the New Zealand savage were kept from shedding the blood of one who had injured him. If it had not been for the gospel, they would have lied, stolen, and murdered, and not have known they had done any wrong; they would have even boasted of their deeds. Has his holy gospel shone into your heart, my young reader? Has it made you to see the evil of lying, dishonesty and all other sin? Has it made you humble, patient and kind? Has it caused sorrow for all the iniquity of your life, and led you to seek for mercy through the Lord Jesus Christ?—These are serious questions; may they lead to prayer and self-examination.

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### JOHN RONGE.

Every public movement of this celebrated man is watched with intense interest by all Christendom. We are somewhat at a loss to determine amid conflicting statements the precise position of the modern Reformer, but we presume that the Protestant world generally is prepared to admit, that with all its defects, the movement deserves to be regarded, to some extent at least, as a Reformation from Popery. Our own opinion is, however, that the Revolution which Ronge has commenced is not of the decidedly evangelical character, which has originally been ascribed to it. True, it would be unreasonable to expect, that Ronge should at once attain the high ground of pure Protestantism; we would naturally look for a gradual development of principle and character, and we are not disposed to decry the man utterly, because his creed in some points may be vague or even heterodox. The repudiation of Romish elements has always been a gradual work, and why should this modern reformation be an exception? The danger, however, if we may credit recent report, is not so much to be apprehended from that quarter as from the opposite extreme of infidelity, but how much credit to attach to the rumor, we know not. So far as Ronge is concerned, it is in utter contradiction of other statements from most respectable authority. The following is an extract from the foreign correspondence of the New York Observer in relation to the personal character of Ronge and Czerski. It will be seen that the notice of Czerski's principles is far more explicit than that respecting Ronge, although both have heretofore acted in unison.

"In *Germany*, Ronge pursues with unwearied activity his

ministry. He has lately made long journeys, preaching on his route, organizing flocks, and attracting every where general attention in some places he was exposed to serious dangers. Some fanatics, chiefly women and children, assailed his carriage with stones, crying out: *Death to Ronge! Down with the heretic and apostate!* And if his friends had not guarded him while he fled, he would certainly have been assassinated. It is easier to kill an adversary than to oppose him with good arguments. But in other places, this new reformer excited extraordinary enthusiasm. At *Frankfort*, at *Ulm*, at *Darmstadt*, at *Stuttgart*, all the people were in the street, shouting aloud. Ladies, young girls offered to Ronge garlands of flowers. The houses were adorned with emblems of the new worship; the windows were filled with persons who desired to see him as he passed. The municipal magistrates called on him and accosted him as a prince. In a word, in a considerable part of Germany, Ronge's journey was a triumphal march.

Whatever may be the judgment passed upon it, the religion of the Free Catholics is a fact well worthy of attention. It proves that the mass of the nation is deeply moved by religious questions. It is not a debate between mere theologians, a controversy confined within the limits of a university, or to the pages of some obscure books. This is a great national affair; it is a quarrel which has acquired a European notoriety. Ronge belongs to the history of the nineteenth century, and the part he acts will not be one of the least interesting for posterity.

I have somewhere met with an account of the person of this Reformer. Ronge is a man of about forty years, of a small and spare form. His black hair and beard completely encase his face. He has thin lips, a black eye, and penetrating look. His physiognomy strongly resembles that of a Jew. Does he perhaps belong by his ancestors to the Jewish race?

Ronge is somewhat reserved and taciturn. He wears, on his journeys, a black overcoat; he receives without parade or ostentation the garlands and bouquets offered by his admirers. He does not seek applause; on the contrary when he sees enthusiasm go too far, he tries to escape from the eager throng. He has nothing of the mountebank. Ronge is destitute of property, and it must be said to his praise that he does not seek at all to gain money. He is scrupulous to spend only what is necessary, though great sums have been placed at his disposal. In the performance of public worship, Ronge speaks with sobriety and simplicity. He makes few gestures; he avoids inflated and impassioned language. He is brief, concise, speaking to the reason rather than to the imagination.

Such is the man who occupies at this moment so much pub-



lic attention. His colleague and rival, Czerski, remains more stationary in his parish. All that we hear of him is honorable to his character. He has decidedly a more solid piety than Ronge, and a stronger attachment to the vital doctrines of the gospel. Attacked on all sides, and accused of wishing to sow division in the German-Catholic church, Czerski has published an *explanatory Letter*, which shows at once his fidelity to Christianity and his moderation. He repels the charge of having a sectarian or ambitious temper; he declares that he had never designed to trouble the *young church* which is separated from Rome. But he adds that he will no more bow his head to infidelity than to superstition. He refuses communion with those who deny that Jesus Christ is the Son of the living God, and he closes his letter by wishes for the advancement of the gospel of the Lord.

Surely, the character of Czerski is one of the most respectable that can be found. But he has not perhaps all the decision which is necessary in present circumstances to effect great things. He would seem destined to lead the quiet life of a country curate rather than to give impulse to a great reformation. We wait to see what the Lord will bring out of this confusion. A friend who has just visited Germany writes me that infidels form the majority in the free church; but who knows if many of them will not feel soon the emptiness of their *philosophical religion*, and go the cross of Christ?

The Jews also take part in this great agitation. They begin to recognize that they must change their ancient usages and forms of worship. Several meetings have been held in Germany among their rabbins and principal members of their synagogues. Some of them would wish to unite with the '*Friends of Light*' and the disciples of Ronge, by renouncing the laws of Moses. But others, more wise and more numerous, do not suffer themselves to be drawn away. They declare that philosophy never can constitute a communion or worship. So they propose merely to displace the Hebrew language by the German in the service of their synagogues, and to adopt some of the forms used among Christians. Probably the nineteenth century will not elapse before great changes shall have been effected in the principles and faith of the Jewish race."

As an offset to this extract, we append the following, which is taken from the New England Puritan.

"The leaders of the German Catholic movement seem now to take a more decided position, in reference to Protestantism. It was, as I already showed in my former communications, more easy to know what they would not do, than what they would. By protesting against errors and abuses of the Romish

church, (it was to be hoped) they would eventually discover those truths of God's word, which are the only effectual means of sustaining the struggle against Rome. In some instances this hope has been realized. And there are German Catholic congregations, which in a good degree sustain the preaching of the word of God. But Ronge, himself, shows in his last developments, a decided antipathy against the doctrines of the Reformation. As the whole movement is received with such great and unexpected applause by the "Friends of Light," and, as his destitution of a belief in the Bible is more and more manifest, he has now openly declared against such churches as are the Lutheran and the Reformed. He will join with the "Friends of Light" in their scheme of bringing out the Reformation of our age.

It may illustrate the character of his movement, if we give a sketch of a service lately held by him at Dresden. In Saxony the German Catholics are not yet permitted to meet in Protestant churches. The matter is now under consideration in the Diet; a large number of the members of the Diet are in favor of Ronge; and they expected his arrival in Dresden with deep interest. He arrived on his return from a circuit in Southern Germany. The German Catholics met at Dresden in the town house, the hall for meetings of the town deputies, or select-men. The room was arranged for the service. Before Ronge entered, some girls strewed flowers in his way; and he was received by the singing of a hymn composed in praise of him, and set to a religious tune. Then a sermon was delivered, and preparation made for partaking of the Lord's Supper; and here the doctrine of original sin was treated with levity, and in such a way as would be very acceptable to worldly, natural-minded men. Then Ronge exhibited himself as the Reformer of this age, destined to finish and perfect the work which Luther only began. The impression of the whole service was of a mere worldly character. There are too many Protestants who are little careful to preserve the pure doctrine of our Confession; but here the common sense of decorum seemed to have been grossly violated. Would it be advisable to grant Protestant churches to these men, when there is so much danger that they will be made theatres for such spectacles and pageants; and that the fundamental doctrines will be denied in the pulpit?"

It may be proper to remark that the "Friends of Light," or "Lichtenfreunde," as they are called in Germany, correspond to the Infidel Radicals of America, who are at present engaged in an unholy war upon the civil and religious institutions of our country. They are the Fanny Wright men and Garrison-

nians of Germany. Should it indeed prove true, that Ronge has thrown himself into the arms of that licentious crew, Christians will bewail the calamity with great lamentation. We had hoped better things of Ronge, and we are certainly not yet in despair. At all events, Ronge's protest has beyond controversy already effected much for the emancipation of German Catholics from the superstitions of Rome. There is one feature, however, which has characterized the movement from the very outset. It has been rather negative than positive, more of a spirited protest against Papal abuses, than a fervent proclamation of the great saving truths of the gospel. In this, it differs materially from the Lutheran and Zwingli reformation. Ronge should be, as he doubtless is, the subject of much prayer, that God would guide him into all truth and keep his feet from the paths of the Destroyer.—*Prot. Quart. Review.*

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### COSTLINESS OF RELIGION.

Christians, in this land of civil and religious freedom, where every one can do as is right in his own eyes, sometimes complain of the calls upon their purse for the support of religious worship at home, and the diffusion of its blessings abroad; but Christianity compared with any of the numerous forms of heathenism, is a cheap religion, apart from its healthful influence on all the social and domestic interests of man. Let any one who doubts this, read the Rev. Mr. Kincaid's description of the pagodas in Birmah, found in the Missionary memorial from which the following is an extract.

"It was near evening when we came before Mengoon, the largest pagoda, or temple, in the empire. The grandfather of the present reigning monarch of Birmah, reared this vast pile. In the centre of the enormous structure, (covering many acres) in a room twenty cubits square, are placed images of each member of the royal family, made of pure gold; and the amount of gold in each image is equal in weight to the individual for whom it was made; and also images of each nobleman in the empire, of pure white silver, and the silver weighed against each man. Every thing about this pagoda is on a scale of vastness almost overpowering. As a specimen, the two lions that guard the stairs leading from the river up to the sacred enclosure, though in a couchant position, are ninety feet high."

## EDITORIAL NOTICES:

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The greater portion of this No. is printed during the absence of the Editor at a meeting of the General Synod.

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*Eccleristical.*---At a called meeting of the First Presbytery of Ohio held in Hamilton on the 21st day of April last, Mr. James P. Wright was licensed to preach the Gospel as a probationer for the ministry.

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*A cup-full of truth for the cup-bearers of drunkenness, by Donald C. McClaren.*---This is a poem by our old fellow-student, Rev. Donald McClaren of Caledonia N. Y. It is addressed to those who seek their own profit by dealing out the intoxicating cup to their fellow-creatures, to the destruction of their health, life, and happiness in both worlds, and the ruin of their families; and is designed to lead them to "consider their ways." The sentiments are just, and the poetry respectable. We give a sample:---

"We charge that ye great crimes have done,  
To those who, love, more than their soul,  
The full intoxicating bowl.

We bring the proof: see! there is one,  
Your store or bar who cannot shun,  
Impelled by his propensity;  
He tells the end for which he's come,  
He wants your wine, your beer, or rum,  
With all his thirst's intensity.

Ye are the venders, he the buyer---  
Ye know the influence rum exerts,  
He shews the sad effects it works,  
Do ye withhold the liquid fire?  
No; ye at once with him conspire,  
Against himself and family.  
He hands the pay which ye require,  
Ye hand the drink at his desire,  
In mutual baleful amity.

## Editorial

- Now see him prostrate in the dirt---  
But we need not the scene portray;  
Such scenes ye witness every day.  
Now can ye, dare ye still, assert,  
That ye no agency exert  
Involving immorality?  
Or that ye do the man no hurt  
By aiding daily to subvert  
His health and rationality."
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*A sermon on witchcraft delivered in the First Presbyterian Church, Cincinnati, Nov. 9: 1845. By J. L. Wilson, Senior Pastor. PUBLISHED BY REQUEST.*

- The text on which this sermon is founded is Gal. v: 19-21. *Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, &c.* The Dr. thinks that the feats of Mesmerism, and the pretended miracles of Papists, Mormons, &c. are to be ascribed to witchcraft, or a diabolical agency. To this opinion, in its full extent at least, we are not prepared to subscribe. We have thought that Mesmerism was partly true, and partly downright imposition, so artfully practised as in general to elude detection; and that the pretended miracles which have been wrought in behalf of Popery, &c. were fairly within the province of the juggler, or the adept in the art of Natural Magic.

With the popular method of expounding or explaining away, those passages of Scripture which condemn the sin of witchcraft, we have, however never been satisfied. There is much reason to believe that "the god of this world," presided over the oracles of Paganism, sometimes enabling the priests or priestesses to give responses so remarkable as to hold them in credit despite of a thousand sheer impostures. If this may be admitted, we do not see how it can be denied, that he may still, in similar ways, "work in the hearts of the children of disobedience." An aged Presbyterian minister who had been carried almost to the verge of Shakerism, by the delusions which prevailed in some places near the beginning of the present century, but had been recovered by Divine grace, in conversation with the writer in relation to some delusions which prevailed at a later period, paused and in a serious thoughtful mood, remarked---"I do believe that in such cases there is often an immediate and something like a supernatural influence of Satan on the minds of men; but we have become, in this age, such infidels, that we can hardly admit any supernatural agency, either of God or the devil."

Dr. Wilson, we doubt not, has exposed himself to the ridicule of

those who, forgetting that there are more things in heaven, earth, and under the earth, than they have heard of, can decide the gravest questions in the most summary manner, as we may also have said enough to expose ourselves to the awful charge of being "quite behind the age." Well, be it so: we shall only say that those who repudiate the idea of witchcraft being a reality, because it is the fashion to do so, would have been amongst the foremost in following the fashion, had they lived in those days when hanging, drowning, and burning witches, was an every day business.

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*Secret Societies. A Discourse delivered in the Sixth Presbyterian church, Cincinnati, September 7: 1845. By J. Blanchard, Pastor,*

Mr. Blanchard is a minister of the Presbyterian Church, (N. S.) His text is: "*Jesus answered him; I spake openly to the world; I ever taught in the Synagogues and in the temple whither the Jews always resort; and in secret have I said nothing*"---John xviii: 20. His object is to show that secret societies, as a means of moral reform, are not countenanced, but condemned by the word of God; and we think he has done it. Christ was no Reformer of this stamp; and he has left us an example that we should walk in his steps.

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*The substance of some discourses on baptism: delivered in the Reformed Presbyterian church, Pittsburgh. By John Black, D.D. PUBLISHED BY REQUEST OF THE CONGREGATION.*

Of this pamphlet, most of which we read, we can say that it is an able defence of what we believe to be the truth in relation, to the nature, the subjects and the mode of christian baptism. If the subject is much agitated in the vicinity of Pittsburgh, as we believe it is, the discourse is no doubt reasonable, and calculated to be useful.

The parties to the baptismal controversy, are now settled and grounded in their views. It is too late in the day to hope to prevent a pretty extensive prevalence of what we deem the Baptist error. The difference which exists among christians on this point, is likely to continue till the times of the Millenium and perhaps will not be wholly removed then. There is a vast amount of evangelical truth and piety in the Baptist Church. A controversy with them should be avoided when it can possibly be done, just about as much as among the churches which are represented in the union convention. They love the Savior, and try to get others to love him, as really as we do. Hence, we should like to see something like a truce proclaimed to

this effect---that each party conscious of its own strength, and of the correctness of its own views, should avoid agitating the subject of difference in a proselyting spirit, and that both should bend all their endeavors to strengthen and extend the influence of the great renovating and sanctifying principles of the common christianity, with as little interference with each other as possible---for when the subject is agitated by either party for proselyting purposes, it must be met by the other party, and if agitated for the purpose of making converts, it can only make converts to a party. Under such a truce made in good faith, and kept in good faith, both parties might dwell together as different Tribes in God's Israel, and Ephraim no longer vex Judah, nor Judah, Ephraim.

And now, if any of our Baptist brethren should honor our pages with their notice, we would say,---not in the spirit of controversy, but frankly and in kindness,---that we regret the course they have seen fit to adopt in relation to translations of the Scriptures, and the consequent formation of the American and Foreign Bible Society. If we are not mistaken, they sometimes express too much horror, at the suggestion that there are in the inspired originals, some intranslatable words; that is, words, which should rather be transferred into the English, or any other modern language, than translated. They doubtless know, as well as we do, that there are many English words, which now pass for *natives* in the language, which were transferred from the Hebrew or Greek originals, from expediency or necessity. Take their own name for an example---*Baptist church*. *Baptist*, is but the Greek word *baptistes* which was transferred, not translated: and *church*, is but two Greek words, *kurion oikos* (*house of the Lord*, if translated) which, having been transferred into the English language, were, in its several subsequent stages of improvement, softened down thus---*kurion oikos*, *kurioike*, *kuroike*, *kirk*, *church*.

*Modern Divinity*.---"No proper distinction existed between the Church and nation of Israel. The Church was the State, and the State was the Church."---*Evangelical Guardian*, March 1846. This will harmonize well with the assertions of Frey, the Anabaptist. "There was no Church among the Jews! God never had a church in the world, till the Apostles of Christ made it!!! These are samples of the "marrow of modern divinity."---What hinders a "union of Reformed Churches," among whose divines such dogmas are entertained?---*The Contending Witness*.

We find the foregoing in the Presbyterian's Armory. Now, the Editors of the Armory and *The Contending Witness* (?) may be a very good kind of men in their own way; we know and would say nothing to the contrary. The above is, however, rather a poor specimen of controversial justice; while it is in that "Solomon come-to-judgment" style, which a man is sure to adopt, when he has persuaded himself that all have become "*vile apostates*," and that he alone bears up the pillars of orthodoxy.

The great communication between Philadelphia and Baltimore it is said, is to be suspended on the Lord's day *except the train that carries the U. States mail*.

It is stated that in empanneling the jury in the case of the famous Tyrrel, no person alleged any scruples as to the lawfulness of capital punishment.

# THE EVANGELICAL GUARDIAN.

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*For the Evangelical Guardian.*

## CHRISTIANITY---ITS SOCIAL INFLUENCE.

### AN ABSTRACT.

We may be told of the violent and persecuting edicts of certain christian emperors,---of the bloody dissensions which were early excited between different christian sects,---of conversions to the christian religion effected at the point of the sword,---of that grand system of folly and wickedness, the crusades against the Mohammedan possessors of the Holy land, enacted by christian Bishops and sanctioned by christian Popes,---of the infernal Inquisitorial institution, and of the exterminating persecution against the Waldenses and Albigenses,---yes, we may be told of wars, and intrigues, bloodshed and persecutions, which infidels ascribe to the influence of christianity,---it may be asserted that "the world has been covered with slaughter by the hand of the Gospel;" but will the charge lie against this religious system? Can Christianity---this religion as it was taught by Jesus its author, and by his inspired apostles and evangelists---be held responsible for such acts? Does not the infidel himself know enough of the principles and precepts of the Gospel, together with the character of its founder, to assure him that every outrage of this kind, is in direct opposition to its legitimate influence? Let us hear the infidel speak, Rousseau says that the gospel has "a direct tendency to make every man *do his duty*," and Bolingbroke, that "it tends to promote the peace and happiness of mankind," and yet these men distinguished themselves as champions in opposition to the same blessed gospel. What confidence we should repose in their integrity and patriotism we may judge from this fact.

Christianity is not a persecuting religion,---it never was,---it never can be. Its genius is the reverse. Its language is; "*Glory to God*"

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*in the highest; on earth peace and good will towards men."* Every species of conduct which does not consist with the spirit of this language, is at variance with the spirit of christianity. It matters not though christian emperors, and christian popes, and cardinals, and bishops, and priests, and laymen,---though the whole so-called christian community with one consent, should be guilty of perpetrating deeds of tyranny, persecution, war, and bloodshed,---still the religion itself must be exempted from the charge of the guilt.

Men falsely assume the profession of christianity---call themselves and are called christians, and under this holy name, enact deeds at which hell itself might shudder,---but the religion itself thus falsely professed and thus abused, pleads guiltless of the charge. Where is the tribunal on earth, before which christianity may be arraigned and justly condemned? We know that it may be arraigned, and it may be condemned too. But if it be condemned, it must be by false witnesses as its author was. Charge it with insurrection. Its author was charged with the same, though it was acknowledged by his enemies that no fault could be found in him. It may be charged with murder. The life of Barrabbas, a murderer, was preferred to the life of the Author of our religion. When Pilate passed sentence, against Jesus, he confessed that he had condemned innocent blood. And now I will venture to assert, that an infidel never wrote or spoke in condemnation of the christian religion, without at the same time feeling his conscience, if not altogether insensible, rebuke him as guilty of an unjust sentence.

When did christianity inculcate the doctrine that it did God service to persecute men for sake of their opinions? Never. When did christianity teach that it was right to commit murder, to violate chastity, to be guilty of theft or a dishonest action, to lie or slander, or entertain an unlawful desire after any thing pertaining to another? Never. When did christianity inform its professors that they were under no responsibility to earthly government,---that they should become rebels against all constituted earthly authority? Never. When did christianity communicate the idea that, in order that we may discharge the duties which devolve upon us as members of society, we must assume a morose and forbidding aspect of countenance, as tho' we entertained an utter contempt for all God's creatures, except our own important selves? Never. When did christianity give its believers any reason to suppose that, by abstracting themselves from society and immuring themselves in a monastery or the cell of an anchorite, they could discharge the duties they owe to their fellow men? Never. Was christianity ever guilty of teaching the tyrant that it was right to oppress his subjects, or the magistrate of any de-

scription, that he should not feel himself obliged to promote the best interests of those, on whose behalf he officiates? Never. Has christianity ever attempted to "limit mind's unwearied spring,"---to say to the noble intellect of man, that it should not aspire and even continue to develop its powers? Never. Christianity, on the reverse, teaches our incontrovertible duty to God, and to all his creatures. It teaches to love and glorify the one, and to regard the rights and advance the best interests of the other. It inspires motives to right action in all the relations of life, and to deeds of benevolence and self-denial for sake of the benefit of others. It links into one the chain of humanity,---converts the family of mankind into one great family of brothers and sisters, rejoicing in each other's welfare and prosperity, and relieving each other's necessities. Yes this christian religion, whose cause we are so often compelled to plead against the aspersions of infidel detractors, is the very essence of peace, and virtue, and happiness, and justice among men, and were it to exercise universal dominion on earth,

"All crimes would cease, and frauds would fail,  
Returning justice lift aloft her scale;  
Peace o'er the world her olive wand extend,  
And white-robed Innocence from heaven descend."

Do you deny that so much of the good, which exists in communities, is justly attributed to the influence of christianity? Do you suppose we would be equally blessed, and prosperous, and elevated, and happy without this religion? Then let us abolish christianity. Are you willing to adopt heathenism as a substitute for the religion abolished? No, you are not. Are you willing to adopt Mohammedanism, or any other religion on earth, as its substitute? You are not. If christianity is not divine enough to meet your views of what constitutes a divine religion,---a religion from God, you certainly will not consider any other known religion sufficiently divine. Well, if the christian religion must be abolished as falsely pretending to a divine origin,---if churches must be demolished, and church ordinances cease, what must supply the place of the religion abolished? for we must have some substitute. Shall it be Atheism? Heaven forbid. "Atheism is the gulph of all religions." Shall it be Deism? or Natural religion as some call it? That is the religion adopted by a vast proportion of those who reject the christian.

But do not history and observation testify that either of these, would be a miserable substitute? Where is infidel France?---our deluded, unfortunate sister nation, who tried the experiment, first of living under the influence of Atheism, and afterwards, under Deism. Christianity was too pure and holy in its requisitions for her proud-

mindful citizens; the Bible, therefore, was torn from its shelf to be trodden in the dust as filthy fableh,---the ordinances of the Gospel were rejected,---and God himself was dethroned by a civil edict. And what was the consequence? A voice gives utterance from the blood-stained guillotine, where streamed the royal necks of Louis XIV, and Marie Antoinette, "the Bible and the ordinances of the great God were expelled the kingdom,---churches were demolished, or converted to other uses, and christianity was exiled by law, and as a consequence the soil must bath in blood,---anarchy must prevail." It was as if all hell had let loose its demon population, to burst upon and overrun that land for a season. And had it not been for the little influence of christianity that still lingered among the multitude, notwithstanding the civil edicts that had been issued against it, France would soon have been numbered among the nations that have been, but are not.

Who then, that loves the country of which he is a citizen, and loves the society of man, is prepared to say, where christianity is known and embraced, there let it be neglected and forgotten? As well might man expect to live, vigorous and healthy, after his heart, warm and palpitating, has been torn from the midst of his vitals, as society expect to exist and prosper, when dispossessed of all religion. Religion is indispensable to social law and order, and consequently indispensable to the very existence, to say nothing of the welfare, of organized society; and the soul-degrading religion of Ashantee and Dahomey in Africa, with its death-stools reeking with the gore of immolated human victims, is infinitely better than Atheism, or the destitution of all religion.

The fact is, we are so constituted, that we must have *some* religion, and *any* religion is *better than none*. Not a society of men exists on earth without some religion, and France has demonstrated that no society can exist without it. How grateful then should we be for that religion which is superior to all others,---the religion of Jesus,---a religion by which God may be truly reconciled to man and man to God, and by which the best interests of man for time, as well as for eternity, and for eternity as well as for time, are promoted.

M. N. Y.

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## ABSOLUTISM IN EUROPE.

*The old tendencies and spirit of the Jesuits, under New Directors from 1814, and especially from 1830.*

It is a fact known to all, that the Jesuits, restored in 1814

by the same apostolic See, which, half a century ago, had suppressed them, expecting a strong public demonstration against themselves, were permitted to call themselves by different names; like a criminal who has suffered an ignominious punishment. In the city of Vienna, where the law of Joseph the Second against their order is in force, they go by the name of the Redemptorists and Ligurians. From that time the Jesuits have been laboring in the interest of the Holy Alliance to restore the middle ages and their feudal system. The Jesuits having become the instruments of the party of Absolutists, have had their glory more trumpeted than their merits warrant.

The last French Revolution surprised the Absolutists by its peaceful and happy success; and its echoes in Belgium, Poland and Italy, convinced them of the imminent danger for aristocratic institutions, and all privileged classes determined to support by their influence the Jesuitical institutions so identical with and so useful to their interests. Aristocracy is as one man, who never sleeps and never dies, but with an Argus' eye looks after its own interests; or it is like a steam engine propelled by its internal power, which breaks every thing that cannot cope with it.

There is this difference between the two periods of 1814 and 1830, that in the former the monarchs allied themselves against a popular movement; in the latter the sense of human dignity pervading the masses, spread a more universal opposition to the rule of the few, and thus aroused the privileged classes to a more vigorous self-defence. Aristocracies know very well, that the war spirit for the love of it, is past, and they can work no longer through that passion upon the people and absorb their energies. They are aware of a two-fold despotism, the physical personified in Nicholas of Russia and the moral in the Pope; the powers of which they wish to combine in such a manner as not to shock the enlightened age, and yet attain their aims. And to produce harmony of action, the Emperors of Russia and Austria have taken the Pope with his hierarchy under their protection, and agreed that the Jesuits are the best propagators of the doctrines of absolutism, and entrusted them to the special care of Prince Metternich. The disguised Jesuits of Vienna, under the name of Ligurians, are privileged confessors at the imperial court, and wield an equal power with the Jesuits of Rome, whose influence even the Pope himself does not escape.

One who has had an opportunity to mingle in the saloons of the Aristocracy of Vienna, could not but perceive the Jesuitical spirit, even in the midst of amusements. From the saloon of Metternich, where men of rank of all countries meet, this

spirit, as if from a focus, sends its radii all over Europe. Vienna, a city given up to amusements, where churches may be said to be theatres, and the theatres churches, where the neglected education of the ladies of high rank make them victims of the designing priests; this Vienna is the central point of of Jesuitical machinations. The Leopoldian propaganda in Austria, and the great propaganda of Rome have been united in their objects with that of Lyons, agreeably to the late consent of Louis Phillippe. They are sending missionaries and money to foreign countries, under the pretext of converting heathens to Christianity, and meanwhile, the largest number of disguised Jesuits and a large amount of money are sent to free America as means to propagate a false pietism among the people, and plant the seeds of future anarchy, which must follow in the train of the system of education, which they are so vigorously spreading through this country. And as if to revive and reinforce the spirit of Absolutism, a prophet in the person of De Maistre, has appeared, whose works are a new Gospel to the Monarchs, the Jesuits and all the Absolutists.

In evidence of the enmity of the party of Absolutists to all truth and freedom, we may refer to the fact, that they never lose an opportunity to mis-represent American Institutions, and the character of the people. They exaggerate such vices as are unavoidable in any civilized society, putting them to the account of democratic institutions. But one ought not to be surprised at hearing in Russia, or Austria, from the mouth of high born politicians and the priests, nothing, but abuse of the Institutions, and calumny of the habits and manners of a Republican people.

Let us now examine a few facts as showing the united efforts of the heads of the political and spiritual despotisms. The Polish Patriots persecuted in consequence of the Revolution of 1830, by Nicholas of Russia, are excommunicated by the Bull hurled upon them in 1832 by the wrathful old man Gregory the Sixteenth. Subsequently, at the ardent instances of the Polish Absolutists, a Jesuitical College on a grand scale is established at Leopold in Galicia, with the permission and blessings of the Pope, and the approval of the Austrian Emperor; and about the same time Uwarrow, the Russian Minister of Education, pronounces publicly a eulogy in Warsaw, upon the rare virtues of Reverend Fathers of the Society of Jesus, as being (in the face of all history) the best teachers of morals, and propagators of learning. Finally Nicholas of Russia, who persecuted the patriotic catholic clergy and the inoffensive nuns whose works of charity gained them the affections of the people,—goes to Rome, and after affectionate embraces with the

Pope, enters into a secret Concordat, the public evidence of which, we find in the late account from Poland. "The *Demokvata Polski* of the 20th of Decemher, 1815, published in Paris, states upon the authority of the Breslau Gazette, that the government of Russian Poland, has issued orders to all the Police Bureaus, to watch with great assiduity the religious zeal of the English Catholics, and especially that of all educated persons. These persons are to be under a strict *surveillance* as to hearing masses, observance of fasts and confessions. The guilty in this particular are to be reported by the police of the place to the Viceroy of Prince Paszhewicz, and by him to the Emperor himself. And there is another curious regulation stated in this same paper, that "no one can obtain a passport, an office, or a license to be married, who has not been to confession at least once a year."

Such is the organization of Absolutism whose most efficacious instruments are the Jesuits. It cannot be denied that every social progress must come from God, but they, by their system of religious instructions, and political machinations, conspire with the devil himself, against the decrees of the Almighty, to destroy all nationalities for the profit of Popery. Before they secure their victim, they confuse the dictates of his conscience, and the light of his reason and plant instead—superstition and bigotry, the fruits of which soon spread, and the amazed world witnesses the late scenes enacted in Switzerland. Whoever has looked with an impartial spirit into their history, full of perfidy; intrigues and greediness after worldly possessions, cannot but turn with aversion and disgust from these hypocritical professors of religion and morality.

In view of these facts, it is incumbent on Protestants, Professors of pure religion, to weed the Lord's vineyard, which has been overgrown with weeds of ignorance. And if they be true to their high calling, the fertile soil of the Slavonian countries, and Italy is open to their holy exertions. If we consider that the advocates of Absolutism are permitted to disseminate freely in this country their principles blasting to freedom and true morality, we should with better reason demand the right of counteracting their pernicious influences and leave no proper means untried to reach the source from which this moral pest springs.

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*From the New England Puritan.*

**"ABIDE WITH US."**

How natural the request; how heartfelt this petition of the

two disciples. Their Lord has been crucified; and though some have said he is risen again, they believe it not. It seems to them as “an idle tale.” Their dearest hopes are crushed, their fondest expectations blighted, and with troubled and sinking hearts they are going back to Emmaus, when they are joined by a kind and sympathizing stranger.

As he walks with them, he soon wins their confidence; and as he inquires out their grief, they pour forth to him the story of their sorrows. At once he enters, with the warmest interest, into their circumstances and feelings, and adapts his counsel to their need. They are weighed down with sadness, and he gives them comfort; perplexed with doubts, and he enlightens them by the truth. Their faith is shaken, and he confirms it by appealing to Moses and the prophets. Their hopes have perished on the same cross with their Lord; but he re-inspires them by the testimony of their own Scriptures. He shows them that *thus* “Christ *ought* to have thus suffered;” that *thus* he was to “enter into glory;” that this was the very way for his kingdom to be established, and the end of their expectations to be gained. And by his strong proofs and kind assurances, their dismayed and doubting minds are strengthened, and their sad hearts soothed and comforted. His converse changes the whole current of their feelings, giving them light for darkness, confidence for despondency, joy instead of sorrow. No wonder they cling to him in reverent and fond dependence. No wonder they “constrain him,” saying, “*Abide with us.*”

“*Abide with us.*” This was their prayer. And he heard it, and “went in to tarry with them: and while there, he sat down with, and revealed himself to them; and their eyes were opened to *know him as their Lord*. And afterward, he expounded to them the Scriptures, and opened their understanding, and gave them full evidence for their faith, and blessed them with his own peace, so that they were filled with great joy, and were continually praising and blessing God.

What encouragement *to us* to present the same petition, in the hope, nay in the assurance of the same answer!—“*Abide with us;*” let it be the prayer of the individual christian, of the family, of the church, of the nation.

CHRISTIAN! let it be *your* prayer to the blessed Savior, “*Abide with me!*” Why should you not offer, and earnestly press it? By your very character as a Christian you are “the temple of the living God;” and where *should* Christ dwell, but in his own temple? Do you say you are unworthy? True. But so much the more reason for asking the indwelling of Him who is, and who can make *you* worthy. If your heart

is in any wise unclean, he can purify it; if dark, he can enlighten; if doubting, he can direct; if depressed, he can cheer; if afflicted, he can sanctify its afflictions; if distressed and troubled he can give it peace.—Though you may have wandered, he is willing to heal your backslidings; though you have sinned, he is ready to forgive. He can grant you strength for every conflict, aid you to resist every temptation, preserve you safe from enemies without by keeping all safe within. His grace he can impart increasingly to your soul, to quicken your spirituality, and make your love always ardent, and your hope always vigorous, and your faith such as to overcome the world. He can support you under the cross, and finally give you the Crown. Ever, then, let it be your earnest prayer, "Blessed Redeemer, *Abide with me.*"

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From the Albany Spectator.

## SHORT SERMONS FROM SHORT TEXTS.

### *Gal. 3, 1. Who hath bewitched you?*

Notwithstanding all that has been said against the existence of ghosts and spectres and demoniacal possessions and the power of witchcraft, yet Paul did not scruple to intimate that the Gentiles whom he addressed were really "bewitched," and these were Christians. It may be profitable to inquire whether there are any bewitched Christians at the present day.

1st. When we see those who have been instructed in the sound and established doctrines of the word of God, turning aside to listen to the teachings of a vain philosophy, whose foundation is no deeper than human reason, and questioning or denying those truths of revelation which they cannot comprehend, however plainly they may be stated in the Bible; and instead of being humble, teachable and child-like, becoming arrogant, conceited and vain, bowing at the shrine of Reason, instead of Inspiration, we must conclude that they are "bewitched." And there is no difficulty in answering the question, "who, or what hath bewitched them?" the magician is an unsubdued reason, a proud heart.

2d. When we see those who have been made acquainted, by teaching and by experience; with the nature and duties and excellency of a spiritual religion, turning aside to that which is formal, caring more for a name and for ceremonies, for forms and modes, than for the temper of Christ and for the indwelling of the Holy Ghost, we cannot doubt that they are "bewitched" and we have no hesitation in saying, that the evil



enchanter is a spirit of formality which may be still remaining in the renewed heart.

3d. When we see those who have seemed to depend wholly upon Christ for justification, now, like their Galatian brethren whom the apostle declares to be bewitched, seeking to add something to the value of Christ's sufferings and death, that they may in some way pay a part of the price of their ransom by performing the deeds of the law, we conclude that the same term will apply to them; and here the sorcerer is perhaps a teacher of errors as in the case of the bewitched disciples of Galatia.

4th. When we see those who have enjoyed great peace in believing, who seemed to have built their tabernacle upon the Delectable Mountains in full view of the Celestial city, whose expressions of confidence and hope have been strongest, whose song of joy has been loudest, now surrounded with clouds and wet with the showers of their own tears, mourning and sorrowing, and almost giving up their hope, we are ready to say that they are "bewitched;" and we know that it is either that old wizzard, the Devil, who is thus trying his arts upon them, or the black Monster Sin has them, for a time in his power.

5th. When we see those who profess to have their treasures in Heaven, and to be looking forward with anxious desire to the time when they shall be permitted to enter upon the possession of their glorious inheritance, again looking earthward for comfort and for wealth; if they have not yet left the strait and narrow way, yet looking with longing eye upon the fruits and flowers which are found in the broad road to destruction, and seeming to have more regard for gold than for grace, for honors than for holiness, for pleasure than for spiritual peace we can only account for this by saying these too are "bewitched;" it is the enticing voice of that syren, the world, which has brought them into bondage.

Oh for the mighty power of the Holy Ghost, to visit our churches and the hearts of Christians, to break the hold of these potent spells, to put an end to this fatal witchery, to exorcise all these evil spirits which disturb the peace of Christ's disciples, and enable every believer in Jesus to stand forth in the full enjoyment of the glorious liberty of the children of God.

SARATOGA.

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From the Presbyterian.

SIR WALTER SCOTT AND WILBERFORCE.

In reading a few evenings since, the diary of the great and

good William Wilberforce, we were struck with the following passage—in reference to the Waverly novels, (which were just then in course of publication.)

“I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying up with me ‘The Shepherd of Salisbury Plan,’ than bearing the load of all those volumes, full as they are of genius.”

Without entering here into the vexed question of the lawfulness of writing and reading romances, we must be permitted to express our earnest sympathy with this beautiful and truthful sentiment. For Walter Scott, the man—so full of generosity, of hearty genial humor, and of hospitality—we have a warm admiration. His genius every one must honor. To him we are indebted for many delightful hours. In the living tapestries of his unrivalled romances we have seen the shape and spirit of the stirring days of chivalry ‘bodied forth’ with a strange and picturesque beauty. We have laughed with ‘Caleb Balderstone’ and ‘Dugald Dalgetty’—and mourned with stout old Davie Deans over that sad calamity for which “he wauastled in privacy and on his knees”—and followed that most perfect of his heroines “Jeane Deans,” up to London, and listening to the sweetly eloquent appeal for her sister’s life, have found ourselves ready “to gush out with tears.” And yet after reading all his most celebrated productions, with a hearty admiration for the splendor of their conception we were tempted to ask ourselves—why all this vast expenditure of so much that was rich and precious, and that too, without even the outward show of devotion manifested by her, who expended so much of her substance in order to anoint her Master’s feet. Were there no great living truths for him to defend? Were there no contests waging with error that called for the aid of his powerful arm? Were there no burning wrongs for him to expose and labor to correct—that he should have squandered the treasures of his mighty intellect in devising cunning romances for a winter evening’s entertainment?

Contrast his career with that of the lofty philanthropist whom we have just named, who, although his inferior in point of natural gifts, has yet rendered his own life *sublime*. Wilberforce, like Scott, was a man of great geniality of temper—like Scott, he seemed to ‘touch life at a great many points.’ But he did not live merely for the amusement of his fellow men. He lived for their higher good. He had a quick eye for all the wrongs and sufferings of his fellow beings, and a warm heart for their relief. All day long his cottage at Clapham was

thronged by men—not like those who crowded the doorway of Abbotsford, in order to pay homage to high intellect alone—but by those who came to ask of him alms for some of ‘God’s poor,’ or to devise some plan to enlighten the ignorant of London, or to supply the Bible in some destitute region, or to suppress the infamous traffic in the bodies and souls of men on the coast of Africa. For thirty-three long years, through sneers and taunts, and discouragement—with a lofty moral heroism, unsurpassed, since the days of the Apostle of the Gentiles—he had waged war upon this monstrous traffic, and when the triumph was at last gained, and Sir Samuel Romilly announced amidst the cheers of the House, that “William Wilberforce would that night lay his head upon his pillow a more honored man than the Emperor of France,” what more literary triumph was worthy to be mentioned in the comparison? Follow these two men to the bar of God; and in that awful hour, big with the fate of coming eternities, who among the myriad host that turn their eyes upon the Infinite Glory and the great white throne, would willingly step forth and prefer the place of Walter Scott to the place of William Wilberforce?

But we need no such supposition as this. The close of their lives had a portentous significance. Wilberforce’s death was a calm and holy falling into sleep. The last hours of Walter Scott were but sorrowful records of pain, anxiety and darkness. His dying words were “Lockhart,” be a good man—be virtuous—be religious—be a good man—*nothing else* will give you any comfort *when you come to lie here.*—mournfully expressive words, wrung from him by that great “detector of the heart,” a dying bed. In the midst of those trying agonies there was one thought which might have buoyed him up—but alas! it was denied him—the thought that amid all his splendid literary achievements, he had ever written a single work, or a single page, which had for its aim the *highest, greatest interest of the immortal soul.*

T. L. C.

*Princeton Theological Seminary.*

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He that daily prays to God, that all men may be happy in heaven, takes the likeliest way to make him wish for, and delight in their happiness on earth.—And it is hardly possible for you to beseech and entreat God to make any one happy in the highest enjoyments of his glory to all eternity, and yet be troubled to see him enjoy the small gifts of God in his short and low state of human life.

# MINUTES

## OF THE

# SIXTH GENERAL SYNOD

## OF THE

# ASSOCIATE REFORMED CHURCH.

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The Sixth General Synod of the Associate Reformed Church of the West met, pursuant to adjournment, in the city of Pittsburgh, on Wednesday, the 6th day of May, 1846, at 10 o'clock A. M., and opened with prayer by Rev. Joseph Claybaugh, D. D.

The preaching of the opening sermon, by Rev. Dr. Claybaugh, was postponed until half past 7 o'clock this evening.

The following ministers and ruling elders presented credentials that they had been appointed by their respective presbyteries, as delegates to this General Synod, viz:

### *Presbytery of Monongahela.*

<i>Ministers.</i>	<i>Ruling Elders.</i>
Rev. Samuel Weir,	Mr. Hez. Nixon,
" John T. Pressly, D. D.,	" Andrew Getty,*
" John Ekin,*	" Caleb Foster,*
" James Grier,*	" Dr. Curry,†
" W. Burnett.*	

### *Second Presbytery of Ohio.*

" S. Findley, sen.,*	" R. Campbell,†
" W. Taggart,†	" John Robinson,†
" B. Waddle,*	" And. Proudfit.†

### *First Presbytery of Ohio.*

" David Macdill, D. D.	" Jer. Morrow,
" Joseph Claybaugh, D. D.	" David Macdill,†
" Jas. Prestley,	" S. R., Hamilton,†

*Presbytery of Illinois.*

- " J. C. Porter,  
 " Jas. M'Auley,†

*Presbytery of Chillicothe.*

- " Jas. Caskey,                      " T. M'Cague,  
 " W. T. Findley,\*                " Peter Platter.

*Presbytery of Blairsville.*

- " Rich. Gaily,\*                      " W. R. Patterson,  
 " Jos. Osborne,                    " H. M. Wilson,  
 " J. W. Duff.                        " S. E. Shaw.

*Presbytery of the Lakes.*

- " Isa. Niblock,                      " James Hall,  
 " J. J. Findley,                    " John Findley,  
 " W. P. Breaden,                  " Geo. Miller.

*Presbytery of Big Spring.*

- " D. B. Jones.                      " Mr. Thos. Carlile.

*Presbytery of Michigan.*

- " R. R. Coon,\*                      " W. W. Cowen,†

*Presbytery of Indiana.*

- " S. C. Baldridge,†                " Jno. Campbell,  
 " James Worth,                    " Arch. Martin,†  
 " J. N. Pressly,                    " Jas. M'Millen.

*Presbytery of Steubenville.*

- " Geo. Buchanan,                  " David Andrews,  
 " J. M. Galloway,                  " John Crawford,  
 " J. S. Buchanan,\*                " John Fergus.\*

*Presbytery of Springfield.*

- " A. Heron, D. D.                  " Jos. Kyle,\*  
 " J. F. Sawyer,                    " Thos. Bigger,  
 " J. R. Bonner,                    " Jas. Galloway.

*Presbytery of Mansfield.*

- " Jas. Johnston,†                  " John Hurst,  
 " S. Findley, Jr.,                  " Alex. Ralston,†  
 " R. G. Thompson,                " W. Robeson.†

Those marked \* were not present at the opening of Synod,  
 Those marked † were not present during the meeting.

The reading of the minutes of last year was dispensed with. Rev. J. W. Duff was appointed assistant clerk.

Rev. James Worth of the Presbytery of Indiana, and Rev. John Ekin of the Presbytery of Monongahela, were nominated for Moderator: and, on balloting, Mr. Worth was declared elected, and took the chair.

Called for Reports of Presbyteries.

The Presbytery of Monongahela reported as follows:

#### REPORT.

Since we last addressed you, we have organized no new vacancies, yet we have evidence that the Head of the church is with us by the steady increase of the members of the congregations of which we have the oversight, both settled and vacant.

At a meeting of Presbytery in Allegheny, on the 11th of June, a call from Erie congregation, under the care of the Presbytery of the Lakes, was accepted by Mr. Joseph H. Pressly, who was furnished with testimonials to connect himself with that presbytery accordingly. On the 24th of June, Mr. J. G. Brown was licensed to preach the everlasting gospel, and David Carnahan was ordained to the office of the holy ministry, and at his own request, furnished with a certificate of good ministerial standing, and dismission to unite himself with the presbytery of Indiana. On the 30th of September, Messrs. Jonathan Herron, J. S. Erwin, Samuel Patterson, and Chesterfield Robb, were received as students of Theology under our care. On the 30th of December, Rev. Alexander Blaikie presented testimonials of good ministerial standing and dismission from Caledonia presbytery of the A. R. Synod of New York, and was received as a member of this presbytery. On the 31st of March, Messrs. Robert Armstrong, John M'Lain, and Alexander G. Shaeffer, were licensed to preach the everlasting gospel. Rev. John F. M'Laren, of the Philadelphia Presbytery of the A. R. S. of N. Y., was, upon his own application, received a member of this presbytery. A call from the 1st Church of Pittsburgh, under our care, addressed to him, he accepted, and at our present meeting, he was installed pastor of said congregation. A call from Mifflin congregation, addressed to Rev. J. J. Buchanan, was accepted by him at our present meeting, and his installation is appointed to take place upon the last Tuesday of June. Our views upon the "Basis of Union," overtured at your last meeting, you will find in a separate and special report upon that subject. For a knowledge of the state of religion in our bounds, we would respectfully refer you to a report upon that subject recently published in "The Preacher." There are belonging to Presbytery, 18 ministers; six probationers; five vacancies ripe for settlement; six unripe; and seven students of Theology. A statistical table accompanies this report.

All which is respectfully submitted by order of presbytery.

Done in the 1st Church,  
Pittsburgh, May 6, 1846.

JOHN GILMORE, Moderator,  
J. H. BUCHANAN, Clerk.

**The Presbytery of Springfield reported as follows:****REPORT.**

Since our last report to synod, presbytery has met more frequently than usual. At an adjourned meeting in Bellefontaine, in June last, the Rev. Robert M'Coy, from the A. R. Synod of the South, was received as a member of this Presbytery; and he has since been laboring within our bounds. At a called meeting in Piqua, in July, Rev. Andrew Herron, D. D., formerly of the Free Associate Presbytery of Miami, was received as a member of this presbytery: and a petition from a portion of the people formerly connected with that presbytery was also received; and arrangements were made by which the petitioners, to the number of about one hundred, have been received into the communion of the Associate Reformed Church.

At a regular meeting of Presbytery in Springfield in September last, Messrs. John Van Eaton and John M. Heron were received as students of Theology, the former of the fourth, and the latter of the third year; and subjects, as trials for licensure, were assigned them. At our meeting in Xenia in December, Mr. Clark Kendall was received as a student of theology of the first year. Rev. Samuel Sturgeon having returned to our bounds, applied for a dismissal from presbytery, and was furnished with a certificate of good standing up to the time when he removed to the West.

At our present meeting, Messrs. Van Eaton and Heron have been duly licensed to preach the everlasting gospel, as probationers for the holy ministry. Rev. Robert M'Coy, at his own request, has been dismissed to join the First Presbytery of Illinois, and a petition from him to General Synod accompanies this report. The moderation of calls has been granted to the congregations of Cedarville, Xenia, Kenton, and the United congregations of Bellefontaine and Urbana, so that most of our vacancies ripe for settlement, will probably soon be supplied with pastors.

The unsettled ministers in our presbytery, are, Dr. Heron, J. R. Bonner, and J. S. McCracken. We have also the two probationers who have just been licensed, and two students of Theology; one of whom, Mr. George W. Gowdy, has been ready for licensure for a year past, but it has been prevented by his ill health.

The appointments made to this Presbytery by the last General Synod, have been generally fulfilled, and it is believed the laborers sent to our bounds have been very profitably employed. And presbytery would request Synod to appoint them as many missionaries, for the ensuing year, as may be consistent with the claims of the church elsewhere. It is especially desirable to have a laborer appointed to the united congregations of Dayton and Sugar creek; and the petition of those people is, that Robert D. Harper may be sent to them, with a view to his settlement among them. Presbytery would also represent it as very desirable, to have a missionary appointed to labor in the same field that Mr. Bonner occupied during the past year. Petitions from several of the stations at which he has preached will be presented to synod. The labors of Mr. Bonner in exploring our northern territory, have been very useful. And it is understood that, if synod give him the appointment, he is willing to occupy the same field another year. And presbytery would, therefore, recommend his re-appointment to that field.

Presbytery would also recommend the continuance of assistance to the Kenton congregation. Mr. M'Cracken has been laboring there with encouraging success. And, although the moderation of a call has been granted to that congregation, which it is understood will be made out for him, they are not able to raise more than \$230.00 for his support. There is, however, unoccupied missionary ground within our bounds, upon which he may labor profitably a part of his time, if appointed by Synod. It is thought that at least \$75.00 ought to be appropriated by synod for his support during the ensuing year.

Our congregations, settled and vacant, are generally enjoying a reasonable degree of prosperity; and we have reason of increased gratitude to God for his kindness to us.

All which is respectfully submitted by order of presbytery.

Bellefontaine, April 11, 1846.

ANDREW HERON, Moderator,  
JAMES R. BONNER, Clerk.

A statistical table accompanies the report.

The Presbytery of Chillicothe reported as follows:

#### REPORT.

Since the last meeting of General Synod, the only transactions and changes which have taken place within our bounds, necessary to be reported, are the following.

At our meetings in August last, Mr. James A. Frazer, a graduate of Miami University, was received under the care of presbytery as a student of theology. He has attended our seminary at Oxford during the last session. Thus we have now under our inspection, three young men, pursuing a course of preparation for the gospel ministry; viz., Thomas McCague, jun., Alexander M'Lanahan and James A. Frazer.

At our meeting in Chillicothe in November last, the congregations of Hinkston and Flemingsburgh, in Kentucky, were on their own application, stricken off from the list of vacancies under our care. These congregations had both sent into presbytery papers, in which they declined our authority and inspection, and made known their determination to join the Associate Reformed Synod of the South. Slavery was the cause of this movement.

At our present meeting, (April. 1846,) two new vacancies have been organized and entered on our list. One of these is at Decatur, in Brown county, in this state; the other is at Clark's Cross Roads, in the county of Adams.

All which is respectfully submitted by order of Presbytery.

ROBERT STEWART, Moderator,  
JOHN GRAHAM, Clerk.

The Second Presbytery of Ohio reported as follows:

#### REPORT.

*Dear Brethren*---The state of religion within our bounds is very similar to what it was when we gave in to you our last report. There have been no remarkable revivals in our congregations: still we are encouraged by the general attendance of the people upon the ordinances of grace, and their orderly deportment adorning their good profession. The children under our pastoral care seem to appreciate and improve



the means of instruction in the doctrines & duties of our holy religion.

Yet there is a worldliness, and pride, and fondness for improper amusements, &c., which give occasion for us to reprove, and rebuke, and exhort with all long suffering and doctrine.

All things considered, we are disposed to thank God and take courage.

At our meeting in April last, Mr. James Buchanan, on his own request, was furnished with a certificate of licensure and dismissal, in order to put himself under the care of the Presbytery of Springfield.

And Rev. Alexander Pattison was dismissed at his own request, with certificate of ordination and good ministerial standing, that he might connect himself with the Presbytery of Illinois. Our Presbytery is now composed of one unsettled and seven settled ministers. Under our care there are three probationers, A. D. Clark, President of Franklin College, W. T. M'Adam and H. H. Thompson.

Done by the Presbytery, this 1st day of April, 1846.

WM. TAGGART, Mod.  
BENJ. WADDLE, Clerk.

A statistical table accompanies this report.

The Presbytery of Michigan reported as follows:

#### REPORT.

In the good providence of God, the lives of all our members are spared. And although our number is yet small, the cause of the Redeemer in our vast field of labor seems, through our feeble instrumentality, to enjoy a good degree of prosperity. We may truly say, "The harvest is plenteous, but the laborers are few." And while we would earnestly "Pray the Lord of the harvest to send forth laborers into his vineyard," we would also implore your venerable body, as the medium through which this blessing may be conferred, that in your distribution of laborers you will not be neglectful of our wants. For information respecting our missionary field, we refer you to the *memorial* accompanying this report. The congregation in White co. Indiana, request that Mr. Samuel Millen be sent to labor in their bounds: also the congregations of Allegan and vicinity, Michigan, that Mr. J. N. Dick be directed to labor in their midst.

The bare request is a sufficient evidence of the success of these young men in those parts, and is a strong reason that this desire should be granted, so far as practicable.

The only important change that has taken place in our midst, since your last meeting, is the connection with us of the Rev. D. T. Carnahan, from the Presbytery of Monongahela. This took place at our meeting in October last.

The state of religion in our bounds is such, at least, as not to discourage the faithful laborer in the vineyard of the Lord. We have reason to lament the Sabbath desecration, and disrespect of the ordinances of God, that here prevail, not in the church, yet under the connivance of those who profess better things. Our hope is, that through the Divine blessing on our feeble instrumentality, pure and undefiled religion will more and more prevail in our midst, and vital godliness characterize the people with whom we mingle, and this "wilderness

be made to rejoice and blossom as the rose." All of which is respectfully submitted,

Oswego, Indiana,  
April 11th, 1846.

D. T. CARNAHAN,  
WILSON BLAIN,  
SAMUEL GRAY.  
Committee.

The Presbytery of the Lakes reported as follows:

#### REPORT.

That since your last meeting, it has been made our mournful duty to record the deaths of two of our ministerial brethren. The death of Rev. Thomas Mehard occurred July 16th, 1845; that of Rev. Samuel F. Smith, March 19th, 1846. The illness which issued in the death of these brethren was, in both instances, short but painful. Their confidence in Him whom they served, however, was unshaken. We, therefore, mourn not as those who have no hope, since we derive satisfaction from the persuasion that our loss has been their gain.

On the 20th August, 1845, Joseph H. Pressly was ordained to the office of the holy ministry, and installed pastor of our congregation in Erie.

On the same day, the pastoral relation subsisting between Rev. Robt. W. Oliver and Lawrenceburgh and connections, was dissolved.

During the past year we have organized several important vacancies, which, from accounts that have reached us, are in a prosperous condition.

In reference to the missionary territory within our bounds, it is our privilege to report favorably. One of your experienced missionaries writes,—"There is usually a good attendance"---"the place is a promising one"---it is exceedingly destitute" of preaching---"I do not know a place where labor could be more profitably bestowed"---"there are, in connection with the church about fifteen families and about twenty-five communicants.

In view, therefore, of this interesting missionary field, in connection with the greatly increased number of vacancies under our care, it is our earnest request that you will grant us as liberal a proportion of your missionary labors during the ensuing synodical year, as will comport with equally urgent demands from other portions of the church.

All the probationers ordered into our bounds at your last meeting, have, without an exception, fulfilled their appointments with great acceptance, and, we trust, much success.

By order of Presbytery,

WM. FINDLEY, Mod.

Jos. H. PRESSLY, Clerk.

A statistical table accompanies this report.

On motion, Synod adjourned. Closed with prayer.

2 o'clock, P. M.

Synod met, and opened with prayer. The roll was called and absentees noted. The minutes of the last sitting were read and approved.

The Rev. Alex. Sharpe, member of the committee on' for-

eign Missions, being absent, the Rev. D. R. Kerr was, on motion of Dr. Claybaugh and ——— appointed to take his place.

Resumed the reading of the reports of Presbyteries.

The Presbytery of Illinois reported as follows:

#### REPORT.

*Fathers and Brethren*---Since our last report, nothing of great importance has transpired among us. The dispensations of Providence towards us have generally been kind and encouraging. For the most part we have been blessed with health, and enabled to pursue our labors in the ministry with little interruption from bodily indisposition. We are generally encouraged by indications of the pleasure of the Lord prospering through our instrumentality. Peace and brotherly love prevail to a good extent in our congregations. Ordinances and other christian duties are generally well observed. Mortality among our people has not been greater than usual. Our congregations are steadily on the increase.

At our present meeting, Rev. Samuel Sturgeon having presented a certificate of good ministerial standing from Springfield Presbytery Ohio, was received as a member of this presbytery.

Mr. Thompson demitted his charge of Hopewell congregation; in relation to which Presbytery resolved to pursue strictly a constitutional course. The petition of Mr. John Wallace for restoration to the ministerial office was taken up, and his acknowledgments heard. Respecting his case, Presbytery adopted the following resolution. Resolved, that the granting of Mr. Wallace's petition, be postponed until he give Presbytery more satisfactory evidence that he has become highly exemplary, humble, and edifying in his conversation, and that he will be useful in the church as a minister of the gospel. Mr. Freely gave in his demit of South Henderson congregation. Reasons being heard, the Presbytery adopted the following resolution:

*Resolved*, That we accept Mr. Freely's demit, and that South Henderson congregation be declared a vacancy. It is left optional with Mr. Freely, owing to a delicate state of health, to preach when and as often as he pleases during the following year.

This Presbytery now consists of nine ordained ministers, all settled but two. The demands of our territory for missionary labor are great being interspersed with numerous fragments of our denomination, and others favorable to our principles. New openings are continually being made known. It is impossible for us adequately to supply the demand, even of the more important stations. Hence for want of the bread and water of life, Christians lose their zeal and activity in the service of their Master, and instead of bringing the world to them, gradually conform to the world. We do therefore earnestly desire that Synod would send us missionaries for the ensuing year. Mr. Brown to supply Quincy and Clayton, Ill., places of much importance, and demanding immediate attention. We believe they will pay at least one half the Synodical allowance for his services. One to supply at Flint, Brighton, and Mount Pleasant, Iowa. At these places Rev. Mr. Pattison has been laboring for some time during the past year, with much acceptance to the people. We believe that his services are earnestly desired in those places for the ensu-

ing year. Rev. Samuel Sturgeon to supply at Washington, Iowa city, and on the river Des Moines, Iowa, Rev. Robert M'Coy to supply at Wilmington, Will county, Ill. James Morrow to supply at Washington, Washington county, Ill. In addition to these we would request two itinerating missionaries.

The Territory of Wisconsin ought to be more thoroughly explored. New Berlin and Milwaukee are still places of increasing importance. The services of the missionary in these parts would be appreciated, and, we believe, respectably compensated.

That the King and Head of the Church may direct you by his Spirit in all your deliberations, and that he may prosper you in all your efforts to extend his kingdom in the earth, is the sincere wish and prayer of your brethren in the Lord.

JACKSON DUFF, Mod.

JAS. C. PORTER, Clerk.

### The First Presbytery of Ohio reported as follows:

#### REPORT.

Since our last report the pastoral relation between Mr. Reynolds and the congregation of Concord was dissolved by mutual consent, and Mr. Reynolds accepted a call from the congregation of Fairhaven, over which he was installed as Pastor. Mr. Peter Monfort also resigned his charge of the congregation of Sycamore, in consequence of continued ill health. At our meeting in March last, Mr. Henry Allen was licensed to preach the gospel as a probationer for the holy ministry, and since that time Mr. James P. Wright was licensed at a called meeting in Hamilton. We have four vacancies, Concord, Sycamore, Clear creek, and Hopkinsville. Four probationers, Andrew Foster, M. M. Brown, H. Allen, J. P. Wright, and one student of divinity.

It is believed that the state of Christian morals in our congregations is generally good. An encouraging attendance on the public ministrations of the sanctuary is usually given, and we have few cases of discipline of a serious nature. Our congregations in general enjoy internal peace and a state of mutual confidence, it is believed, exists between pastors and their flocks. The additions to the church cannot be said to be numerous, but they are generally such as to add real strength. Besides patronizing to some considerable extent the American Bible Society and the American Tract Society in their colporteur operations, and aiding infant congregations in the new settlements to provide themselves with suitable houses of worship, our people, with few exceptions, manifest much cheerfulness and liberality in sustaining the general operations of the church to which they belong.

By order of the Presbytery.

JOSEPH CLAYBAUGH.

JAMES PRESSLY,

DAVID MACDILL.

### The Presbytery of Steubenville reported as follows:

#### REPORT.

No remarkable change in the state of religion appears to have taken place during the last year, within our bounds. Our congregations, it is thought, have all retained their former amount of members; in some there has been a small increase: and when we behold and

consider the greatness of the number of our fellow beings rapidly hastening onward to eternity without preparation, we may exclaim that the increase of our congregations is *very* small and that we need to be much engaged in prayer for the outpouring of the Holy Spirit, and to inquire seriously whether we have been sufficiently diligent in the discharge of our official duties as ministers and elders.

The accessions to the church have been nearly all from the children of professing parents; and many even of this class, baptized, and so introduced into the church in their infancy, give no evidence of having experienced the power of religion in their hearts, and seem to consider that they sustain no relation to the church, and that its officers have nothing to do with them.

Amongst the people of the world there is a prevailing neglect of the ordinances of the sanctuary on the Sabbath, and the day is spent to a great extent in worldly conversation and amusement. We think that more untiring efforts should be made to bring this class of the community under the influence of the gospel, and to promote the sanctification of the Sabbath.

It is to be feared, also, that worldly-mindedness and formality in the duties of religion prevail to a great extent within the precincts of the church.

But while these and many other evils abound amongst us, we have reason for gratitude to God, that there is evidence of the descent of his Spirit upon us, though not as the copious showers that water the earth, yet as the gentle and silent dew which imparts much refreshment.

Peace and harmony abound; brotherly love prevails; very few cases of discipline occur; and an encouraging number of young men are disposed to prepare themselves for the holy ministry.

Steubenville, April 15, 1846.

JOSEPH CLOKEY, Clerk.

The Presbytery of Indiana reported as follows:

#### REPORT.

The state of religion in our bounds is perhaps as encouraging, if not more so, than at any former period. We have witnessed with pleasure, in our part of the country, some improvement in the public morals, and an increasing disposition among different denominations of Christians, to lift up a standard against the desecration of the Sabbath.

Our vacancies are generally small, except Shiloh in Rush county, which may be considered ripe for settlement. Among our most important stations, we name Indianapolis. This station is chiefly important on account of its location. The next is a settlement of some ten families, six miles west of Clinton, in Vermillion county. This place is new, located in a good country, and has a fair promise of increase. Besides these, there are two stations in Rush county, not far distant from each other, and are worthy the fostering care of the Synod. We have under our direction two probationers, Messrs. Samuel Millen and John M'Neak; and two unsettled ministers, Messrs. Hugh Mayne and William Lind. There are also under our care three theological students; Messrs. R. N. Fee of the second year, and J. A. Campbell and B. L. Baldrige of the first year. Our probationers, Mr. Lind and Mr. Baldrige for one fourth of his time, will take appointments from Synod.

In conclusion, we express our fervent desire, that the God of all wisdom and goodness may condescend to afford you his gracious presence, and by his counsel direct and overrule your deliberations,

By order of the presbytery,  
Done at Bloomington, Indiana,  
the 6th day of April, 1846.

J. H. BONNER, Moderator.  
JAMES WORTH, Clerk.

### The Presbytery of Big Spring reported as follows:

#### REPORT.

The contributions for missionary operations, at home and abroad, are such and made in such a spirit, as to satisfy us, that while judiciously managed by Synod, they will be fully sustained by the people.

The result of presbyterial visitation has been, to evince more fully to us that we have much for which to give thanks to the church's Head, for prospering our work, as well as reason to continue and increase our labors, and a better understanding of the points to which they should be directed.

Our probationers at the disposal of synod are, William Carlile and J. T. Scouller. We have but one vacancy under our charge unripe for settlement.

ALEXANDER SHARPE, Committee.

Done at Newville, Pa. this 7th day of April, 1846.

### The Presbytery of Blairsville reported as follows:

#### REPORT.

We are still called to mourn under the afflictive dispensations of an infinitely wise Providence. While the health of some of our number has been so far restored that they have again resumed their labors, with sorrow we add, that such has not been the privilege of all. In April last, after a short but severe illness, an aged father in the gospel, the Rev. Jonathan Gill entered into his rest. And while we can sympathize with those who are more particularly called to mourn this bereavement, yet we are comforted with the reflection, that he had long served his generation, and in a full age, was gathered, like as a shock of corn in his season.

At our meeting in August, Rev. M. M'Kinstrey, on account of continued ill-health, and at his own request, and with the consent of the people, was released from the pastoral charge of the congregation of Bethesda. He has spent the winter in the South; but (as we understand) without experiencing any very decided improvement. At the same meeting, Mr. John N. Dick was, at his own request, dismissed with a certificate of good standing as a probationer.

At a special meeting held in February, Rev. Samuel Hill, of the General Assembly Presbyterian Church, requested to be received as a minister into the Associate Reformed Church. Having presented a certificate of good ministerial character, and expressed his cordial approbation of our standards, especially on the subjects of communion and psalmody, the request was granted, and his name entered as a member of Presbytery.

Mr. David H. Pollock, a student under our care, was, after the usual trials, licensed in April last to preach the gospel.

The missionaries appointed to our bounds have, we believe, all appeared. From some misunderstanding, Mahoning reported as a part

of the station known as Kittaning and Connections, was not included in the sphere of his labors, by your first missionary to these places; and a private arrangement having been made for the whole of his time during the year, those who were to succeed him were to some extent disappointed.

Of the state of religion amongst us we have no material change to report. The Sabbath is more generally sanctified among all classes of the community than formerly. Zeal to a considerable extent is manifested in your missionary operations. Much however remains to be done before all can say that they have given "as the Lord has prospered them." And from a general view of the church where our lot has been cast, we feel encouraged to indulge the hope that our labor is not in vain in the Lord.

That your instrumentality may be abundantly blessed, in advancing that happy time when the watchmen upon the walls of Zion shall see eye to eye, and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, is the prayer of your brethren.

By order of the presbytery.  
Pittsburgh, May 6, 1846.

J. W. DUFF, Clerk.

The Presbytery of Mansfield reported as follows:

#### REPORT.

*Dear Fathers and Brethren*---Another year has elapsed, making it our duty to communicate to you our proceedings, and the doings of the Lord among us.

Since your last meeting death has made no ravages among our ministers and little among our people.

Since that time, the number of our ministers was increased by the ordination of a brother, but also decreased by the dismissal of another. The health of our ministers was so good, that they, with very little exception, have been able to discharge their duty to their congregations.

The Lord has given us an encouraging increase of members and places of labor. We have organized two vacancies, Utica and Alexandria, and received three places as stations worthy of culture.

On the 2d of June, J. H. Peacock was installed pastor of the united congregations of Martinsburgh, Mount Vernon and Wooster. At our meeting in Plymouth, August 14th, Mr. R. G. Thompson, a probationer under our care, having received and accepted a regular call from the united congregations of Plymouth, DeKalb and Eden, was regularly ordained to the holy ministry, and installed pastor of the above charge.

On the 16th of December, Rev. J. K. Riddell, at his own request was dismissed to join a sister presbytery.

Presbytery received and accepted an invitation from the Associate Presbytery of Richland, to hold a convention to consider the proposed "Basis of Union." The convention has held three meetings and anticipates a fourth. Every meeting appeared to dispel more and more clouds and betoken a glorious day near at hand, when the Lord will bring again Zion, and cause these sister churches to be one in name and one in interest, as they are one in doctrine.

At an extra-judicial meeting at Haysville, the pastoral relation between Mr. Joseph Andrews and his Black-Fork charge, was virtual-

ly annulled, and all his time given to Savannah. At our present meeting the action was ratified.

In the disposition of your laborers, we would ask your reverend body to grant us a more liberal supply (if consistent with the wants of other churches) than on former occasions. We think we can furnish labor for two during the whole year.

We received a petition from the vacancy off Alexandria, asking for aid to the amount of thirty-five dollars, and to be recognized as a missionary station. Presbytery agreed to recommend it to Synod as such.

Our theological student. Goodwin Mitchell, owing to pecuniary embarrassment, has, for the present, suspended his studies. Notwithstanding our works of faith and labors of love, we have still, in many instances, to lament the formality and perhaps the carnality of some of our members. To some we can say, we stand in doubt of you lest we have bestowed labor in vain. But to many others we hope we can say, you come behind in no good thing, waiting for the coming of your Lord.

There appears to be a general reciprocal affection between shepherds and flocks.

That He, in whom dwelleth the wisdom of the Godhead bodily may preside over all your deliberations, and lead you into all truth, is the sincere prayer of your brethren in the Lord.

SAMUEL FINDLEY, Moderator,

Mount Vernon, April 8, 1846. J. H. PEACOCK, Clerk.

Called for the reading of other papers, Petitions for supply, Reports of Missionaries, &c.

Read a communication from Rev. S. C. Baldrige in reference to the disposal of his unoccupied time.

Read a report from a convention of Reformed Churches which met in Indiana, Pa., to deliberate on the subject of the union of said churches.

Read a report from Rev. J. R. Bonner, missionary.

Took up the unfinished business from last year.

The Clerk of Synod reported progress in transcribing the minutes of the past years into the book of records of the Synod. He was instructed to continue his labors.

The several presbyteries being called on, reported, through their delegates, that they had, in accordance with the recommendation of last Synod, sent up statistical tables with the exception of the presbyteries of Chillicothe, Big Spring and Mansfield.

It was, on motion, Resolved, That in the absence of Rev. J. Clokey and Alex. H. Wright, Rev. J. S. Buchanan be ap-



pointed to preach the missionary sermon to-morrow evening, at half-past seven o'clock.

It was, on motion of Dr. Claybaugh and Rev. J. R. Bonner, Resolved, That the whole subject of the Union of Reformed Churches, together with the reports of the several presbyteries relative thereto, be referred to a special committee, to consist of Drs. Macdill and Pressly, Rev. Samuel Findley sen., Geo. Buchanan and Jas. F. Sawyer, and Hon. Jeremiah Morrow, to report as soon as practicable.\*

Dr. Claybaugh was afterwards added to the above committee. The Moderator of Synod nominated the following standing committees, which were severally appointed.

*Committee of Overtures.*

Dr. Pressly	Rev. Geo. Buchanan
" Macdill	" J. F. Sawyer
" Claybaugh	Hon. J. Morrow.

*Committee of Missions.*

Dr. Macdill	Rev. Joseph Osborne
Rev. James Caskey	" S. Findley, sen.
" John Ekin	" S. Findley jr.
" D. B. Jones	" John J. Findley
" R. R. Coon	" J. M. Galloway
" J. C. Porter	Mr. John Campbell
" J. R. Bonner.	

*Committee of Correspondence.*

Rev. William T. Findley	
Rev. J. Caskey	Rev. James Grier

*Committee of Accounts.*

Rev. Benj. Waddle	Rev. James Grier,
Mr. Thomas McCague	

*Committee of Revision.*

Rev. Isaiah Niblock	Rev. J. W. Duff
Rev. J. S. Buchanan	

On motion, it was *Resolved*, That so much of the reports of

\* In accordance with an understanding of Synod, the reports of Presbyteries on the "Basis of Union," on account of the great length of some of them, are not published.

the different presbyteries as refer to the subject of missions, be referred to the committee of Home Missions.

The following resolution was offered by Dr. Claybaugh and

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*Resolved*, That it be the duty of the Committee of Correspondence to prepare the draft of a pastoral letter, embracing a condensed view of the condition, relations, prospects, and duties of the churches under our care, and report before the adjournment of Synod.

The above resolution being under consideration, Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with prayer.

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*Thursday 9 o'clock, A. M.*

Synod met, and opened with prayer. The roll was called. The minutes of the last sitting were read and approved.

Called for papers.

Dr. Pressly reported that a donation of \$300 had been made by Mr. Alexander Blair, Jr., of Shiloh, Nicholas county, Ky. for the express purpose of procuring a library for the use of our missionaries in Palestine.

Read a report from James Miller, missionary, giving an account of his labors for the past year.

Also one from Mr. Alex. Pattison.

Also one from Mr. H. H. Thompson.

Also from Mr. Samuel Miller.

Read a report from the Treasurer of the Juvenile Missionary Society of the congregation of Chillicothe.

Read a report from Mr. J. D. Steele missionary.

Took up the resolution of Dr. Claybaugh under consideration last evening at the hour of adjournment. After some remarks, it was adopted.

It was resolved, on motion of Dr. Pressly and Mr. J. Findley, that a committee be appointed to prepare a minute in reference to the donation of Mr. Alexander Blair, jr.

Dr. Pressly was appointed that committee.

The reports of our several missionaries were referred to the committee of Home Missions.

It was on motion, Resolved, That the report from the Juvenile Missionary Society of the A. R. Congregation of Chillicothe be printed with the Minutes of Synod.

The committee to whom were referred the reports of the several presbyteries on the subject of the Union of Reformed Churches, reported, recommending the adoption of an accompanying resolution and paper.

The resolution was adopted, and is as follows:

Resolved, That after hearing the reports of the several presbyteries on the "Basis of Union," it is the judgment of this synod, that there are, *on our part*, no serious obstacles in the way of closing a union with our brethren, on the plan now before the churches.

Took up the accompanying paper, and proceeded to consider it count by count. Pending this matter, on motion, Dr. Rodgers and Rev. Smith of the Associate Church, who were present, were invited to sit as corresponding members.

After some discussion, the paper was adopted as follows:

Whereas, from the paper forwarded to this Synod from the Convention of Reformed Churches, recently held at Indiana, Pa., and from information derived from other sources, it appears probable, that a reasonably harmonious union cannot be consummated on the basis now before the churches: And whereas, it is our duty to persevere in the use of all lawful means to effect an object so desirable, as the bringing together into a more intimate fellowship, churches which are so nearly alike in faith and practice---Be it Resolved, That we agree to unite with our brethren of the other churches on the following ground, if on due consideration it shall prove more acceptable to them than the present Basis.

*First.* That the Westminster Confession of Faith, together with the Catechisms Larger and Shorter, shall constitute the basis on which these churches shall unite; it being understood, that those parts which relate to the power of the civil magistrate, *circa sacra*, be altered in some such way as is recommended in the Basis now before the churches.

*Second.* That a re-exhibition of principles, clearly contained in the Confession and Catechisms, is unnecessary; but that the united Church shall exhibit her sentiments in relation to some matters which did not come before the Westminster assembly, as they are now presented to the churches---particularly Slavery, Psalmody and Promiscuous communion.

*Third.* That our brethren in other churches may know our senti-

ments in relation to slavery, we declare that by slavery we mean the holding human beings as property---holding them deprived of their rights, and bound to render their services to their owners. This we regard as sinful; though, in particular cases, a man may sustain to a slave the relation of a master in the view of the civil law, and yet not be chargeable with the sin of slaveholding; as when he uses all the means in his power to effect the emancipation of his slave, and to prepare him for the enjoyment of freedom; or when the slaves have become, through age or infirmity, incapable of providing for themselves. It is the duty of the church to be well assured that the case is within some of the lawful exceptions, before she may grant to the master her privileges, or continue him in their enjoyment.

*Fourth.* That, having confidence in the soundness of the views entertained by our brethren of the other churches, we are willing to accept any declaration of principles on the subjects of Psalmody and Communion, which, after due deliberation they may present.

*Fifth.* That nothing more is necessary to be inserted in the standards of the United Church, on the subject of Covenanting, than is contained in the Confession and Catechisms: but that it be understood, that all the congregations, settled and vacant, be required to enter into a solemn engagement to maintain and carry out the principles of those standards, and observe a walk and conversation agreeable to the gospel of Christ.

*Sixth.* That as errors often assume new forms, and spring up under different circumstances, it should be regarded as a duty of the United Church to issue warnings against such errors; and that these warnings be regarded as the application of the principles contained in the Confession of Faith to particular errors as they appear.

*Seventh.* That in the Introduction to the Confession of Faith or Standards of the United Church, she shall pledge herself to endeavor, by the grace of God, to carry with her throughout all generations, the attainments of our covenanted ancestors, and of the Reformers from Popery in every land, so far as, on a careful comparison of them with the word of God, they appear to be founded thereon.

*Eighth.* Resolved, That the clerk transmit a copy of the preceding resolution and this paper, to the synods of the other churches represented in the Convention of Reformed Churches.

On motion of Rev. B. Waddle and Rev. J. R. Bonner, it was Resolved, That one hour be spent, immediately after meeting to-morrow morning, in religious exercises: and that Revs. Burnett, Caskey and Sawyer, be a committee to make the necessary arrangements.

Heard the report of the committee on Foreign Missions.

The report was laid on the table for the present.

The committee on religious exercises reported, that they be conducted by Rev. Dr. Heron and Revs. B. Waddle and S. Findley, sen., in the order of their names.

The hour having arrived, synod adjourned, to meet at 4 o'clock, P. M. Closed with prayer.

4 o'clock, P. M.

Synod met, and was opened with prayer. Called the roll. The minutes of the last sitting were read and approved.

Called for papers, reports of committees, petitions, &c.

Mr. Prestly stated to synod that he had paid over \$15,00 to Rev. William Wilson, Clerk of the Convention of Reformed Churches, to assist in defraying the expense of printing the minutes of the last convention: and that he had endeavored to distribute the copies he had received among the members of the two synods. It was referred to the committee of Accounts.

The committee appointed to prepare a minute in reference to the donation of Mr. Alexander Blair, jr., recommended the adoption of the following:

Resolved, That synod gratefully accept the liberal donation of Mr. Blair, and while we rejoice in it as a pleasing evidence that God has given our Foreign missions favor in the eyes of his people, we would hope that this praiseworthy example may stimulate others to practise similar deeds of benevolence.

The resolution was unanimously adopted.

Took up the report of the Committee on Foreign Missions.

The resolutions recommended were taken up and severally adopted.

It was ordered that the whole report be printed. It is as follows:

#### REPORT ON FOREIGN MISSIONS.

The Committee on Foreign Missions submit the following report, which, from its having to be hastily prepared in consequence of the indisposition of the chairman, is necessarily brief and imperfect.

The sum of \$1,500 was remitted to the mission the latter part of last summer, and by them received about the first of November. Mr. Samuel Barnett, father of the missionary, having learned that the mission was short of funds, and fearing that the supplies sent by your committee might have miscarried, forwarded out of his own funds \$105, which, it is understood, was also received.

Some \$300, in addition to mere living expenses, are needed to increase the mission library; and Mr. Rich of New York has been written to by Mr. Barnett, to purchase and forward the requisite books, when funds shall be put in his hands for the purpose. Subsequent to this arrangement, Mr. Barnett had an opportunity of purchasing

some of the books needed, to the amount of \$100 second hand, from a missionary of the A. B. C. F. M., which he embraced, thereby getting them lower, and saving the cost of transportation. For this he gave the missionary an order on Mr. Rich, About \$200 worth of books yet remain to be bought. The amount necessary to cover this whole expense has been very liberally donated by Alexander Blair, Esq. of Kentucky, as reported this morning.

The expenses of the mission have been increased by the late troubles in Syria. These have for a time subsided, but a settled peace cannot be expected until a change of government takes place. Our missionaries have been in safety, and there is no serious ground of apprehension for their personal safety, whatever commotions may arise.

It is estimated, by the missionaries, that the mere living expenses of the mission family now out, will not much exceed \$1,000. Schools, exploring tours, and other necessary missionary operations may add an annual expense of \$500 more.

The mission family have enjoyed health, and are prosecuting with diligence the acquisition of the language. Much more time is necessary to acquire the language, so as to be able to use it in imparting religious instruction, than is necessary to enable one to transact business.

The missionaries are yet in the vicinity of Beirut, where they have good means of acquiring the language, and where the expense of living is lower than in the interior. At this point they will remain for a few months longer from their latest dates.

They have not as yet fixed on a place of settlement. This they will probably do ere long. In this matter your committee think that the missionaries should have some latitude and liberty of discretion. Should no suitable place be found in Palestine, that they should have liberty to fix on some contiguous point.

Your committee would recommend the appointment of a standing board of agency instead of a committee appointed from year to year; and that it be its duty to report annually to the General Synod. Such a board will have the advantage of a growing experience.

Your committee would recommend the adoption of the following resolution:

1. Resolved, That Dr. J. T. Pressly, Dr. J. L. Dinwiddie, Rev. J. F. M'Laren, Rev. David R. Kerr, and Messrs. Thomas Hanna and D. L. Browne are hereby appointed a standing Board of Agency to manage the affairs of our foreign mission, whose duty it shall be to report to every General Synod their proceedings for the past year. The General Synod to fill vacancies in this board as they occur. Any three of this board shall constitute a quorum.

2. Resolved, That the chairman of this board be instructed to issue an order on the Foreign Missionary Fund to the amount of one hundred and five dollars in favor of Mr. Samuel Barnett, for the purpose of refunding to him the amount which he forwarded out of his own funds, as a temporary supply to the mission.

3. Resolved, That the chairman of this board is hereby instructed also to issue an order on the Foreign missionary fund, with instructions to the treasurer to pay over the same to Mr. T. B. Rich, New York, for the purpose of furnishing books for the library of the mission,

Mr. J. Kyle was appointed on the committee of Accounts, instead of Mr. T. McCague, who had leave of absence.

The following preamble and resolution were offered by Rev. S. Findley, sen. and Dr. Pressly.

Whereas, what was formerly called the immorality of the Freemason oath, and its attendant evils are likely to be resuscitated, in the propagation of the Odd Fellows, Sons of Temperance Societies, &c.; and whereas the imposing pretensions of those societies are calculated to allure the attention of unsuspecting youth, and have actually drawn some into their circle; and whereas, it is the duty of this synod to avert evil by raising the voice of warning, as well as by administering corrective discipline where evil exists, therefore,

Resolved. That synod appoint a committee to prepare a report expressive of its sentiments on the principle of secret societies, under any and every name, and report as soon as practicable.

This resolution being under consideration, on motion the synod adjourned, to meet on to-morrow morning at half-past 10 o'clock.

Closed with prayer.

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*Friday, half-past ten o'clock, A. M.*

Synod met, and opened with prayer. Called the roll.

The minutes of the last sitting were read and approved.

On motion, the order of the day—the religious exercises—was postponed; and it was resolved, that we meet this evening for religious exercises, at half past 7 o'clock.

The Committee of Home Missions reported in part.

The Committee of Accounts reported on the statement of Mr. J. Prestley.

Heard the report of the Treasurer of Synod.

Mr. Getty reported, that the collection taken up last evening, after the delivery of the missionary sermon, amounted to eight dollars and six cents, which he placed at the disposal of Synod.

It was ordered that it be paid into the Home Missionary Fund.

Took up the resolution of Mr. Findley sen., under consideration at the time of adjournment last evening.

The above resolution, being under consideration, on motion, the Synod adjourned, to meet at 4 o'clock P. M.

Closed with prayer.

*4 o'clock, P. M.*

Synod met, and was opened with prayer.

The minutes of the last sitting were read and approved.

Called for reports, petitions, &c.

The Committee of Home Missions further reported.

The Committee of Correspondence reported the draft of a Pastoral Letter.

Took up unfinished business.

The following amendment to the resolution of Mr. Findley, sen., was proposed by Rev. J. Prestley and R. Gaily, and after some discussion, adopted, viz:

Whereas, the Masonic Society, with all its attendant evils, is reviving, and has been latterly propagated with more success than for some time past, and may receive countenance from other secret, or private societies with imposing pretensions; and whereas, those under our care may be allured, or may have been allured, to act in a manner inconsistent with the principles of this church in reference to oaths and vows, and may become entangled, almost unaware, in evil; and whereas, it is our duty to raise the voice of warning against all evil, and administer corrective discipline where evil already exists ---be it

*Resolved*, That Synod appoint a committee to prepare a report expressive of its sentiment on the general principle of secret or private societies of any and every name, and report as soon as practicable.

The following persons were appointed the committee, viz. Dr. Macdill, Rev. J. Ekin, Wm. Burnett, B. Waddle and Mr. Joseph Kyle.

On motion, Synod adjourned to meet at half past 7 o'clock, P. M.

Closed with prayer.

*Friday, half-past 7 o'clock, P. M.*

Synod met and opened with prayer.

According to resolution, Synod spent one hour in the exercise of praise and prayer.

The minutes of the last sitting were then read and approved.

Called for papers.

The report of the Treasurer of Synod was referred to the Committee of Accounts.

Took up the report of the Committee of Accounts on the



statement of Mr. Prestley. The following resolution appended to the report was adopted, viz:

Resolved, That the Clerk of Synod be authorized to draw an order on the Treasurer in his own behalf for fifteen dollars, the amount advanced by him toward the printing of the minutes of the last convention of Reformed Churches.

On motion of Rev. B. Waddle and Jas. Grier, Dr. Macdill, Dr. Pressly, and Rev. S. Findley, sen., as principals, and Rev. Alex. Sharpe, Rev. Wm. Wallace and Rev. D. R. Kerr, as alternates, were appointed our delegates to the convention of Reformed Churches at Pittsburgh, in September next.

On motion, Synod adjourned to meet to-morrow morning at 9 o'clock, A. M.

Closed with prayer.

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*Saturday, 9 o'clock, A. M.*

Synod met and opened with prayer. Called the roll.

The minutes of the last sitting were read and approved.

Called for papers, reports of Committees, &c.

The Committee of Home Missions reported in full.

The Committee on secret or Private Societies reported.

The Committee of Accounts reported on the report of the Treasurer.

Called up the report of the Committee of Home Missions.

On motion it was adopted, and is as follows.

REPORT.

The Committee of Missions respectfully submit the following report: Henry Allen is assigned to the First Presbytery of Ohio.

John Van Eaton, Milwaukie, June and July, remainder of the year, Presbytery of Illinois.

Samuel Millen, till 1st of August, Pres. of Illinois; remainder of the year, Pres. of Indiana.

M. M. Brown, Clayton and Quincy, Ill.

John M. Heron, Randolph and Perry co. Illinois, June; Iowa city, Des Moines river, Washington, Washington co., July, August, September and October.

James Morrow, Washington co., Illinois, six months; Presbytery of Illinois the remainder of the year.

David T. Carnahan, La Fayette and Crawfordsville, June and July; Pine Grove and Cranberry, January and February; Pres. of the Lakes the remainder of his time.

Wm. Carlile, Presy. of Big Spring.

Samuel Sturgeon; the committee can make no disposition of his time.

Alex. M'Cahan, Presb. of Michigan, July, August, September and October; Presbytery of Blairsville the remainder of his time.

Samuel Hill, Allegan and Connections, June, July and August; Presb. of Michigan the remainder of the year.

M. H. Wilson, Presb. of Blairsville.

J. M. Dick, Presb. of the Lakes, April and May; Pine Grove and Cranberry, March; Lower Mahoning, July and August; Presb. of Blairsville the remainder of the year.

David H. Pollock, Warsaw and connections, June, July and August; Presb. of Mansfield; September and October, one third of the time to Alexandria, Edinburg and connections.

John Y. Scouller, Presb. of Big Spring till 1st September; Dayton and Sugar Creek the remainder of the year.

W. T. M'Adam, Pine Grove and Cranberry, April and May; Pres. of the Lakes the remainder of the year.

Jos. Buchanan Pine Grove and Cranberry, 4 months; Presb. of the Lakes remainder of the year.

John N. Dick, M'Kinnie's settlement, June and July; Lower Mahoning, February and May, Presb of Blairsville the remainder of the year.

S. W. Clark, M'Kinnie's settlement, August and September: Pres. of Steubenville the remainder of the year.

R. W. Oliver, as a missionary to explore the country south of Venango county., and along the Allegheny river, June and July; the presbytery of the Lakes the remainder of the year.

Wm. Lind, Caledonia and Prairieville, Michigan.

John G. Brown, presb. of Monongahela, June, July, August, September, December, January and February; presb. of Steubenville, October, Novem. March, April, and May.

Robt. A. Brown, presb. of Monongahela, June and July; remainder of the year, Indianapolis.

Alex. G. Shaeffer, presb. of Monongahela, except October, at M'Kinnie's settlement and section.

John Maclean, Dayton and Sugar creek, June, July and August; Monongahela remainder of the time.

Robt. Armstrong, presbytery of Monongahela.

Andrew Bower, June, July, Indianapolis; and then presb. of Monongahela.

Jas. R. Bonner, M'Cutchenville, Careytown, Upper Sandusky, Lima, and connections.

J. C. Steele, Monongahela presbytery.

H. H. Thompson, presb. of the Lakes, Oct. and Nov; the remainder of the year in the presbytery of Mansfield and Second pres. of Ohio.

Thomas Palmer, Urbana and Bellefontaine.

James Miller, Perrysburgh, Centre, and places adjacent.

J. K. Riddell, presb. of the Lakes.

David C. Cochran, presb. of Mansfield; one third of the time in the missionary stations.

J. D. Steele, Pine Grove and Cranberry, June and July: ptesb. of the Lakes August; Monongahela presb. the remainder of the year.

J. P. Wright, Blackford co., and Jay co., Ind., June and July;

Camden, Lockport, Logansport and on the Reserve, August, September and October.

Alexander Pattison, Flint, Mount Pleasant and New Brighton, Iowa.

A. D. Clark, Second presb. of Ohio.

Dr. A. Heron, presb of Springfield.

And. Foster, presb. of Illinois.

R. D. Harper, and Jas. Buchanan, presb of Springfield.

Alex. Blaikie, Monongahela presb till the 1st of November; Nov, and December at Lower Mahoning, Warsaw and connections, the remainder of the year.

Robt M'Coy, Wilmington, Illinois.

John Donaldson, presb of Steubenville.

Messrs. Blain, Coon, Kerr, Porter, Duff and Pattison are hereby appointed each to spend one month in exploring the missionary field, where they may have the best prospect of usefulness.

Resolved, That those congregations, or groups of missionary stations which are able to give a sufficient compensation to the missionaries who are sent to them, are expected to do so; and that those who are not able to come fully up to this, are expected to do so as nearly as possible: and that the missionaries shall so inform the congregations.

The committee having examined the following accounts, recommend them to synod as due to her missionaries.

William Carlile,	\$ 18 00
Stephen L. Haft,	131 93
Joseph Buchanan,	12 00
J. K. Riddle,	78 00
Robert A. Browne,	22 00
John Y. Scouller,	12 00
Andrew Bower,	18 00
James Morrow,	126 00
Thomas Palmer,	40 00
David Cochran,	40 00
Alexander Pattison,	230 00
Samuel Millen,	39 30
Robert D. Harper,	36 00
H. H. Thompson,	52 00
J. D. Steele,	43 00
J. R. Bonner,	213 00
James Miller,	150 00
J. S. M'Cracken,	100 00
J. N. Dick,	160 00
James Porter,	66 37

for missionary services from November 1840  
to May 1841, in Illinois.

The committee recommend the adoption of the following resolution:

Resolved, That the Committee of Missions shall be constituted of members appointed by the presbyteries, each presbytery appointing one of their delegates a member of said committee.

Resolved, That the Committee of Missions shall meet on the day previous to that on which the General Synod is to meet.

The reports of our missionaries, petitions for supply, &c,

were, on motion, given over to the chairman of the Committee of Home Missions.

The Committee of Correspondence reported the revised draft of a Pastoral letter to the churches under the care of General Synod.

On motion it was adopted, and ordered to be printed.

It was, on motion of Dr. Heron and

*Resolved*, That when synod adjourn it adjourn to meet in Pittsburgh, on the 4th Wednesday of May, 1847, in compliance with the recommendation of the last Convention of Reformed Churches: and that the clerk of synod be instructed to give notice thereof to the other bodies represented in that convention.

Took up the report of the Committee of Accounts on the report of the treasurer. It was adopted, and is as follows:

The Committee of Accounts report, that they have examined the treasurer's report of the "Fund of General Synod;" also, his report of the Foreign and Home missionary funds, and find them correctly kept. Your committee recommend the adoption of the following resolution:

*Resolved*, That the Treasurer's report be approved and published in the Minutes of Synod.

On motion of *Rev. William Burnett* and *J. C. Porter*, it was

*Resolved*; That the Board of Foreign Missions be directed to take into consideration the propriety of sending out next spring, at least one missionary to Oregon and California, and if considered advisable, to present, as soon as practicable, the result of their inquiries and deliberations to the churches.

The clerk was, on motion, instructed to draw an order on the Treasurer, in his own behalf, for twenty-five dollars, his salary for the current year. The clerk drew this order, as also the one before authorized, for fifteen dollars.

On motion of *Rev. Joseph Osborne* and *Rev. J. W. Duff*, it was

*Resolved*, That *Dr. Pressly* and *Rev. William Burnett*, be appointed a committee to correspond with the synods represented in the Convention of Reformed Churches, in reference to a day of fasting, humiliation and prayer with reference to the union of these churches.

On motion of Mr. John Findley and Rev. George Buchanan it was

*Resolved*, That the Treasurer of the Synod be directed to make out a *monthly report* of all contributions received by him, for the several funds of General Synod, together with the names of the persons, congregations, or societies from whom the same is received, designating for what the same is intended; and to hand the same to the Editor of "The Preacher," who is hereby requested to publish the same.

On motion of Rev. J. Findley sen. and J. R. Bonner, it was

*Resolved*, That 150 copies extra of the minutes of this synod, be printed at the expense of synod, for the use of the missionary stations; to be distributed by our missionaries.

On motion, the Editor of "The Preacher" was requested to publish the minutes of this synod.

Also, That Dr. Macdill be requested to publish them in the "Evangelical Guardian;" and that he strike off 350 copies, beside the 150 before ordered, for general distribution.

The resolution was adopted.

Dr. Pressly informed synod, that the sum of \$500 has been bequeathed by the late Mrs. M'Mechan, a member of the Associate Reformed Church in Steubenville, for the support of Domestic Missions, of which amount \$140 have been paid over to the treasurer of synod.

Likewise a donation, from Mrs. Jane Shaw, of the congregation of Turtle creek, which has been paid over.

Dr. Macdill also informed synod, that a legacy of \$100 has been left to the Home Missionary Fund, by the late Dr. Geo. R. Brown, of Preble county, Ohio.

On motion, Rev. James Shields was appointed to preach the missionary sermon at the next meeting of synod: and Rev. Joseph Osborne was appointed his alternate.

It was *Resolved*, That William Wallace be the alternate of the moderator to preach, in case of his absence, at the opening of next meeting of General Synod.

It was *Resolved*, on motion of S. Findley, sen. and Dr. Macdill, That this synod appoint a delegate or delegates, to the Convention to meet in London in August next,

This whole matter was referred to a committee, to consist of Dr. Pressly, J. Ekin and Wm. Burnett, to report this afternoon.

It was Resolved, That a committee be appointed to address the congregations, who have not contributed to the funds of this synod, and the vacancies and missionary stations on the state of the funds, and the duty of contributing thereto.

Dr. Macdill and James Prestley were appointed that committee, and are instructed to publish their address in the periodicals of the church.

The hour having arrived, synod adjourned.

Closed with prayer.

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*2 o'clock, P. M.*

Synod met, and opened with prayer.

The minutes of the last sitting were read and approved.

Called for reports of committees or other papers.

Read a lengthy letter from our missionaries in Palestine.

It was, on motion, Resolved, that the letter be handed to the Editor of "The Preacher," with instructions to publish any extracts from it that he may think will be interesting to our people.

Took up the report of the committee to which was referred the whole matter of appointing delegates, &c. to the London Convention.

It was Resolved, That Dr. Pressly, Rev. Alexander Sharpe, and Rev. James F. Sawyer, be appointed our delegates to the Convention, to meet in London in August next.

On motion Synod adjourned to meet in Pittsburgh, on the 4th Wednesday of May, 1847, at 11 o'clock, A. M.

Closed with prayer, singing the 133d Psalm, and pronouncing the apostolic benediction.

JAMES WORTH, Moderator,  
JAMES PRESTLEY, Clerk.

## OBITUARY.

(Facts communicated.)

Died on the 28th of March last at the residence of her father near Middletown O. Miss Alethia Ann, daughter of James and Maria A. Clark in the 22d year of her age.

The deceased was one of those who were "lovely and pleasant in their lives." Thirty-six hours before her death, being sensible that her end was approaching, she extended her hand, and embracing each member of the family said, "*farewe'l*, father and mother, *farewell* dear brothers and sisters. I hope to meet you all in heaven. Do read the Scriptures for in them there is everlasting life." She then seemed to be in her last struggle, but revived. Her father took her by the hand and said, "though the body die, the soul will not, if we put our trust in Christ." Her reply was, "I know it will not. I must die to live again, and then I shall never die." She often said that if the earthly house of her tabernacle were dissolved she had a building of God, an house not made with hands eternal in the heavens. A short time before her death, on being asked by her father how she felt: she replied with a smile on her countenance, that she felt no pain, and that she would soon be at rest.

About five years since she united herself to the Associate Reformed church of Mount Pleasant; and from that time until her end came, she was a consistent member of the church, adorning the doctrine of God our Savior, by a conversation becoming the gospel.

There is ample testimony that the impression made on the minds of those who visited her during her last illness was that Christ the sinner's friend was precious to her soul.

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The following extracts are taken from notices in exchange papers of the New York Anniversaries.

### COLPORTAGE.

This mode of reaching the destitute has found favor with the Christian public; and continued to engage much of the attention of the Society. It seems to realize the great idea of all Protestantism, which is no more dead to error, but an active propulsion of the truth, through all darkness and over all barriers, into the hearts of the children of men making known every where that "Only Name," and "warning every man and entreating every man," in order that all may come to the knowledge of the truth as it is in Jesus.

Five years ago two young men from Main and New Hampshire, one a licentiate and the other a layman, went to the West under a commission to labor among the destitute in Kentucky and Indiana. These were the first American colporteurs. God confirmed the en-

terprise with his blessing, and its development has been steady and rapid. In these five years, more than one hundred and ninety-four years of colporteur labor have been performed; 400,000 families visited; and 8,070,000 volumes circulated, chiefly among the destitute, whom the former volume agency did not reach.

Efforts have been made to provide specific classes of our population with colporteurs best suited for them. The list of colporteurs includes French, German, Irish and Welsh, converted Catholics and sailors. The whole number who have labored for the whole or a part of the year have been thus distributed among the States: In Rhode Island 1; Connecticut 1; New York 36; New Jersey 6; Pennsylvania 32; Virginia 7; Maryland 4; North Carolina 2; South Carolina 3; Georgia 7; Florida 2; Alabama 10; Mississippi 6; Louisiana 5; Texas 1; Arkansas 1; Tennessee 9; Kentucky 4; Ohio 18; Michigan 4; Indiana 6; Illinois 8; Missouri 8; Iowa 1; Wisconsin 2; in all 175. Of this number 135 are still in commission.

Conventions of the colporteurs of different districts, at Syracuse, Detroit, Cincinnati, Pittsburgh and New York City, for mutual advice and encouragement, have greatly inspirited their labors; by giving them more extended views of the good effected, and imparting mutual experience in overcoming or supporting difficulties.

An Appendix to the report is filled with interesting details of the visitation and distribution: of the influence of books, both good and bad; and of the aspects of the work in its bearing upon the spread of Romanism in our land and day; and it also contains a tabular view of the whole results of the year. More than 166,000 families have been visited, 177,000 volumes sold, 50,000 volumes granted to the destitute poor, and two millions of pages of tracts, distributed upon the field. Between one sixth and one seventh of the 166,000 families visited, viz: 25,799 families are reported as having been found destitute of every religious book except the Bible, and about an equal proportion (24,506 families) were Roman Catholics, or professed to hold what we believe to be fatal errors. More than 12,000 families are reported as found destitute of the Bible, and nearly the same number as supplied by the colporteurs with copies obtained from State or County Bible societies.

#### FOREIGN FIELD.

The aspects of Providence in respect to the great work of Evangelization abroad, are on the whole more cheering than at any former period. The Society has during the year remitted \$15,000 according to the recommendations of a Special Committee of different denominations, as follows: to the Sandwich islands one thousand dollars. For China, (in addition to five hundred dollars transferred to the Episcopal mission from the mission to Crete,) mission of Board Commissioners one thousand dollars: General Assembly's Board one thousand dollars: Baptist Board five hundred dollars, and Rev. I. J. Roberts one hundred dollars. Siam, Baptist Board two hundred dollars, Board Commissioners two hundred dollars: Burmah four hundred dollars; four missions in Northern India two thousand dollars; Orissa five hundred dollars; Ceylon one thousand dollars; Madura five hundred dollars; five stations in Turkey three thousand dollars; Greece, Board of Commissioners three hundred dollars: Russia five hundred dollars; Sweden one hundred dollars; Denmark two



hundred dollars; Hamburg American Baptist Mission six hundred dollars; Lower Saxony Tract Society three hundred dollars; Calw, for Hungary, &c. two hundred dollars; Paris Religious Tract Society three hundred dollars; Toulouse and American Swiss committee at Geneva five hundred dollars---total \$15,000.

*France.*---The cause of Evangelization in France wears the most encouraging aspect. About three hundred colporteurs are at work under the care of the different religious evangelical Societies at Geneva, Paris and Toulouse.

*Germany.*---The jealous vigilance of the civil powers in all the States of Germany, has made it difficult to establish colportage or Tract distribution among the German people. But a beginning has been made, with the promise of success; and similar efforts are making in Denmark, Sweden and Russia.

*Turkey.*---Cheering news comes from the Protestant Armenian church, of steadfastness in the midst of temptation and persecution. Here too the extensive reading of tracts and books has proved a powerful religion in achieving a great religious reformation, a revival of pure religion in a dead church.

*India.*---Never was the instrumentality of the press more needed in India than at present. The demand for books is increasing yearly. The confirmation and extension of British power, the repeal of laws punishing a renouncement of *caste*, the rapid diffusion of education, and a growing taste for discussing religious subjects, go to loosen the hold of Hinduism upon the people and open an entrance for Christianity. Missionaries among the Mahrattas, at Madras, Ceylon and Madras, among the Teloo goos, in Orissa and in Northern India, prosecute with increased interest their tours through the villages for the distributions in various parts of Burmah for 1844 amounted to 5,000,000 pages. Among the Siamese, (emphatically a nation of readers,) they are also laboriously continued.

*China.*---In China, the law of the land being now with the missionaries, they engage daily in Tract distribution and find hearers wherever they go. Patients discharged from the hospitals and dispensaries at Canton and in the northern cities, are furnished with a variety of books in duplicate and triplicate copies, which are circulated by this means under the most favorable circumstances in the provinces. Ten thousand books (50,000 pages) have been circulated by one mission in Canton. In one year the Assembly's Board printed 4,136,000 pages. The eyes of the Christian world are fastened upon this mighty field, destined to test to the utmost the powers of the modern press, one of its missions [Shanghae] alone occupies the seaport of a province peopled by thirty millions of souls.

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## EDITORIAL NOTICES:

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"*The right spirit*,"---Under this caption the Cincinnati Gazette makes some laudatory remarks on an extract from the Catholic Tele-

graph, in which the organ of "Holy Mother Church," exhorts the Catholics in the United States to stand forth and help to carry the Republic with "triumph and honor" through the war with Mexico, though they are under the painful necessity of fighting with their brethren of the same faith. We agree with the Gazette that the "idea of sect entering the brains of an American citizen" when his country is in danger, is absurd: but we cannot say "too absurd for contradiction," without reflecting on the wisdom of the Telegraph; for he has set himself with much zeal to combat this very 'idea.' We however see little to admire in the article taken from the Telegraph.

Not to remark that the words, "if any field of battle be lost in the present war, it will not be through the cowardice or faithlessness of the Catholic citizen," may be as much the language of mistrust as of confidence---we ask, Do the times require that religious papers should raise the shout, *to arms! to arms!* We trust our country is not in such imminent danger. In beating up for volunteers, the drum military can answer every purpose without aid from the "drum ecclesiastic." The political papers, and the two great parties which divide our country, and are now vying with each other which shall be foremost in sustaining our country's flag, lest the other party should make some political capital out of the war;---bid fair to inflame the war spirit to the point of effervescence, and to excite three men to stand ready to march at the call of their country, for every one which we hope will be actually needed. We are in favor of keeping the Eleventh commandment---*Let every one mind his own business*---Presidents, and Secretaries of war, and Colonels and Captains, theirs, and religious editors, theirs.---

---There is need of ten men to stay at home and cultivate the soil, and train up the rising youth, and preserve the peace, for every one that will be needed to fight yet a good while. Whether in a time of war or a time of peace, it is on the diligent pursuit and faithful discharge of these domestic occupations and duties, that the real strength and glory of the Republic depend.

On the supposition that the United States were at war with "the Sovereign Pontiff as a temporal Prince," the Telegraph tells us that "it would be the duty of every Catholic to carry the war into the Roman States, and even into the 'Eternal city' for which we entertain such high and holy veneration." Shocking to think of that it might be the duty of christians to make war on that which is an object of "holy veneration!" We do in sincerity hope that such a necessity will never be laid on our Catholic fellow-citizens: for much as we detest the Pope and his creatures of the "Eternal city," we have no

wish to see them taken off with powder and ball. Or, if it must be done, we much prefer that it should be done by the Turk.

It is often convenient for catholics to make a wide distinction between the Pope as a "temporal prince" and as "Head of the Holy Roman Church." But suppose war existed between the United States and the Pope as a temporal prince, and that he, as warrior Popes have done, should command his army in person, the *Télégraph* teaches that it would be the duty of the American catholic to seek the Pope's life. And if he should really succeed in killing him as a temporal prince, where would the Head of the Church be? What a flagitious act of spiritual parricide---to kill the "Holy Father," in the person of the "temporal prince!"

But what about those terrible spiritual thunders---interdicts, anathemas, and excommunications? By these, Popes have always achieved infinitely more than by the thunder of their cannon. We know how the Papal world has stood aghast at them in times gone by. If the United States were at war with the Pope as a temporal prince, and he as the Sovereign Pontiff, should bring this dread spiritual artillery to bear on his Catholic children among us, it would soon silence the clatter of their small arms. Would they not tremble as good Catholics have trembled? Why not? Have they less religion---less veneration for the "Holy Father?" Have they become such infidels as not to believe that the Pope is the vicar of God on earth? Really, this making war on the Pope as a temporal prince would, to Catholics, be no child's play.

*The Evangelical Repository and covenanting.*---The Evangelical Repository for the month of May contains a few strictures on some remarks on the subject of covenanting which appeared in our March No. A brief notice may here be necessary.

1. The Repository either read the article in the Guardian on which he comments in great haste, and consequently misapprehended its positions, or he declined grappling with them. Citing the following sentence from the Guardian, "weighty and powerful as are its words (those of the National Covenant) solemn and awful and thrilling as are its appeals to God the searcher of hearts, not one sentence is to be found in it, which, to our mind, conveys the idea of covenanting with God"---the Repository expresses his surprise that the Guardian should say so, and his surprise increases when, as he says, he finds the very words "covenanting with God" in the covenant itself. To prove this, he gives a quotation, but unfortunately he quotes, not

from the National Covenant, but from the bond which was attached to it in the year 1638, that is 58 years after the Covenant was drawn up. The Guardian knew that by this time a doctrine of covenanting had *grown up*, which does not appear to have been at first thought of. As the short historical introduction to the Covenant in the Westminster Confession of faith makes a clear distinction between the *covenant* and the *bond*, the Guardian might here express his surprise that the Repository should so mistake. And yet perhaps the Repository may be right as he views the matter. Though there is some uncertainty in these traditions, it is probable that what is called the national Covenant, went by the simple name of the National Confession or Craig's Confession, and was only *subscribed*, till the year 1638. In that year, a bond and promise to maintain the true religion was added, and an *oath* was required of those to whom it was proposed. Now as a promise, bond, and oath enter into the nature of covenanting with God, perhaps the idea of the Repository is that the Confession was then turned into a covenant. Well, the Guardian admitted that about this time men began to call entering into these engagements, "covenanting with God."---But *about the same time*, that is in the year 1639, the General Assembly of the Church of Scotland "ordained of new," that all masters of Universities &c., all persons suspected of Papietry or any other errors, and all the members of the kirk and kingdom subscribe the same"---and supplicated the honorable Estates of Parliament to enjoin the same, "under all civil pains," that is, by fines, imprisonments &c. Thus were persons suspected of Papietry to be compelled to swear the covenant; while it was at least suspected, and, in some cases, could not but be known, that in their hearts they did not believe one word of it. The Church of Scotland may have called this "covenanting with God" and "a New Testament ordinance," but we beg leave to dissent.

The Repository thinks there is abundance of Bible proof for covenanting, and quotes such passages from the prophets as speak of *swearing* and *vowing* to the Lord, and joining ourselves to the Lord in a perpetual covenant &c. So we think also---but what kind of covenanting!---Every believer when he first receives Christ and rests upon him, enters into a covenant with God, and often, in the appointed ordinances of grace, renews his covenant. About this there is no dispute. But if something beyond this---if some specific kind of covenanting in addition to this is contended for, as an article of the Church's faith, without agreement in which, there cannot be, and should not be, union and communion among christians;---define it, and produce express precepts of Scripture enjoining it, or passages of Scripture which contain specific proof.

People are often said to swear unto the Lord in the Old Testament, when an oath strictly speaking, is not necessarily to be understood. In one instance, the Apostle considers the word *confess* sufficiently strong to convey the idea of the Hebrew penman when he used the word *swear*. The word covenant is also often used with great latitude.---If almost any and every passage which speaks of an oath, a promise, a covenant, or vow to the Lord, is a sufficient proof that covenanting is a New Testament ordinance, then almost any or every engagement, promise, or oath which men enter into may be the identical duty of covenanting. We may all be agreed much nearer than we think. The President of the United States takes an oath in *the presence of God*, or swears in a religious manner, to administer the government with fidelity. But the end of government is to promote peace, equity and justice among men, which as far as it goes, is the cause of God; and we do not see but that, according to some views presented by the Repository, this may be regarded as the actual duty of covenanting with God.

If we understand the Repository, he seems to think that the Guardian denied that the transaction of the children of Israel at Sinai, should be regarded as covenanting with God. Now the position of the Guardian was directly the reverse: but instead of dwelling on this we shall briefly state, and as explicitly as we can, that there may be no mistake, what were the Guardian's positions in reference to the various examples of covenanting under the Old Testament.

1. That any transaction in which men engage may be called, *covenanting with God*, or, in order that God may be a party to a covenant **HE**, not men, must propose the covenant. Their whole duty is to consent to what he proposes or enjoins.

2. In the transactions with Adam, Noah, Abraham, and the children of Israel at Sinai, God proposed the covenants. In each case, the party to whom the covenant was proposed, consented, that is, covenanted with God.

3. Though in some subsequent transactions, as in the time of Joshua, Aza, Jehoiada &c. a leading feature was that of the people entering into a solemn engagement among themselves, and though it may be difficult to determine how far the people were simply renewing their allegiance to Jehovah as their Supreme Civil Ruler, yet, as *God's Covenant* which he made at Sinai, was set before the people by some "ministers of God" (as the Repository truly says) or by some person acting by divine authority, they may all be regarded as so many examples of covenanting with God. The people were but renewing their consent, not to some covenant drawn up by their ancestors, but to the covenant which God made with their fathers.

4. Except in the case of Nehemiah's covenant there is no proof; nor can there be any, that any writing was drawn up and subscribed or signed, the opinion of the Repository notwithstanding. And in the excepted case, only some leading persons subscribed or sealed. The Guardian had no peculiar "difficulty" with this case, that he is aware of. He calls for the proof that Jehoiada's making a covenant, consisted in any thing more than his obtaining the consent of the king and the people to the National covenant of Israel.

5. But few of the members of the church and nation of Israel actually entered into these covenants when they were made. We have no evidence that any written instrument was sent round through the land, and all the people required to sign it. The curse and oath, into which the rest of the people entered, in Nehemiah's time, evidently appears to have been something different from the written bond or covenant, whatever that was.

And then the Guardian left all men to determine for themselves, how far these examples justify a modern doctrine of covenanting, which is, that a merely human document is to be drawn up and presented to the people to which they are all to give their approbation under the solemnity of an oath, which if they fail to do, they neglect the important duty of covenanting with God, reject an ordinance of the New Testament; which is at the same time an important means of grace; and consequently that, in order to union and communion with the church, all must agree in the belief and practice of covenanting after this sort. And so the Guardian still leaves the subject, entirely willing that all should form their own conclusions.

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*Ecclesiastical.*---The Presbytery of Oxford (Old School Presbyterian) have taken action on the subject of Secret societies. We publish their deed, that some persons who regard themselves as connected with that Presbytery may know that if there is "bigotry" in standing aloof from such associations as the Sons of Temperance that same 'bigotry' is to be found elsewhere, as well as in the Associate Reformed Church.

#### SECRET SOCIETIES.

"Whereas there are several secret societies in active operation within the bounds of the churches of this Presbytery, exacting pledges of secrecy of the members, and whereas the performance of any and every duty which we owe to civil society is in itself honorable, and needs no veil of secrecy---our political institutions prevent no citizen from doing any thing that is right. And whereas our holy

religion teaches that he that doeth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God. And whereas the fact, that these societies are confined to one sex, proves that all the religious duties of at least one half of our species, may be accomplished without any such organization, and whereas history shows that all such societies, have in many instances been engines of immense mischief. Therefore,

*Resolved*, That the members of our churches be solemnly warned against having any connection with such societies."

The Archbishop of Canterbury has published a form of prayer and thanksgiving to be used in the English churches for the victory of the British arms over the Sikhs. Pity it is that the religion of Christ should be so prostituted as to give thanks to the Father of Mercies for such an inhuman butchery of his creatures---such cruel and unnecessary carnage.

The Legislature of Michigan has abolished capital punishment in that State. This is the age of experiment and improvement. Well; we too are the advocates of the abolition of all sanguinary and severe punishments on correct principles. The way to do it is by every man who exerts or can exert a particle of influence, doing his utmost to abolish *capital crime*.

Errata in our last No. Page 1 line 10 from foot for *praise* read *prayer*.

Page 11 the two first lines should read---"while his opponent fixes his eye exclusively on the clause, *Care not for it*, he fixes his just as exclusively on the clause, "*If thou mayest be made free use it rather.*"

Page 47 line 16 from foot before *read*, read *have*.

" " " 12 " for *reasonable* read *seasonable*.

" 40 " 17 from top for *intranslateable*; read *untranslateable*,

\* \* The present No. contains the minutes (proper) of the General Synod. There yet however remain some papers of considerable length which will appear in our next. If these are received in season a separate pamphlet containing the entire proceedings of Synod will be issued within about two weeks.

*Presbyterian's Armory*.---This man thinks we ought to regard his bitter contentions with his brethren, as "conscientious *contendings*?" for the truth!

THE

# EVANGELICAL GUARDIAN.

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VOL. IV.

AUGUST, 1846.

No. 3.

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*Minutes of Synod continued.*

By some oversight the following minute was omitted in the copy of the last day's proceedings from which we printed, viz:

Took up the report of the Committee on secret or private societies—  
On motion the whole report was adopted and ordered to be printed.

REPORT,

That by Secret Societies, we understand such as are organized under the pretext, or for the purpose of accomplishing any object of general interest, whether political, moral, benevolent or religious; but which conceal their measures and proceedings under the veil of secrecy.

We do not regard the term, as employed in the resolution, as embracing any society whose avowed objects are of a mere personal or local character, such as a literary society, which must, from the nature of the case, restrict the privileges and advantages of the association to its own members;---nor yet, as including such transactions in legislative bodies, whether ecclesiastical or civil, as prudence may require to be kept from the public, while all proceedings of public interest are open for the inspection of all.

From mistaken views or wrong motives, associations have been formed avowedly for the accomplishment of moral and benevolent objects, by which the members have bound themselves by solemn oaths to secrecy, while, at the same time, they had no opportunity of knowing what they might be required to conceal. This irreverent and perverted use of the ordinance of the oath, forms a prominent feature in the societies of Free-masonry and Odd-Fellowship, and has been decidedly condemned by the judicatories of this church. But the principle itself--of a society formed professedly for the accomplishment of some laudable object of general interest in the commu-



tion, and locked up in the breasts of its members, whether by the solemn binding obligation of an oath or a written pledge, is, in the judgment of your committee inconsistent in itself, calculated to excite suspicion in the minds of the community, and capable of doing immense mischief in society at large.

It is inconsistent in itself. Its avowed object is not only laudable, but also one in which every individual ought to feel an interest and participate, and yet the proceedings and measures by which it is proposed to accomplish that object are concealed and locked up in the breasts of the members of the association. Of course, the direct tendency of such an association is to restrict all the advantages of that object of general interest within the limits of its own sphere. This is calculated to excite suspicion---suspicion that something more is aimed at than the avowed object. If the object be good, where is the necessity for concealing the measures by which it is to be accomplished? Are we not warranted to draw the conclusion that the veil of secrecy is thrown over these proceedings, for the purpose of shielding them from the arm of the law, by which they would otherwise be arrested; while the avowed object is only a specious pretext, under cover of which members of the association may bid defiance alike to the restrictions and penalties of law.

Of this, such a society is capable, and is, therefore, in its tendency, highly dangerous to the peace and good order of society at large. It is calculated to withdraw the confidence, esteem and support of its members, alike from the civil institutions of any government, and the sacred institution of the church of Christ, and to concentrate them in its own exclusive efforts. It may be at war with all that is valuable in well-regulated society; or it may become the mere tool of intriguing and designing men, employed as a political engine, for the purposes of unblawed ambition, while in its midnight revels it is at once a screen and a school of crime and debauchery---the very sink of iniquity. Of the former, we have a demonstration in the history of the Jesuits and the Illuminati; of the latter, in the history of Freemasonry.

The dangers arising from such societies to our civil and religious institutions, are imminent just in proportion as they are affiliated and united, co-operating, and under the control of a common head; and more especially, as its officers may wield its influence, while the way is open to advance step by step to the summit of its power.

Your committee regard Odd Fellowship as only another name for Freemasonry, possessing all its exceptionable and odious features. Though it may not yet be stained with open and flagitious crime, farther than a profanation of the sacred ordinance of the oath; yet it is

capable of and tends to a violation of all law, and therefore falls under the decided condemnation which the higher judicatories of our church have expressed of the former institution.

The order of the Sons of Temperance, though not bound by oath, yet organized on the general principle of secret associations---not only concealing their proceedings from public inspection, but also affiliated and to some extent under the control of a Grand and National division---your committee regard as highly exceptionable, on account of the sanction it gives to the general principle. This is the more to be deplored, on account of the laudableness of its avowed object, and the deep hold which that object has on the affections of the Christian community.

Repudiating, as we do, the doctrine that the end sanctions the means, we feel constrained to express our conviction, that this order, whatever the purity of motive and integrity of principle in many of its members, is fraught with danger to the cause which it espouses. This alone furnishes sufficient reason why we should warn our people against giving it their countenance. But when we reflect on the inconsistency of the *principle* of a secret association with the injunction of our Divine Master, "Let your light so shine, that others may see your good works"---When we reflect on the inconsistency of restricting our special benevolent efforts within the limits of a self-constituted society, with the injunction, "Do good unto all men as you have opportunity, especially to them that are of the household of faith,"---we feel it to be a duty incumbent on us, as ministers of the gospel, and as a court of Christ's house, to express our open and decided disapprobation.

Your committee therefore recommend the adoption of the following resolutions:

1st. Whereas the society of Odd Fellows have been and still are making special efforts to revive and secure popular favor to the principle of secret association, and especially to give the appearance of morality and religion, by the names of ministers of the gospel---And whereas, we regard the principle itself as inconsistent with the character of true Christianity and highly dangerous to our civil institutions,---therefore,

Resolved, That this Synod do hereby express its disapprobation of said society, and warn our people that persistence in a connection with it, must subject such as do so, to the discipline of the church.

2d. Whereas, the order of the Sons of Temperance, though having a more simple object and free from oaths, is nevertheless organized on the principle of secret associations, thereby sanctioning it, therefore,

Resolved, That, in the judgment of the Synod, it is the duty of professing Christians to stand aloof from its entanglements, and not to give it their sanction or encouragement.

## TREASURER'S REPORT.

*The General Synod of the Associate Reformed Church in account with Thomas Hanna, Treasurer.*

## FOREIGN MISSIONARY FUND.

1845

May 29	Balance in Treasury as per report,	\$1466 29
June 12	Chambersburgh congregation, Rev. Gracey,	28 50
17	Estate of John Campbell dec'd, by James M'Cullough of Ohio, Executor,	72 00
July 9	Robinsin run cong. Rev. Grier,	31 65
Aug. 2	Princeton, Ind. cong. Rev. Baldrige,	6 50
"	Edgar cong, Indiana, " "	2 50
Aug. 14	Agness Monroe, by Dr. Pressly,	15 00
	Jane Wylie, sr. by do	10 00
	Henrietta Cumming, by do.	3 00
	Matthew Dicky \$1, and Mrs. E. A. Dicky \$1	2 00
	Joseph R. Wilkins,	1 00
Sept. 3	Birmingham congregation, Rev. J. H. Buchanan,	7 00
"	Miffin cong., Rev. J. J. Buchanan,	7 50
Sept. 6	Paris cong., Rev. Galloway,	10 00
	Waterford, J. J. Findley,	4 00
	Knoxville, Lorimer,	6 00
	Richland, do.	8 00
	Lima, S. Findley, sen.	1 95
	Females in Hopewell, by Rev. Jones,	6 00
	Females in Chanceford, do	9 25
	Hill, by Rev. Gracey,	4 25
	Big Spring, by Sharp,	50 00
	Farmanagh, by Shields,	28 00
	Fairview, by Forsyth,	12 50
	Washington, by do.	8 43
	Union, by J. Ekin,	20 00
	Reb. Robinson of Wheeling, by W. Wallace,	10 00
	Ladies' Miss. box in Chambersburgh cong.,	5 00
	W. O. Spring, W. Findley,	6 50
	Prospect, do	2 50
	Knoxville, by Lorimer,	2 00
	Paris, by Galloway,	1 00
	East Palestine,	5 00
	Margaret Butler,	2 00
	Collection in A. R. C. Chambersburgh, after missionary sermon,	16 27
	Puckaty cong., by Rev. Duff,	9 00
	Bethesda, by M'Kinstry,	10 00
	Jane C. Steele,	1 00
	James P. Eddie,	2 00
	Bethel, by J. H. Bonner,	5 00
	A member of A. R. church,	5 00
	Erie, by J. H. Pressly,	20 00
	Mrs. R. S. Reid, by do	13 00

1846

Jan'y	Paris cong., by Galloway,	14 50
	Mrs. Bussen of Richmond, O. by Rev. Lorimer,	1 00
March	Mount Nebo, by Burnet,	17 16
	Oxford, Ohio, by D. Kerr,	20 00
	Mrs. S. Campbell, by do.,	3 00
	Rev. J. F. Kerr's charge, by D. Kerr,	5 00
	Jesse Andrews, La Fayette, Indiana,	5 00
	John Wiley, Salem, Ill.	50
	Mrs. Elizabeth Ann Dickey, Brookville by R. Browne	2 00
	Springfield, Ia., by D. Kerr,	5 50
	Friend of missions, by do.,	1 00
	Elizabeth Gordon of Xenia, by D. Kerr,	3 00
	Miss Rachel P. Welch of Chillicothe, by D. Kerr,	5 00
	Mrs. Mary Boyd, by do.,	5 00
	St. Clairsville, by Rev. Young,	23 00
	Gettysburgh, by Gracey,	13 14
Mar. 24	Gents. Miss. Society of 1st church Pittsburgh, by James Browne, Treasurer,	188 00
30	Sugar creek, by Rev. Smith,	1 00
"	Jos. Cochran, donation,	2 00
May 1	Russelville and Ripley, by Rev. Caskey,	20 00
	Hopewell, Preble county, by Dr. Macdill,	103 88
	Fairhaven, by do.	36 75
	Mt. Pleasant, Butler county, Ohio, by do.	15 00
	Female Miss. Soc., Butler co. [Mt Pleas't con.] by do.	26 42
	Hamilton, by do.,	37 50
	Concord, [vacancy] by do.	11 00
	Rev. Horne's cong. by do.	10 00
May 2	Springfield, by Rev. Sawyer,	25 00
	Sidney, by Rev. McCaughan,	17 70
	Rev. J. R. Bonner, don.,	5 00
	Bellefontaine, by Dr. Heron,	16 62
May 5	New Zion, by Rev. Worth,	70 84
	Shiloh, by do.,	10 00
	Hopewell, Clarke county, Indiana, by do.	3 00
	Union cong., by do.	2 00
	Richland and Bethesda, by do.,	20 00
	Kittaning, by Rev. Riddle,	5 00
	Laurel Hill, by Mr. Wilson,	10 50
	Oxford, by Dr. Claybaugh,	5 33
	Female Miss. Society of Oxford, by Dr. Claybaugh,	29 50
	West Fork, by do	10 10
	Female Miss. Soc. of West Union and West Fork do	12 12
	Samuel Wright of Cherry Fork by Dr. Claybaugh,	10 00
	Cherry Fork, Rev. Stewart, do	43 68
	Greenfield by do	7 50
	Fall creek by do	7 50
	John B. Carson, Decatur, Ohio, by do	1 00
	Lebanon, by Rev. S. Wallace,	6 15
	East Union, by do	5 00
	A member of East Union by do	5 00
	Washington, Ohio, by Rev. Forsyth,	2 84
	Jonathan's creek, by " Calderhead,	4 09

Crooked creek and Salt creek, by B. Waddle,	20 00
Bequest of W. Stewart of Puckety, by James L. Stewart,	35 00
Female Miss. Soc. of Wheeling, by Rev. Wallace,	87 75
Paris, by Rev. Galloway,	1 00
West Alexandria, by J. S. Buchanan,	3 50
Short creek, by do	7 00
James Hosick, by do	1 00
J. Pierson, by do	2 00
Rev. J. S. Buchanan, donation,	3 00
Charter's cross road, by Rev Spear,	12 00
Richmond, by ' Lorimer,	10 00
Rev. Neil, by ' Breden,	5 20
Sunberry cong. by do	4 00
Evansburgh, by do	3 56
Portersville, by do	2 75
Mercer, by J. H. Pressly,	10 00
Male Miss. Soc., Cincinnati, by J. Prestly,	146 00
Sycamore, by do.	25 00
Jas. H. Henderson by do.	1 50
Chesterville, by rev. S. Findley jr.,	3 15
Sulphur spring, by do.	1 00
Troy, by do.	6 62
Mt. Vernon, Peacock, by do.	15 09
Martinsburg, do. by do.	6 00
Wooster, do. by do.	12 38
Millersburgh, Reid, by do.	2 00
La Fayette, Ia, by D. T. Carnahan,	7 55
Oswego, J. F. Kerr, by do	10 05
John M'Kee, by do	2 00
Tarentum, by J. Gilmore,	5 00
Indiana, by do	5 50
Robinson run, by Grier,	40 00
Antrim, by S. Findley sen.,	15 83
West Union, by Burnet,	5 12
Chillicothe, by W. T. Findley,	18 59
Miss Baskerville of Chil. by do	3 00
Female Miss. Soc. of Chillicothe, by do.	50 66
Juvenile Miss. Soc. of do. do.	18 75
Puckety, by Rev Duff,	11 00
Bethesda, by do.	7 90
Butler, by Niblock,	10 00
Female Miss. Soc. Union cong. by J. Ekin,	66 00
Mrs Martha Blair, by J. C. Steele,	5 00
Miss Sarah Dickey, by do	1 00
Mrs Jane Fleming, by do	1 00
Union, Bloomington, Ia., by W Turner,	10 00
West Middletown, S. Taggart,	20 00
Mrs M'Call, of do. do.	10 00
Mr Alexander Blair of Kentucky, donation for the specific purpose of procuring a library for our foreign missionaries, by rev. J. C. Steele,	300 00
Male Miss. Soc. of Allegheny, Dr. Pressly's church	90 00
Savannah, by James Andrews,	10 10

# *Minutes*

103

Blackford, by do.	2 10
Jos. Kyle, Cedarville, O.	1 00
Jos. Boyle, do.	1 00
Bethel cong. by Rev Osborne,	17 53
Turtle creek, by do	16 91
St. Louis cong, Rev Johnston, by Rev Porter,	17 00
Harmony & Peoria, rev Pinkerton, do	9 50
Harrison & Va. Grove, Iowa, rev Duff, do	13 55
Xenia cong. by rev Harper,	10 00
Mansfield, by rev Johnson,	6 50
Deer creek, by rev Hamilton,	6 00
Big spring, " Sharp,	50 00
Cedarville, rev Bnchanan,	18 87
Dayton cong, by do	5 00
Female Miss. Soc., 1st church Pittsburgh,	100 00
Kittaning cong., by rev Riddle,	2 00
Foreign Miss. Soc. of Martinsburg, rev Peacock	3 48
do do do by S. Irvin	7 00
	<hr/>
	\$4280 82

## CONTRA.

1845

Sept. 1 To discount on \$1080 currency for par money, 1 per cent.,	10 80
To premium paid for draft on \$1500 at $\frac{3}{4}$ per cent.	5 63
To draft on N. Y., favor Dr Dinwiddie, per order.	1500 00
	<hr/>
	\$1516 43
	<hr/>
Amount received,	4280 42
" disbursed,	1516 43
	<hr/>
Balance in Treasury,	\$2763 99

## HOME MISSIONARY FUND.

1845

May 29, Balance in Treasury, as per report,	\$313 38
June 12, Deer creek cong., by Rev M'Connell,	10 00
Chambersburgh, by Gracey,	10 00
July 9, Robinson run, by J. Grier,	18 43
Sept. 3, West Middletown, by S. Taggart,	13 00
Paris, by Galloway,	7 00
Elk creek, by J. J. Findley,	4 80

	Butler, by Niblock,	10 00
	Richmond, by Lorimer,	1 00
	Upper Wheeling, W. Taggart,	12 50
	Mrs. Sarah A. Gracey, Big spring, by Sharp,	5 00
	Farmanaug, by Shields,	7 81
	Rebecca Robinson, Wheeling, by Wallace,	10 00
	Shenango and connexions, by Neille,	4 34
	Beulah 4 33, East Brook 4 33, do	8 66
	Mount Jackson, by do	6 50
	Slippery rock, by do	6 50
	Bethesda, by M'Kinstry,	10 00
Nov. 10	Antrim, by S. Findley, sen.	14 00
	I. J. Lewis of Scottville,	5 00
1846		
Jan. 13,	Crooked creek, by Waddle,	14 00
	Woodsfield, by Parks,	5 30
	Mifflin, by J. J. Buchanan,	8 00
	Legacy of Mrs. Sarah M'Mechan dec., by Hans Wilson, Adm'r. of Steubenville, O.	140 00
April 18	St. Clairsville, by Young,	18 00
May 1,	Russelville and Ripley, by Caskey,	6 68
	Hopewell, Preble co., O., by Dr. Macdill,	87 12
	Female Miss. Soc., of Hopewell, do	32 75
	Fairhaven, by do	13 00
	Mountpleasant, O., by do	15 00
	Hamilton, by do	14 50
	Concord vacancy, by do	11 00
	Female Miss. Soc., Rev. Horne's cong, by do	21 00
	Rev. R. A. Brown, don.,	5 00
	Jabez Hunter of Ohio, don., by Sawyer,	2 00
	Sidney cong, Rev M'Caughan, by J R Bonner,	15 00
May 5,	New Zion, by Worth,	10 00
	Richland & Bethesda, by Worth,	20 00
	White oak spring, by W Findley,	6 50
	Oxford, by Dr Claybaugh,	5 42
	Mrs. Whiteman of Hopewell O., by do	50
	Nathan]Brown jr, of do. by do	10 00
	Greenfield, by do	7 50
	Fall creek, by do	7 50
May 6,	Lebanon, by S. Wallace,	8 00
	East Union, by do	5 00
	Fairview, by Forsyth,	8 50
	Jonathan's creek, by Calderhead,	4 00
	Female Miss. Soc. of Wheeling, W. Wallace	46 00
	West Alexandria, by J. G. Buchanan,	3 50

Short creek, by	do	3 30
Middle Wheeling, by	do	3 00
Fem. H. Miss. Soc. of Steubenville by G. Buchanan,		26 00
Chartier's cross & road, by Spear,		10 00
Sunberry, by Breden,		4 00
Evansburg, by do		3 56
Portersville, by do		2 75
Erie, by J H Pressly,		20 00
Fem. Miss. Soc., of Cincinnati, by J Prestly,		41 25
Chesterville, by S. Findley jr.,		1 50
Sulphur spring, by do		2 82
Troy, by do		7 50
Mt. Vernon, Peacock do		2 32
Wooster, by do		4 75
Alexandria, by do		1 50
Jos. Clokey, by Buchanan		13 00
Sewickley & Mountpleasant, by Gaily,		15 00
Bloomington, Ia., by Mr Miller,		22 50
Robinson run, by Grier,		25 00
Mount Nebo, by Burnet,		12 15
Chillicothe, by W. T. Findley,		13 00
Miss Baskerville of Chil. do		1 00
Mrs Jane Shaw, widow of David Shaw,		50 00
Union, by J. Ekin,		22 00
Alex. Blair jr, by J. C. Steele,		5 00
West Middletown, by S. Taggart,		10 00
1st church Pittsburgh, by J. F. M'Laren,		65 00
Union church, Middlesex, by Niblock,		6 48
Puckety, by Duff,		10 00
Bethesda, by do		6 00
Savannah, by J Andrews,		6 98
Bethel, by Osborne,		12 68
Turtle creek, by do		15 19
Xenia, by Harper,		7 35
White oak spring, by W. Findley,		6 50
Washington [O.] by Forsyth,		10 00
Collection after Miss. sermon at meeting Synod,		8 06
Unity, by Conner,		10 00
Allegheny, by Dr. Pressly,		28 49
Thomas Hanna, don.,		50 00

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\$1594 53

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June 19, Paid Jere. Dickey bal. of order of 1844,	90 00
do do 1845,	60 00
Oct. 10, Andrew Bower, balance of order,	10 00
Nov. 24, D. R. Kerr, order,	24 00
1846.	
May 9, J. R. Bonner, order	213 00
Andrew Bower, order	18 00
J. S. M'Cracken, order	100 00
Alexander Pattison, order	230 00
Thomas Palmer, order	40 00
Joseph K. Riddle, order	78 00
James Miller, order	150 00
William Carlile, order	18 00
H. H. Thompson, order	52 00
John Y. Scouller, order	12 00
Joseph Buchanan, order	12 00
James Morrow, order	126 00
John N. Dick, order	160 00
James Porter, order	66 37
Stephen L. Haft, order	139 93
David Cochran, order	40 00
Samuel Millen, order	39 30
Joseph D. Steele, order	43 00
Robert Harper, order	36 00
Robert A. Browne, order	22 00
Disbursed,	1847 60
Received,	1594 53
Balance overpaid and due the Treasurer,	\$253 07

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SYNOD'S FUND OF GENERAL SYNOD.

1845.

May 29, Balance in Treasury as per Report	\$8 82
June 11, Tarentum cong., by Rev. Gilmore,	5
Union, by Ekin,	5

1846.

April 18, St. Clairsville, by Young,	2
May 1, Fairhaven by Macdill,	5
Oxford, by Claybaugh,	2
Washington, by Forsyth,	1
Jonathan's creek, by Calderhead,	2
Crooked and Salt creek, by Waddle,	1
Female Miss. Soc. of Wheeling, by Wallace,	2
Short creek, J. G. Buchanan,	1
J. S. Buchanan, donation,	1

**Minutes****107**

Erie, by J. H. Pressly,	2
Cincinnati, by J. Prestley,	9 10
Sycamore, by do	5
Antrim, by S. Findley	1
Chillicothe, by W. T. Findley,	5
Miss. Baskerville of Chil., by W. T. Findley,	1
Union, by Ekin,	3
Savannah, by Andrews	2 50
South Henderson, Duff, by Porter	6
1st church Pittsburgh, by J. F. M'Laren	5
Sale of 3 Testimonies, Rev. Wallace, by Dick	75

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**\$76 17**


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**CONTRA.**

Paid James Prestley, order for Clerk of Synod for 1845.	25
Dr. Pressly, bal. order	25 25
James Prestley, bal. order	15
do. on order of \$25 in part	9
Thomas Daniels, sexton	6
Disbursed,	80 25
Received,	76 17
Balance overpaid and due to the Treasures,	\$4 08

## Statistical View.

Ministers.	Congregation.	PRESBYTERY OF SPRINGFIELD.				F.M.F.,	H.M.F.
		State.	Co.,	Fam.	Com.		
Ias F. Sawyer	Springfield	Ohio	Clark	55	95		
J. T. McCaughan	Sidney	"	Shelby	43	108		
J. M. Gordon	Piqua	"	Miami	49	107		
Vacancies	Xenia	Ohio	Greene	59	120		
"	Kenton	"	Hardin	26	48		
"	Bellefontaine	"	Logan	47	107		
"	Urbana	"	Champaigne	15	25		
"	Cedarville	"	Greene	25	49		
"	Dayton	"	Montgomery	9	16		
"	Sugar Creek	"	Greene	26	43		
"	Cedar creek	"	"	13	22		
"	Addison	"	"	4	8		
"	Lima	"	"	8	17		
"	Upper Sandusky	"	"	10			
"	McCutchenville	"	"	8			
Unsettled Ministers---Andrew Heron D. D., John S. McCracken, James R. Bonner. Probationers---John Van Eaton.							
John M. Heron. Students---George W. Gowdy, Clark Kendall.							
Ministers.	Congregation.	PRESBYTERY OF CHILLICOTHE.				\$15	\$15
		Ohio	Highland	30	80		
James Arbutnot	Greenfield	"	"	40	100		
"	Fall creek	"	"	70	200		
Robert Stewart	Cherry Fork	"	Adams	20	43	20	6 \$8
James Caskey	Ripley	"	Brown	---	---		
"	Russelville	"	"	12	30		
John Graham	West Union	"	Adams	50	150		
"	West Fork	"	"	35	96	91	14*
W. T. Findley	Chillicothe	"	Scioto				
Vacancies.	Fincastle						

Decatur																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
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*Unsettled Ministers*---James McConnel, Samuel Weir, J. L. Dinwiddie D. D., David R. Kerr, J. J. Buchanan, J. H. Buchanan, Andrew Bower, Robert A. Browne, Alexander Baikie, John C. Steele,  
*Probationers*---J. D. Steele, John G. Brown, Robert Armstrong, John McClain, Alexander G. Shaeffer.

## SECOND PRESBYTERY OF OHIO.

Samuel Findley	Antrim	Ohio	Guernsey	105	240	25	15	83	1
Benjamin Waddle	Crooked creek & Salt creek	"	Muskingum	137	311	20	14		
Hugh L. Forsyth	Fairview	"	Guernsey	95	245	8	84	8	50
E. B. Calderhead	Jonathan's cr'k	"	Perry	100	200	4	4	4	2
Samuel Wallace	Lebanon & East Union	"	Muskingum	137	282	13	15	13	

## PRESBYTERY OF MICHIGAN.

Wilson Blain	Hebron	Ia.	Porter	28	55				
J. F. Kerr	Oswego	"	Kosciusco	39	65				
R. R. Coon	Frankfort and Providence	"							
D. T. Carnahan	Lafayette and Mt. Pleasant	"	Tippecanoe	11	22				
<i>Vacancies</i> ---	Mount Hope	"	Montgomery	7	12				
	Camden	"	Clinton	17	32				
	Salem	"	Carroll						
		"	Boone						

*Missionary Stations*---

Centerville	Mich.	13	25
Fawn river	"	6	15
Elkhart	"	6	15
Allegan	"	17	23
Caledonia & connexions	"		
Lockport	Ia.	31	
Logansport	"		
		White	
		Cass	



Sugar creek & }	Crawford	94	\$35
Crooked creek, }			
Kittanning	Armstrong	40	
Rural valley	'	16	10 00
Bazetta	'		
Clintonville	'		

\* Synod's Fund \$2.

*Missionary stations*---Pine grove and }  
Venango, }

*Unsettled Ministers*---R. W. Oliver, J. K. Riddle---*Student of Theology*---William Dalzell.

# FIRST PRESBYTERY OF OHIO.

<i>Ministers.</i>	<i>Congregations.</i>	<i>State.</i>	<i>Co.,</i>	<i>Fam.</i>	<i>Com.</i>	<i>H. M. F.</i>	<i>F. M. F.</i>	<i>S. F.</i>
W. M. Boyse,	Richmond	Ia.	Wayne					
"	Ebenezer	Ohio	Pemble					
John Reynolds,	Fairhaven	'	'	48	117	36 75	13	5 00
S. W. McCracken,	Hopewell	'	'	160	300	103 87	119 87*	
Joseph Claybaugh,	Oxford	'	Butler	42	100	54 83	54 83†	2 00
D. Macdill,	Hamilton	'	'	39	75	37 50	14 50	
James Prestly,	Cincinnati	'	Hamilton		245	146 00	41 26	9 11
J. M. Graham,	Mt. Pleasant	'	Butler	38	100	41 42†	15 00	
<i>Vacancies.</i>	Concord	'	'	17	34	11 00	11 00	
'	Sycamore	'	Warren					5 00
'	Hopkinsville	'	'	8	16		25 00	
'	Clear creek	'	'					

\* \$32 75 of this from Fem. Miss. Soc., † \$29 50 from Fem. Miss. Soc., ‡ \$26 43 from Fem. Miss. Society.  
*Unsettled Ministers*---Peter Monfort, James Morrow. *Mistry. in Palestine*---James Barnett. *Probationers*---And. Foster,  
M. M. Brown, W. Allen, J. P. Wright.

# PRESBYTERY OF INDIANA.

S. C. Baldrige,	Princeton	Ia.	
"	Eden		Gibson

J. N. Pressly	Richland	Rush	40	75	20 00	20 00
James Worth	Bethesda	,	43	83		
J. H. Bonner	New Zion	Decatur	48	105	70 00	70 00
	Bethel	Jefferson				
	Unity	Scott	30	72	2 00	2 00
	Hopewell	Clarke			3 00	3 00
W. Turner,	Union	Monroe	63	153	10 00	10 00
W. Horne,	Caledonia	Switzerland	---	---	21 00†	10 00
Vacancies.	Shiloh	Rush	30	100	10 00	
	White Licks	Hendricks	10			
	Carmi	White				
	Mudcreek	Rush				
	Vienna	,				

† From Female Mrss. Society.

George Buchanan,	Steubenville	Ohio	75	119	26 00	
Alexander Wilkon,	Cadiz	Jefferson	77	144		
W. Wallace,	Wheeling	---	40	100	89 75	2 10
J. M. Galloway,	Paris	Washington	71	144	15 50	
S. Taggart,	W. Middleton	,	67	148	20 00	20 00†
Joseph Clokey,	Smithfield	Jefferson	64	127	15 00	15 00
"	Warrenton	,	23	42		3 00
T. L. Speer,	Charters roads	Washington	57	147	12 00	10 00
W. Lorimer,	Richmond	Jefferson	67	128	18 00	1 00
"	Knoxville	,	36	60	8 00	
Alexander Young,	St. Clairsville	Belmont	54	128	23 70	18 00
"	Centerville	,	13	21		
J. S. Buchanan,	West Alexander Pa.	Washington	31	61	4 00	3 00
"	Short creek	,	15	33	3 00	4 00
"	Mid. Wheeling	,	19	41	3 00	3 00

PRESBYTERY OF STEUBENVILLE.



<i>Vacancies.</i>	Carrolton	20	44
'	Mt. Vernon	32	74
'	Jefferson	8	18
'	M'Kinnies	16	36
'	Mechanicstown	25	40
'	New Lebanon	28	48
'	Yellow creek	19	34
† \$10 of this from Mrs. M'Call.			
<i>Unsettled Minister</i> ---	John Donaldson.	<i>Probationers</i> ---	D. Cochran, Jos. Buchanan, S. W. Clark, W. H. Jamison.
<i>of Theology</i> ---	Samuel Jameson, J. C. Campbell, Robt. Ross, W. Jackson, Jos. White.	<i>Students</i>	

## PRESBYTERY OF BLAIRSVILLE.

W. Connor	Unity & Bulah	Pa.	Allegheny	70	150		
Joseph Osborne,	Turtle creek	'	'	52	135	16 91	15 19
John W. Duff,	Bathel	'	'	55	130	17 53	12 68
Richard Gailey,	Puckety	'	'	100	207	20 00	10 00
"	Sewickly	'	Westmorland	91	204		
"	Mt Pleasant	'	'	30	60	15 00	15 00
N. C. Weede	Bethel & Brushvalley	'	Indiana				
J. G. Fulton,	Blairsville	'	'				
Vacancies.	Bethesda	'	All'y.	80		6 00	6 93
'	Jacksonville	'	Indiana	30	70		
'	Mt. Olivet	'	'	20	55		
'	Mahoning	'	'	20			
'	New Alexandria, Laurel Hill, Connelsville, Rural valley, Brookville, Warsaw,						
Unsettled Ministers--	Alex. M'Mahan, Saml. Hill, M. M'Kinstry.	Probationers---J. M. Dick, M. H. Wilson, D. H. Pollock,					
Student---Randal Ross.							

FIRST PRESBYTERY OF ILLINOIS.

*Ministers*---W. Graham, Sparta & Union, Randolph co, Ill, J. Thompson, Perry co., Ill., Jas. M'Cauley, Randolph co., Ill., H. H. Johnston, St. Louis, Mo., John Pinkerton, Peoria, Ill., J. C. Porter, Mercer, Ill., Jackson Duff, Iowa.

*Vacancies*---South Henderson, Washington, Clayton, Quincy, &c.

*Unsettled Ministers*---J. Freetly, --- Sturgeon.

PRESBYTERY OF BIG SPRING.

*Ministers*---Alex. Sharpe, D. B. Jones, R. Gracey, J. Shields.

PRESBYTERY OF MANSFIELD.

*Ministers*---Jas. Johnston, Saml. Findley, J. H. Peacock, J. Andrews, R. G. Thompson.

TOTAL REPORTED.

Settled Ministers, 79; Unsettled, 24; Probationers, 17: Students, 12; Families, 5244; Members, 10,995; Congregations, 159.

But it is believed that the actual number of our Probationers is greater, Students of Theology probably number about 25, and making due allowance for those Congregations and Presbyteries from which there is no report the number of families may be estimated between 6 and 7,000, and the number of Communicants from 14 to 15,000.---Population 130,000.

PASTORAL LETTER

*Of the General Associate Reformed Synod of the West, to the Churches under their care.*

DEAR BRETHREN:

We address you in a letter, in which we shall endeavor to lay before you a condensed view of the condition, relations, prospects and duties of the church, so that you may be stimulated to greater faithfulness and zeal, and realize more eminent success, in your efforts to promote the interests of Zion. Our design is to be practical.

1. In the condition of our church there is much which demands our gratitude to God. Every year enables us to report an increase of our ministry and members, our boundaries are enlarged and our influence extended. As a branch of the visible church of Christ on earth, we are evidently on the advance. A few years ago, we had but one Theological Seminary, and one Professor of Theology, with ten or twelve students under our care, and a library scarcely worthy of the name. Now we have two Theological Seminaries, and three

Professors, with from forty to fifty students of Theology, and respectable libraries. From these institutions, these young men, chosen and set apart for the ministry, are annually sent forth, and never fail to find demand for their labors. The harvest is ever-plenteous, and the laborers still too few. Vacancies multiply, and congregations ripe for settlement, are seeking for pastors to break to them the bread of life.

The ordained ministers of the two Synods number more than one hundred, most of whom are installed in pastoral charges. Our territory extends from the midst of the Alleghenies on the East, indefinitely westward, and over this vast territory our people are dispersed, too frequently, in neighborhoods so sparse and widely separated from each other, as to render it almost or altogether impracticable that they should enjoy the ordinances through our administration. But as these neighborhoods become more dense and closely compacted, our church is enabled to set up her standard in their midst.

While our progress has thus been onward, we have been blessed with peace within our walls and palaces. Union, harmony, and co-operation have characterized our mutual intercourse. Strifes and contentions have not risen among us to divide us asunder, or array us in different and opposing parties. While many of our sister denominations have been shaken, as by an earthquake, to the very centre, by the elements of strife, we have been permitted to dwell and operate together in unity

There is a growing spirit of missions in our midst. We have now from thirty to forty young men employed as missionaries in the domestic field, all of whom experience more or less success in their work. We have also two men in the foreign field. The sending forth of these men forms an epoch in our church's history. But a very few years ago, the idea of a foreign mission was first conceived among us. Sister churches were operating abroad, but our charity was confined at home. This was, no doubt, owing principally to our apparent inability, from want of men and means, to occupy the foreign field. But as God has been pleased to bless us with both men and means, nothing but the spirit is wanting that we may be disposed to employ them; and we verily believe, that just in proportion as the church is aggressive in fact, as it is by its original constitution, so will God pour out his blessings upon it. It devolves upon the church, and upon every branch of it, according as God has given them the opportunity of doing so, not only to preach the gospel at home, but to every creature, and it is while in the discharge of duty we have the promise of God's blessing. The increasing liberality with which our members contribute for the support of our foreign mission,

evidences that they are becoming more impressed with a sense of the importance of the measure, and that it is destined to succeed. These are facts which call for thanksgiving to the King and Head of the church.

But whether our internal peace and prosperity have been in proportion to our external, God only knows. There can be no doubt that there is much in our spiritual condition which we should lament before God,---much to be repented of and reformed. In too many of us our religion consists more in form than in spirit---our prayers are cold and unbelieving---our attachments to Christian ordinances more professed than real---our contributions for the support of the church's operations, the result of selfish, rather than charitable emotions---too many of us dead. But the tares must be associated with the wheat till the great ingathering of the harvest on the day of judgment. There will be a mixture of good and bad fish in the net of the church as long as human depravity exists. Our prayer should be, that the Spirit of Christ may dwell in our hearts, for if we have not his Spirit, we are none of his.

2. Our relations to the world are such as are peculiar to the church of Christ on earth. We are in the midst of the world, that we may be the salt of the earth. We are a light set upon a hill, that our light may be disseminated abroad, that others, seeing our good works, may be constrained to glorify our Father in heaven. We are established in the midst of fallen, sin-ruined mankind, that we may say to the multitude, who sit in darkness, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The world is the field in which we are to operate. To win the world to the Messiah by a spiritual conquest, we are an associated soldiery, wielding the sword of the Spirit, in obedience to Christ, who hath promised us the victory. The commission is ours, never yet completely executed,---"Go ye into all the world, and preach the gospel to every creature." We are not to be conformed to the world, but to be transformed by the renewing of our mind. We are not of the world, as our Saviour has said, "My kingdom is not of this world." As a society, we are distinct and peculiar; but in and with the world, we have much to do, and God will condemn us if we fail to discharge the duties which devolve upon us in view of the relationship which we sustain to the world, in which we have been established.

Our relations to sister evangelical denominations are altogether of the pacific character, and we rejoice to report this fact. There has, perhaps, been no one cause prolific of a greater amount of evil to the church than the strifes and contentions which have so frequently and bitterly embroiled different evangelical sects against each other. Un-

believers have witnessed these things, and have been confirmed in their infidelity by them. That various denominations should exist, distinguished from each other by certain peculiarities, while on the great essential principles of the gospel they are united, is the result of human infirmity; and as none of us can claim exemption from this infirmity, we should learn to "bear each other's burdens." That Christian denominations, evangelical in their faith, should anathematize each other, as though their distinctive peculiarities were evidences of their allegiance with the powers of darkness: This is an evil which operates most extensively against the success of Messiah's kingdom. May the prayer of our blessed Lord and Saviour soon be answered, that his followers may be one, as he and his Father now are,---one spiritually,---one essentially,---that the world may believe that Jesus is the Messiah.

3. Our prospects are annually more encouraging. We have observed our onward and upward progress for years past, and we see no reason to believe that the progress will not continue. The same causes are in operation by which we have advanced, and the same effects may be expected to be produced by them.

Our church seems destined to occupy a prominence, especially in the Western States. There it is now exerting a most important and salutary influence, and the call for ministerial laborers addresses us from numerous points, pathetically entreating us that we would send them the gospel, and such is the increasing demand, that we are not able to satisfy it.

We know not what awaits our operations in the land of the ancient covenanted people of God. Our Missionaries have not yet entered upon their labors, but are qualifying themselves for doing so. But the present movements among the Jews in various sections of the world, the condition of Palestine, and other facts in the present history of that peculiar people, indicate that Divine Providence has in store for them the fulfilment of precious promises, and though the prospects of that mission may, at the present moment, be discouraging, ultimately we may reap a rich harvest for the Lord. Let us not be faint, but believing.

4. In view, then, of our condition, relations and prospects as a church, what duties may be considered as specially devolving upon us? We should guard against a growing pride,---against the spirit of the world,---against a carnal ambition to excel, like the Pharisees of old, that our good deeds and commendations may be trumpeted among men, rather than that we may be approved of God. The most prosperous days of a church, externally considered, are apt to be her days of greatest danger.

We should be diligent in prayer and in the study of God's word.---The Spirit of God can never be realized by us as a Spirit of sanctification, but in answer to prayer, and we can never know the truth and

embrace it, and contend for it, unless we have been enlightened by God's Spirit through his word. Perhaps the substitution of good books is important and should be read; but the Bible should be the *book of books*, which we should ever read, and to which all human compositions, however sacred and edifying, should be subordinate.

Parents and heads of households should remember their obligations and responsibilities to their children and subjects. It is with extreme pain we record a very prevailing neglect of duty here. These obligations and responsibilities, in too many instances, are not properly realized. The family altar should be raised in every household, and the sacrifice of devotion to God should be offered every morning and evening, and children and servants, whether in the capacity of apprentices or domestics, should be required to be present on such occasions, and no ordinary apology should be adequate to excuse for absence.

Catechetical instruction should be faithfully and diligently communicated, nor should it be intrusted entirely to Sabbath-school teachers. The Sabbath-school, where such an institution exists, is an important aid; but parents should never seek to divest themselves of their personal responsibility for the religious training of their offspring. Children are to be the future men and women of the world, and according to their education in childhood and youth, so will be their character in adult years. If we desire that they should be now and for ever the Lord's, we must exercise that control over them, by which they shall be preserved in the path of rectitude, and lay before them such examples, and dispense to them such instructions as shall edify them in the principles and practice of godliness.

The duties of the church are the duties of the individuals in the aggregate. The church, then, should urge upon the individuals who compose it their individual duties, according to their spheres of life and the talents they possess. That church best corresponds with the design of its institution, which most eminently promotes the personal piety of its members, and extends the boundaries of the Redeemer's kingdom. Prayer---frequent, persevering, believing prayer, the reading and hearing of God's word, and the ordinances faithfully administered, are the means by which God is pleased to comfort and build up believers, through faith unto salvation, by which they are enabled to grow in grace, and in the knowledge and fear of the Lord.

But how shall we extend Messiah's kingdom? It is not enough that we realize its benefits; how shall these benefits be conveyed to others? That charity, that love which is the essence of the gospel, forbids that we should be satisfied with securing our own interests merely, while thousands and millions of our fellow creatures are dai-

ly and hourly perishing for lack of the knowledge of the way of salvation. Our duty is to send the gospel wherever God, in his providence, may enable us to do so. The wide world is our field, and we should acknowledge no narrower limits for our operations.

But this duty---the duty of disseminating the gospel, of preaching the good word every where, to all ranks, and classes, and nations of mankind; of extending our Messiah's dominion till it shall embrace the whole earth, is not the duty of a few select individuals only of the church, but of every individual of it. All may and should be participators in this glorious and benevolent work. The wealthy may contribute of their abundance, and the widow of her two mites, that the pecuniary wants necessarily connected with missionary operations may be supplied, and that thus all alike, with the missionary himself, may be co-workers in the universal upbuilding of Zion. The church situated as she is in the world, cannot conduct her operations independently of pecuniary aid. All, then, who feel the interest they ought to feel in the church's success, will recognize their silver and gold as the Lord's, to be appropriated as he, in his providence, may seem to indicate. It is true, the church has pecuniary demands at home, and these should not be disregarded that foreign demands may be met. Our home operations must be sustained; but home and foreign operations should not conflict with each other, and need not. If the church should be effectually baptized with the Spirit of missions---the Spirit which pervaded her in the days of the Apostles, we could accomplish far beyond our present efforts. She would soon be filled with the knowledge of the glory of God.

We have our seminaries and our domestic missionaries, with our brethren in a distant land to support, and God has given us the blessed gospel and all that we possess, and shall we not render to him that which he asks? Are not the interests of the church our own interests? When we contribute to the support and successful operations of the church, do we not as certainly and directly contribute to our own comfort and happiness as when we rear for ourselves a dwelling place and spread our boards with the bounties of life?

Our present condition and prospects give us encouragement, and our relations to the world and to sister branches, urge us to be up and doing, while it is called to-day. Let personal piety be more diligently cultivated and let us all put on the armour of the Lord, that we may fight the good fight of faith; that we may endure, as good soldiers, may give obedience to the captain of our salvation, and may eventually come off conquerors and more than conquerors, through him who hath loved us and given himself for us. The grace of God be with you.

# A LETTER

## TO HIS HOLINESS, POPE GREGORY XVI.

VENERABLE PONTIFF.—This letter, I am well aware, will be unwelcome to you. I shall speak plainly in it, and I hope I may suffer no undue restraint from the eminence of your position. At the same time, it is my design so to speak, that if I seem to be your adversary in some things, you may still acknowledge me to be a respectful and not ungenerous adversary. I distinguish between your office and your person. If, then, I exercise a degree of freedom, which indicates how little it signifies to me that you are the pope, let it soften the affront, that your venerable age, and, if I may trust the opinion of many, the more venerable inoffensiveness of your grey hairs, require me to approach you with sentiments of personal deference, which I could not feel, either towards your office, or your peculiar religious opinions. Indeed there is one thing only which withhold me in this duty, viz: the question, Why should I trouble thus an old man's end?—is it not unmerciful to meet him thus, at his grave, and upbraid him there, with errors he cannot rectify, and wrongs he cannot redress? But I remember that the sorrows and miseries of your dominion are also old—older far than you, and not less entitled to pity. I remember, too, that an old man, who has passed over all the heights of honor and ambition, and has nothing left him but his Judge, will sometimes be accessible to remonstrances which others could not hear. At the same time, what I shall formally charge to you, will not be designed to lie against you personally, but only against the system which is represented in you, and has you for its instrument—I would fain hope its unwilling, and in some things, at least, its unadvised instrument—which if you discover, what is it but the dearest privilege God has given you in life that you may quit the world, leaving your paternal testimony to the evils and wrongs it is too late for you to remedy?

Let it not be a forfeiture of your good will, or patience, if I address you, as a member of the Christian Alliance of the United States. The Society has none of the atrocious designs you seem to have apprehended, judging from the bull you issued so promptly, on receiving notice of its organization. It works no secret plots against your peace. Its object is openly professed, viz., to prepare the way for a reformation of your Church, by rendering it accessible to truth. We believe that the time for using Church penalties in place of Christian arguments, dungeons instead of doctrine, has gone by; that a better day has come, one that better suits the rational and merciful spirit of Christianity. We combine, therefore, to express our grief at the dishonor you reflect upon religion, by suppressing longer the freedom of religious faith and argument among your subjects. We believe that England and the United States have only yielded to first principles, in allowing your teachers the utmost freedom of doctrine within their borders; and that you, in imposing a rigid silence upon our teachers, in the Roman States, violate the same first principles, and that in a matter that is arrogant and offensive, as well as a bitter violation of our Christian rights. In one word, we ask of you to yield us and your subjects, religious liberty *i. e.*, to renounce *force* as an instrument of religion; *i. e.*, to give up a kind of slavery as much more cruel than any other, as immortality is dearer than the body, as much more impious as it is closer upon the rights of God.

It is right to add that, in making the tour of Italy, which I have recently done, I have acted in no respect as an agent of the Alliance,



I came among you simply as an ordinary traveller, though not without apprehension from the tone of your bull, that I must owe it to some oversight of your police, if I was permitted to pass. I have seen, of course, what fell under my eyes. I have inquired, as every intelligent traveller will, and, perhaps, with a little more than ordinary diligence. Nothing has been more agreeable to me than to find, that, in some things, my judgment of your system would bear to be softened, and, where I have been able to find positive excellencies or beauties in it, they have yielded me the sincerest pleasure. And yet I return with a spirit afflicted by the dismal picture of what I have seen. The mournful image of your State follows me, and I sit down to write this remonstrance, not without some hope of the blessing, promised to such as visit them that are in prison and minister unto them. The sentiments I offer are my own, and are offered on my own responsibility; I only hope they will meet the general approbation of a Society, in whose dignified and merciful aims I feel so profound an interest.

### *Pope's Civil Government—its Tyrannical Character.*

And, first of all, I must protest against the dishonor you do to religion, by the kind of civil government you maintain, in connection with your spiritual office. It is, to say the least, a very extraordinary thing, that you, who call yourself a minister, and even vicar of Christ, should become just that royal person, or king, he dare not consent to be. This, however, you are: and if so, the responsibility is on you; a responsibility measured not by the extent of your power only, but more by the sacredness of your pretensions. You assume to be the head of the Christian Church, and a large part of the world have so little knowledge of any other form of religion, as really to suppose that you are the veritable representation of Christianity itself. And yet you have the credit, every where, of presiding over the worst government in Christendom! To the traveller passing through your States, nothing wears a look of thrift and happiness; no sign of improvement meets the eye, which is not refuted by signs of decay and deterioration. As the dismal Campagna, once a region of fertility and teeming with life, circles Rome with silence and desolation, so in a political sense, every thing about you that partakes the nature of hope, of social beauty and public progress, is withered away, in the malignant atmosphere of your priestly despotism.

Your ministers, all absolute, have yet no definite sphere of action, and are held to no responsibility. In their decrees, they perpetually contradict each other and you, encroaching, too, upon the tribunals of justice in contrary ways, as these do, in their turn, upon the jurisdiction and decisions one of another. Obedience is confused and baffled; and wrong, surrounded by so many rival functions, which ought to be its avengers, is obliged to buy its redress at so dear a price, that the public remedy is often worse and more cruel than the private injury. For, with few exceptions, every center of power is the seat of some cabal; and creatures, male and female, glide about the precincts: who are able, by the base and criminal secrets in their keeping, or perhaps, by terms of partnership well understood, to open or shut, at will, the gates of favor. Innocence is no protection; for your criminal trials are secret, and have the character of all works of darkness. If a man has property, there is really no chance for him but to run the gauntlet boldly, and escape with what he can, or else to worm his way through by bribery. To exhibit talent, out of the

priesthood, is suspicious and dangerous, spies are put upon the watch for a reward, and exile most assuredly is at hand. Your ambitious and greedy priesthood have engrossed, not only the churches and monasteries, but the spheres of education, the courts of law, and all the higher magistracies---even the minister of war must be a prelate. Every nutritive and stimulating hope is thus taken away from the youth. No avenue is left open, save through the humble door of ecclesiastical dependence; a fact which discourages every magnanimous struggle, and turns all the currents of ambition into the channels of hypocrisy, the meanest of sins. Never shall I forget the sad look of a brilliant, accomplished youth, when he said, "Sir, there is no hope for us here; the priests have taken every thing away from us." Meantime, the more profitable forms of business you have sold, under favor, as monopolies. The contraband trade, which is now in profit, is also virtually sold, the duties by which it is created being kept up, it is seriously declared, by a continued intrigue between the smugglers and certain persons about the government. What is left after public favoritism has exhausted its smiles, and secret cunning its greediness, goes to the benefit of honest enterprise. Physical industry, or labor, being naturally the most defenceless of all interests, sinks, of course, to a depression most hopeless and sorrowful of all. Then, lest misery should heave the sigh of impatience, or we give vent to the unlicensed groan, you quarter on your impoverished and dispirited States an army of soldiers large enough to keep the peace of an empire. Next you add another army of ecclesiastics, out of all proportion with their resources, and I should hope even with their sins, (at Rome, one to every twenty-eight of the people,) and these subsist, of course, by dead consumption too, and as a public burden. And then, as if earth could not yield ministers of exaction enough, you quarter on them also, a third army of saints, who are the worst and most terrible scourge of all; inasmuch as they come down to chain the hands of industry one day in three of the working-days of the year. Possibly your people might bear up and thrive under your terrestrial exactions, but when heaven comes down to mock them, the struggle is unequal. What people, bereft of a whole third part of their industry; what people, having all habits of industry broken up, and turned into the streets, as every observer knows your people are on the saints' days, thus to spend a third part of their time in compulsory idleness, could long retain a vestige of thrift or virtuous economy? Indeed, I had never such a sense of the bountifulness of nature, as when I looked on the immense army of dead consumption you had brought to the prey, without producing a general starvation.

To complete the misery of this picture, we have only to add that you have blasted the homes of your people, and made them dry of comfort; for it is here that the oppressed of other nations, are ever able to mitigate the bitterness of their sorrows, by the freedom of domestic love and sympathy. Your confessions are continually at work, as your agents of police, hunting after the symptoms of discontent; busied, every where, in scenting out, if possible, even the uneasy thoughts of misery. Often have I heard it boasted, at Rome, that your confessors make such admirable police! You have a confessor between every wife and her husband, and between both and their children; so that if they list a free thought, or vent a sigh at their table, the story, they know, will be wormed out of some one in the family: and then if he escapes the prison, he must try what it is

to wear out, by penance, the dissatisfaction he sought to ease by expression. They must keep their secrets, therefore, to themselves; they must not trust each other. There is no freedom at the hearth, the table is a gathering of spies, and the last relish of earthly comfort Heaven gives to sooth the misery of oppression, is taken away.

It must follow, of course, that your people are depressed in their character, as they are in their circumstances---a point about which no traveller is long in doubt. He remarks, first of all, the generally fine physical mould of your people, the look of brilliancy and genius so common among them. But it requires a short time only to detect the melancholy want of all that is akin to magnanimity in their character. They are passionate, cruel, servile, faithless to a proverb, and mournfully destitute of all habits of industry, order and providence. I say not this of all, but of the many, and I charge it upon you, that reigning over them in the name of a religion that promises to exalt them to a god-like image, you have sunk them even below the physical mould of their nature; reduced them to a deeper ignominy than sin, without your aid, was able. Was it not some painful consciousness of this, which induced you to undertake a more general plan of education? I was about to thank you for it; but why is it that when you undertake a duty which approaches the Christ-like character, you invariably add some mark that is opposite to the genius of His religion? Why is it, for example, that you teach, as I was told you do, the geography of Italy, and forbid the geography of the world? Are you afraid to let your people know the world which Christ undertook to make one brotherhood in the truth?---afraid lest possibly some mischievous desire for liberty, or light, should be awakened in them by the nobler history and happier state of other communities? You have a little newspaper, too, just as you have a little geography. It is about the size of a window pane, and is distinguished by the fact that every matter is carefully sifted out which can possibly provoke an opinion. Nay, the readiest way for a Roman to find out what is going on in Italy itself, is to take an English or French newspaper. And is it thus, or by such kind of instruments, that you expect to redeem the character of your people, and the dishonored name of your government? Are you so blind as to think that you can give your people standing as men, in such an age as this, without a knowledge of the world---the empires between which it is distributed, and the institutions by which they are distinguished?

Possibly these strictures on your government may be, in some particulars, erroneous; but their general correctness is evident to the eyes of your people and of all travellers. Perhaps you will plead, in answer to them, the distinctness of your civil and ecclesiastical rule, and that any apparent failure in your civil department, must be taken by itself, and attributed to historical causes separate from your religion. On the contrary, it will be found that every one of the marks of civil depression which I have named, if you review the catalogue, is the legitimate fruit of ecclesiastical causes, and of nothing else.... Of this, I can give you also even statistical proof. I saw it established, not long ago, by a curious collation of statistics from the several States of Italy, though the document is not now within my reach, that the deficiency of exports in the several States, the want of education, the severity of the public burdens, the number of crimes and of the illegitimate births, is just in proportion to the number of ecclesiastics! Rome, the spiritual city, the metropolis of the Church of

God, having the greatest number of ecclesiastics, is worst and basest of all. God grant you the Christian sensibility to weep over a fact so humiliating.

Consider a moment, how you stand before us and the world. We find you exercising kingly power. You tell us also, that you are the chief bishop of the Church of God, and the representative of Christ on earth. We expect you therefore, as king of the Roman States, to show us the most benign government in the world---the most enlightened, most magnanimous, freest, happiest people. But you make it, instead, the public shame of the Christian religion, that every good interest of society is blasted under it. All calculations based on the benignity of Christian virtue are disappointed, and nothing is left us but the inference that, if Christ is indeed represented in you, then is Christ one of the most malignant obstacles to the advancement and happiness of mankind. The inference is irresistible, and what is more, it is taken. And, therefore, in the name of the Christian world, I protest against the delinquencies by which you furnish so baleful an argument. I do not say or believe that you are a tyrant. I have seen no one of your people who has that opinion of you. But the misery is, that your ecclesiastico-civil fabric has made your place the place only of a tyrant. You are set by your office, in the center of a system of oppression, to preside over it; so that if you do not overflow your office, in some positive demonstrations of mercy, that amount to a revolt against the system, you really act the despot, with only the better grace, for your gentle intentions.

You are called in the style of your office, the *pope*, i. e. the *father* of your people; and doubtless you take an amiable pleasure in the designation. Would that your unhappy ignorance of a relation so beautiful, did not make it easier to deceive yourself here, than it might be. Where are the signs of that mutual confidence, that freedom of manner, that tenderness of protection answered by tenderness of respect, which mark the true paternal relation? Is it paternal, when you go to your worship through files of your soldiers? Is it paternal, when you are seen hiring regiments of mercenaries, because you cannot trust the fidelity of your people? Every few years they break out in revolution, and the troops of Austria are sent to save you from defeat and expulsion. It is perfectly understood by the world---you yourself understand it also---that there is no day in the year in which you would not be driven out of Italy, if your people were left to their will. I see nothing paternal in this. I look in vain for some fatherly benignity, where you take your children to your lap in freedom, and receive their filial demonstrations. The nearest approach to it I have discovered is, when you are seen borne through the air above them, waving your blessing. But when the pageant is over, you slink away into the recesses of the Vatican, like some Eastern despot, with sentinels to guard your sleep; and if a revolution should break out before morning, you have a postern key under your pillow, and a covered gallery of masonry strung through the air, a half a mile in length, through which you may slip into the Fort of St. Angelo, and take refuge behind the artillery! There your gunpowder paternity wants to caress its children.

**Pope's Fears of Improvement—Celibacy of the Clergy—  
Relics—Infallibility.**

But I must draw myself a little closer, and speak of things that lie

within the sacred province of religion---not however, to any great extent---of things most connected with the internal merits of your system, for as questions of this nature are in dispute between you and Protestants, I could hardly expect, by any mere statements, to carry your convictions with me. But there are things a little farther off, where I shall have less difficulty, and where, if I am successful, it will answer my purpose very nearly as well.

Between you and your priests, it is a thing perfectly understood, that your religion is not intellectual. To act on men, through truth, addressed to their understandings, to sanctify them through the truth, is not your plan. You are as cautious to limit knowledge as you are to give it, and you consciously appeal to superstition as often as to reason. This is the more unworthy of you, because you so often and so justly made it the praise of your Church that in a former age, when the many were struggling up into light, from under their oppressions, she entered into their case, and strove with them. It was a noble office, and nobly fulfilled. The more should it mortify you, that you can praise so earnestly, what you shun so carefully. You are afraid, are you not, that more light, a more elevated manly habit, a spirit less enthralled and humiliated by superstition, would necessitate some change or reformation in your system. You have mortgaged yourselves also, to the cause of legitimacy and despotism; hoping, as it seems to me, very absurdly, to gain strength by foreign alliances; when the real cause of your infirmity is, that your system is rotting down on its own base. Thus it is that you try no more to exalt them that are of low degree. You come as ministers of light, but secretly afraid of light and more careful to measure it than to give it. This I say is not concealed from yourselves; you know that you are putting your Church into a false position, though to save it; you wish it were not necessary; you are secretly ashamed of it---the penalty is to come.

You are equally ashamed, I am sure, of the relics and old wives' fables concerning them, which the former ages, so uncomfortably for you, grafted into your infallible system. You have here a holy coat, and there another---a half-dozen holy coats---all certified by your predecessors, if I rightly remember, to be the veritable seamless coat of Christ. You have as many napkins, or *sudoria*, on which he wiped his bloody face, in his passion. You have the spear that pierced his side, and the cross on which he expired. Here you have a church, where the very footprints are shown which St. Peter left, miraculously in a marble pavement, when on his way to Rome. Another is built to receive the chains he wore in prison. A third exhibits the altar at which he said mass. A fourth contains the very stairs of Pontius Pilate, which Christ ascended when he was taken before him. A fifth preserves the very table at which Christ celebrated the last supper, and the porphyry pillar on which the cock stood when he crowed as a sign of rebuke to Peter. A sixth contains the cradle in which Christ was rocked; and a seventh, if not the very infant that he was, a bambino carved in heaven, to represent him, and brought down by angels. So also, you have the bones of the magi, the virgin's girdle, pictures by St. Luke, and I know not how many silly trifles, which you call *sacred relics*. You are obliged to call them so, because they are a part of your infallibility. If you display them to the multitude, to work on their superstitions, you must also exhibit them before men of sense; a formality which is sometimes quite as visibly trying to your self-respect, as to their gravity. Then you have

ceremonies which you understand as well as I, are only solemn fooleries in the sacred name of God and religion; such, for example, as that festal day of buffoonery, when the cattle and horses are brought to St. Antonio to receive the priestly blessing. It is well for you, that the animals are under a restraint of nature, else they might laugh in your faces. As to the celibacy of the clergy, I know very well that you are not yet ready to own it a delusion. The same clinging to infallibility which perpetuates the blessing of the horses, after the absurdity of the ceremony is felt, perpetuates also this, and doubtless there is as much of true sanctity imparted by one as by the other. A sad chapter of history is here. I will not so far insult your understanding, as to suppose that you have failed to learn from it to entertain the most serious doubts of this special kind of security; or your love to Christ's honor, so far as to suspect that if the question were now a new one, you and your priesthood would not face the proposed rule of celibacy, with your most earnest protestations, as offering to men spurious notions of virtue, and fraught with bitter mischiefs to the Church.

It is the doctrine also of your Church, I believe, that you are its earthly head, and in your official capacity infallible. I would fain like to know what you yourself think of this? Do you find any spot in you for the infallibility they speak of? I saw you two or three times during my stay at Rome. I should have said that you might be a man of worth and modesty, but I had no suspicion at all that you were infallible in any sense. It is not claimed, I believe, that you are infallible in your character, but in your office only. Is it then your happiness, let me ask, that you have fallen into no official mistake, since in your office? Are your decrees and measures, like those of the Almighty, the expression of a perfect wisdom? Is it possible that you are clear of the ordinary pains of fallibility, the uncertainty of half-seeing, the timidity of planning without foresight, the indecision of measures that may possibly end in unknown mischief? If so, your modesty may restrain you from professing so great happiness--do you then feel it? Quite sure I am, that whatever there is of Christian humility in you, is hurt and offended by these pretensions. You secretly nauseate them; you wish it were possible to be excused from the legacy of disgust that Church has left you in this doctrine.

### *Pope, the pretended Successor of Peter.*

It is also a favorable representation of your office, that you are the lineal successor of St. Peter. It is not within my object to deny that you are. I only say that if you are the successor of St. Peter, there is certainly much for you to do, a large reform to make, in order fully to justify your claim of successorship. Until then, it must savor too much of irony. I saw your three magnificent palaces, seats of regal majesty, which the most splendid monarch in the richest and most populous empire of Europe might envy. I remembered that the money which sustains this royal ostentation is wrung out of a small State and a poverty-stricken people, who have also to support the splendor of the cardinals, and the golden liveries that flare about the gates of the Vatican---did I see in this, the unambitious manners, and the tender ministry of the fisherman of Galilee? I turned to his words; I found him saying, "feed the flock of God!" Do you call this *feeding* the flock? I visited your palace on the Quirinal: I travelled through the halls adorned with regal splendor, and more than regal art: I looked out from the terraced gardens which overhung the city

as proudly as the palace of the Cæsars, in the days of the Empire ; I noticed, in particular, the paraphernalia of luxury and pleasure on every side ; your billiard tables, your grottoes of statuary, your closetted bowers, your musical fountains, and the ingenious follies you have prepared to frighten the ladies ; but pardon me, if I could not bring myself to regard this kind of machinery as exactly fitted to the serious and responsible office of one who keeps the souls of the world ; least of all, to the successor of that humble unambitious apostle, who took the legacy of poverty and fiery trial his Saviour left him, bore it in rough earnest as a rough man only could, and therein greatly rejoiced. The stores of artistic wealth you have gathered round you, in the Vatican, have a high dignity. A cultivated sense of beauty is at least an accomplishment, and one which in itself is innocent. But whosoever has wearied himself, day after day, in exploring the streets of the Vatican palace---that city populated by the pallet and the chisel---will not think of you merely as exercising the dry paternity of a monk, towards the forms of beauty congregated round you ; but he will think of these accumulated stores as a pageant of ambition ; he will fancy the priest engaged to rival the prince, and not displeased with his victory. When it goes out, therefore, that you are here as the anointed successor of an apostle, even the apostle Peter, what has Peter to do with the Vatican, or the lord of the Vatican with Peter ? What bond of connection is there between the apostle of the fine arts and the apostle Peter ?

Nor will your worship in the Sixtine chapel, any better assimilate you to your supposed predecessor and the manner of his time. Woman cannot enter there ; the wife of Peter himself could not enter, save behind a screen ; lest her presence should disturb the flow of your sanctified emotions. No profane laic can enter, save in a dress coat. The judgment of the world is artistically transacted over your altar, that you may not forget, I suppose, at your altar, the judgment of the world. Sitting on your throne, as the successor of the fisherman of Galilee, your august person and the altar of the Lord are censured again and again with the common honors of worship. The cardinals float about you, in stately trailings and gyrations, to pay you their homage, and kiss your golden phylacteries ; and your slipper receives the humbler homage of those who can stoop lower. What now could Peter make of this ? What part of this pageant, what single item, do you imagine, ever to have been seen in the churches of the apostles ? Meantime I will not despatch with a question another item of the scene, which I have not yet named. When the anthem rose which was to lift our souls to God, my ear was caught by notes of a strange quality---not the voice of woman, not of man. I turned my eye to the little gallery opposite where I stood, and through the open work of the front, I spied the scrawny, sorrowful looking faces of the poor beings whom you have damned to a fall even out of nature, to serve the luxury of your worship. Merciful God ! is this Christianity, the religion of Him who came to exalt the poor and restore God's image in man ! That hour of disgust and indignation I shall never forget. And I declare to you here, the only place in which I can do it, that if there be a God in heaven who hears your anthems in the Sixtine chapel, the voices of those desecrated beings will go up, not as praise, but as cries for redress and vengeance. This cruelty is an insult to Christ, which we could not pardon in a harem ; what then is it in a sanctuary of worship ? above all, what as an instrument of worship ?

The grand pageant of Christmas was only an exaggeration of the irreverent exaggerations of the chapel. I pass by the attendant military pomp and preparation of the hour, and the imposing show of princes and the great of the kingdom, flowing majestically to their honored places. What do we see, at length, but a man, who is known as the successor to a poor pedestrian apostle, riding in, through the air; borne aloft on the shoulders of men, in a purple flood of glory; and followed on each side, in stately march, by slowly nodding plumes of white, starred with the eyes of the peacock's feathers—emblematic, it is declared, of the eyes of the whole earth, turning hither to behold the representative of God! But when the bearers deposited their gilded burthen, as they did, very near to the place where I stood, I thought I could detect in your manner, that you yourself were ashamed of the figure that was made of you. Pardon me, if in the excess of my charity, I make you feel as a sensible man, and a Christian ought. And what, I could not but ask, would your favorite apostle think of this, if he were here? Poor fellow! most likely he would have wanted the dress coat necessary to come within the circle of gentility, and therefore could not have found a place near enough to look on his gilded successor at all. But I fancied him still in his weather-beaten cloak, and his brown plebian face, hanging round among the distant crowd, and scarce restraining his indignant fire. Well was it for the occasion that he was not really there; else, possibly, we might have had some demonstrations of the human Peter, as well as of the saint. I certainly would not like to engage, that when he saw the multitude wearing out the toe of his image, by their idolatrous salutations, the old sword that cut off the ear, (unless before dispensed with,) would not have been heard crashing thick upon the demolished head of his representative. But returning to his better mind, he would doubtless blame the impetuous gust which had hurried him away, and he would go forth, weeping bitterly, to ask of his Lord, in secret, what crime he had committed, that men should set up this grim idol in his name!

*Pope alarmed at the Christian Alliance—fears the influence of Railroads—influence of England in Rome.*

In the points I have here collected for your notice, I have purposely abstained from the grave questions between you and Protestants; and yet I hope to have been even the more successful in this way, in producing a conviction, which cannot be dislodged, of important errors, and a grievous want of the original apostolic simplicity in your Church. Indeed, I have only stirred convictions, by which you must have been visited many times before. The age creeps round you, and whispers suspicions and uncomfortable distrusts; you try to send them away, but they come back, and loiter with pernicious obstinacy round you. If you could make certain reforms, without shaking down your babel of infallibility, you would do it. But time is a stubborn teacher, and his day must come. What can you do with your infallibility, when it is already shaken, when even now it begins to seem a little fallible to you all? See how easily you are disturbed, and how ready you are to find enemies that are going to overwhelm you. No sooner does a little Society come into existence, or rather propose to exist, the other side of the world, than you come forth, pale, from your conclave, and publish your solemn bull of caution to the flock. If a railroad is proposed by your people—that ordinary blessing which



dare not assent to what other rulers so eagerly embrace, as the most innocent, well-disposed contrivance in the world, because you fear that new ideas may come in with new improvements. And, doubtless, you are right in this. A steam-car whizzing into Rome and by St. Peter's, bringing new faces from new worlds, stirring a motion, filling men's heads with the notion of modern improvement, and the grandeur of the conquests over nature achieved by modern art---what is this but the arrival in Rome of the new age of the world? Why, St. Peter's might as well never have been built. Type of immutability, confronted by the proof of change, henceforth it is no better than an anchor that has slipped its hold. But the railroad must come, and the new ideas too. You may possibly delay their coming, but they will only break over you in the more terrible storm at last. If you are to forbid new ideas, you ought also to forbid the English; for, if their money is convenient, their presence is dangerous. What poison more fatal than their English manners to infuse into your Italian society? Rely upon it, new thoughts are shaken from their skirts whenever they walk your streets. Their liveries flash newness in the eyes of your people. Their very money, too, wearing the stamp of a Protestant face, and suggesting the prosperity of a people who have equal laws, and a free religion, is a pernicious thing to look upon. No, if the English occupy the Pincian hill, it is vain for you to occupy the Vatican. You may keep their little church under quarantine, outside the wall, but they will come in through the gate, and over the wall, nay, they will creep into your own windows, and those of your priesthood, and disturb at least the peace of you all. You may send for more troops, but your Swiss guards cannot fight away ideas. And the power you have in yourselves to fight them away is marvellously weakened, when once they have forced their entrance, and compelled you to feel their strength. For when once you begin to be a little disingenuous---when, despite of any consecrated shams and superstitions, outlawed by time, and pomps whose glitter has changed into irony, all thronging round you, with faces grinning mockery---you still endeavor to support the infallibility that has been so often flawed; then begins a slow but sure process of debauchery in you, which enervates not your integrity only, but your will. Besides, what you hold by your will, separated from all firm and hearty conviction, is feebly held, of course. Mere will may be stiff enough, for a short time, but like a muscle long extended, it is sure at length to yield. You are just now trying, I know, to encourage yourself in the hope of some unknown triumph, about to be achieved in England, and, perhaps, in the United States. You are willing to believe that your cause is rising, and are even ready to imagine that the dominions you have lost are about to come back and own your allegiance. But the very signs by which you are cheered, I must warn you, foretoken rather an attitude of firmness and more compact resistance; nay, it is well for you if they do not rouse a combined movement sufficiently vigorous to overwhelm you. Meanwhile, you are losing in France and Germany tenfold what you gain elsewhere. And Italy itself, you well know, is held to its allegiance by nothing but the Swiss guards and the foreign alliances; alliances which may dissolve in a moment, as before the breath of God, on the occurrence of the slightest change in the attitude of the European States. To-morrow even may find you without any protector but God, which would be equivalent to your utter overthrow.

Religious liberty due from the Pope to Protestants—questions respecting praying for the conversion of England.

What, then, do we ask of you? If I have spoken of your administration in terms of decision, or apparent severity, it is because I could not otherwise do justice to the enormity of your oppressions, and the offensive boldness of your priestly frauds and usurpations. See, now, whether I will ask you to do what is wide of reason and charity. I do not propose to you Protestantism, as the standard of all wisdom and duty; I simply ask you to submit your Church to the open trial of truth, in the field of religious liberty; to withdraw your bayonets, close up the grim doors of your prisons, and bare your bosoms to the truth. If we are wrong, resist us by the truth; if you, then let truth convert you. Now, you hold your Church by the tenure of a robber's castle, out of which you sally to depredate, and within which you may gather the spoil, whereas it should rather be a city without walls, whither all may come at pleasure, but fortified within by law and equity. Doubtless, we have some attachment to Protestantism, and must be allowed to have, till you offer us what is better. That it is a great advance upon Rome we are quite certain, but we are far from regarding it as a perfect thing. It gives too many signs to the contrary. How, indeed, was it possible for Luther, confronting your thunders alone, and quailing himself every hour, in the face of unknown perils, to settle, in so great want of tranquillity, a perfect system of truth and order? Or, how was it to be expected that a reformation, begun by sin itself, like that of England, could be so washed by the care of good men afterwards, as not to come out with some bad stains upon it, whether we can see them or not? Equally improbable is it that any reform has taken place, in a Church as badly corrupted as yours, without bringing truths to light that are worthy of your study and adoption. Accept the good, reject the bad. The results you cannot use as models, use as antagonisms or reactive forces, to steady your inquiries after what is better; for this is a help not insignificant. At the same time, it is not to be questioned that if you advance beyond us, your advances will accrue to our benefit, assist the final settlement and harmony of the world's opinions.--- Therefore we regret the apparent infatuation that urges you still to cleave to your infallibility, and continue, in despite of the frowns of the age, to maintain by force, what you dare not trust to argument; for it is scarcely possible that some political intrigue, in which your friends may betray you; some fatal outbreak of the impatience of Italy; or some hostile combination from without, in which the collected odium of the world shall pour its vials of wrath into your bosom, will not ere long interrupt your self-control, and tear you so violently as to make deliberation impossible. Then all the rich advantages that might accrue to mankind, through a new and original reformation of your Church, are lost.

It is a remarkable feature of this age, let it also be observed, that your religion and ours are becoming intermixed as never before. In France the Protestant interest is rising daily. In the United States, a Catholic interest is increasing by emigration. In England, the action of the government, and the late accessions you have gained from the establishment, are placing you on a more even footing. In Switzerland, Germany, and the Austrian empire, the two religions have long been set in proximity. Every where they meet each other face to face, they intermarry, they are fellow-citizens of the same State, they controvert, correspond, reason about and with each other. This letter to you is only a sign of the times. By means of the press, you

are henceforth to stand out in the face of the world and be made a study---which, if you have merits, it is well; if not, then it is well. What now we want is to have this intermixture in Italy, as elsewhere, as we certainly know we shall have it, and that soon. Then, after that, let the ferment go on throughout the mass. If it be uncomfortable to us all, still let it go on. If in this universal interfusion Protestantism is dissolved by Romanism, and this again by Protestantism; then, if it please God, let them dissolve, and it may be they will crystallize together. I will dare to trust any thing to truth. Whatever cannot stand the free action of argument, let it fall; whatever truth will modify, let it be modified.

We ask it of you, then, to give us religious liberty; i. e. to withdraw force as an instrument of religious opinion. And what has God been teaching you of late, but to feel the humanity and justice of this demand? I pretend to know nothing of the persecutions of the Polish nuns, save that you and your people earnestly believed that story. And what have you been doing but filling Christendom with your indignant outcries against this inhumanity? And what did I hear from your priests and people at Rome, a few days ago, but the bitterest imprecations against the Emperor of Russia, then present in the city; imprecations, I had reason to believe, that drew their bitterness from the feelings of the Vatican? But you need to beware lest the religious impulses of nature in your bosom betray you into hasty concessions. For if it is good for Rome to employ force as an instrument of religion, why not for Russia? And if persecution is so ill for the nuns of Minsk, is it any better for the fifteen hundred nuns of Rome, should they happen at some future day, to renounce your Church and your doctrine? If flogging or starvation is not good discipline for their opinions in Russia, is it any better in Italy? Does the virtue or validity of torture depend upon the latitude? Better is it ingenuously to adopt the conclusion, to which the promptings of humanity lead you, and what you detest so bitterly in others, forever renounce in yourselves.

I have heard it suggested that you are the last pope who will exercise temporal rule in Italy; that the civil powers who have acted as your guardians are so much disappointed and chagrined, by the incurable oppression they find to be involved in a priestly government, as to have decided on leaving your successor a spiritual jurisdiction only. I know not what authority there may be in this rumor, but I hope, for the honor of religion, it may be true. But, however this may be, it is time for you and all princes to consider, whether the melancholy spectacle of divisions and animosities in the Christian world, is not caused by a denial of the rights of truth, and attempts to guard by force, what force can only disturb? Whether, in short, as trade has laws of equilibrium and health, which are safest in their action when they act freely, so also restrictions of force in the arguments and faith of men do not create, of necessity, false repugnances, and disturb the even balance of their opinions? How shall truth even hold her equilibrium, when it is not error set against her, but force? Emancipate the truth of God, and it will be wonderful if truth does not emancipate us. There will be no sudden, violent change, perhaps, such as some men love to see, and such as you have the greatest reason to fear, in case you stand by your infallibility longer; but error will melt away in the sovereign light of truth, and we shall melt together into the love of conscious brotherhood.

One suggestion and I leave you, I saw in the cathedral at Lyons, as I passed through that city, a proclamation of the archbishop, calling the faithful to pray for the conversion of England; and I have since heard of a like summons proclaimed at Rome, and in other places, even as far distant as Constantinople. This, I said, is well; it is at least a step in advance of the fulminations that were smoking through the kingdoms on a former day, against this recalcitrant empire. I only suggest, whether it would not have been a little more modest, if you had summoned your followers, instead, to pray, not for the conversion of England to your opinion, but that you and all Christians may be guided into the truth, wherever it is, and there embrace each other in a durable fraternity? Issue now this for your proclamation. Call upon the world to join you, and I will answer for it that all the recalcitrant millions, who roused themselves against you in the days of Luther, will joyfully meet the summons, and a spectacle shall be offered, at which the world, and, possibly, other worlds, will gaze---all the divided, clashing hosts of Christendom bowed together before God, asking for the truth that shall end their disagreements, and make them one for ever.

Pardon me, now, if in this letter I have inflicted any unjust wound upon your peace, or spoken aught that savors of personal malignity. You are an aged man, waiting on the shore, and will probably be called to pass over before me. If I would not have you go to lay up accusations against me, I ought as earnestly to hope that you may so discharge the responsibility laid upon you, by this letter, as not to be required to accuse yourself.

Yours in the truth,

For the Evangelical Guardian,

### A CATECHISM FOR THE FAIR.

**Question 1.** Does not Christ require us to give from *principle*—from conviction of the importance of the object, from single-hearted benevolence, and from conscience of duty?

**Q. 2.** Is the method here adopted to raise money, calculated to lead people to give from these principles?

**Q. 3.** What are the principles appealed to in order to extort money from the different classes of community on this occasion?

**Q. 4.** Is it not a far more honorable way of begging, is it not more manly, and consistent with Christian candor and common honesty, just to state your object, and ask a person to give what he thinks he can afford?

**Q. 5.** Is the plan of doing things here on this occasion consistent with the principle of doing all to the glory of God?

**Q. 6.** Is the practice of connecting a *marrimake* such as this with church matters, consistent with the dignity of religion, and becoming the character of Christians and ministers of the gospel. Did Moses and Paul raise money in this way?

**Q. 7.** In what do the trickery and artifice used in this whole business differ from *swindling*?

**Q. 8.** Is this plan of *forcing* people to give [merely to save appearances] for religious purposes and for eking out the salaries of poorly paid preachers, consistent with the principle, *that the Lord loves a cheerful giver*?

**Q. 9.** Wherein do the feelings with which people attend these meetings, differ from those of the *theatre* and *ball-room*?

**Q. 10.** What judgment does the world, looking on these things, form of Christians and their religion?

**Q. 11.** Is the pecuniary gain, which the church makes by these measures, to be compared, with her loss of moral power?

**Q. 12.** Is it right to do evil, that good may come?

N. B. This catechism may be pronounced to be "one hundred years behind the age;" but it is hoped that on hearing it read, the ladies will *not faint*, and that gentlemen will be able to *keep their temper*.

## EDITORIAL NOTICES:

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THE publication of the Minutes of Synod was delayed some longer than was anticipated, on account of their unusual length, and some extra editorial labor which was necessary in preparing them for the press. It is to be regretted that several of the Presbyteries furnished no statistical tables. We had to supply this want as best we could, with very slender materials. Can the Synod do nothing to induce Presbyteries and individual ministers to do their duty in this particular? Or must those who write for the information of Europeans, ever remain under the necessity of deriving their knowledge of the numbers, strength, and operations, of the A. R. Church, from some very imperfect source, and represent her, as a body, much more diminutive in size than she actually is?

We are requested to state that the donation of \$300, to purchase a library for our Missionaries, was made by Alexander Blair sen., and not by Alexander Blair jr., as reported in the Minutes.

The reader will see for himself, what was done on the subject of "the union." Though not ardently bent on union, farther than may suit the views and the convenience of the brethren of the other churches, we stand ready to unite with them on any basis, which, will secure, while it states in unequivocal terms, the profession of the truth contained in our common doctrinal standards, and the purity of divine worship as practised in common by the three churches. It is too late in the day to allege that any one of these churches is too corrupt in doctrine, worship or practice, to enjoy comfortable fellowship with the other two. The idea is daily fading away, and now lingers only among the more prejudiced and the less informed. Though it may receive some local and temporary revivals, if these churches continue as unto this day, witnessing for the truth, it is destined ultimately to perish from among the sons of men. There is really nothing to prevent the union from taking place, if we can all only agree, not to desire to impose on our brethren, a variety of needless and practically unimportant terms of communion.

We learn from their Minutes that the Associate Synod at their late meeting in Philadelphia rejected the basis by an almost unanimous vote. This, in itself, we do not particularly regret, as we never had any great partiality for the "Testimony," but thought that respect for the men who framed it, and for the wishes of the brethren of the

other churches, and the practicability of rendering it more perfect and satisfactory, required that we should not be precipitate in the rejection of it. And after all, we must be allowed to give it as our judgment, that, notwithstanding some imperfections, the rejected testimony is, as it regards accuracy of doctrinal statement, and theological and literary ability, fully equal to any document of the kind we have ever seen. Indeed, it inherited some of its greatest blemishes from its respectable predecessors. The Associate Synod has however, appointed delegates to attend the convention at Pittsburgh on the second Tuesday of September next, in the hope that a union may be accomplished on some more unexceptionable basis, and has given them certain specific instructions. Some of these instructions will present serious, though after some discussion and explanation, we trust, not insuperable, obstacles. As a whole, the action of our sister Synod is perhaps not such as greatly to discourage the hope of ultimate union. †

A letter was received by our Synod from our Missionaries in Palestine, intended rather for the use of the Synod than the churches at large. We shall give an abstract of it:---

1. Soon after landing in Asia, they were exposed to some unexpected trials, anxieties and hardships, by the war which broke out between the Maronites and Druzes on the heights of Lebanon. Peace was some time since restored, and may continue, if the embers are not fanned up into a flame, by the agents of some of the European powers. It is thought probable that in Divine Providence the war will be overruled for good. The power of the Roman Priests is lessened. Any thing that lessens or restrains the influence of men who oppose themselves to the progress of mankind in science, civilization, and christianity, should be regarded as a blessing.

2. The want of funds, perhaps prevented the Mission from taking some early steps, which might afterwards have been regarded as not the most judicious. On a review, this also is thought to be a favorable providence. The disciples, after three years converse with their Master, were directed to tarry at Jerusalem till they should learn many things, and be further prepared for the work of evangelizing the world. A missionary, in a foreign land, needs time to look around him, and become acquainted with the people and their language, and the mode of approaching them, before he can begin to act with a reasonable hope of success.

3. They have made considerable progress in the acquisition of the Arabic language, but it will require some time to enable them to communicate instruction in it, with ease and propriety. It is regarded as a favorable providence that the mission was directed to a part of

the world where the Arabic is the prevailing language, as the missionary may have access to sixty millions of the human family, the estimated number who use that language.

4. The wisdom of attaching a medical department to the mission has become manifest. Though the medical member has been obliged to limit his practice, in order to save time for acquiring a knowledge of the language, he has nevertheless been able to afford some evidence to the people, of the benevolent nature of Protestant christianity.

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A writer in the American Protestant giving an account of the doings of the Jesuits in our country remarks: "Decidedly the *gambling spirit* is pervading the whole diocese at Vicksburgh. The Catholics desiring to build a Church, wrote to the Bishop, asking him whether he would allow them to have a *Raffle* or a *Lottery* in behalf of the new church. The Bishop answered affirmatively, and sent a \$5 bill to purchase a ticket. They had a fair, and a ball, to which both Catholics and Protestants, and even Jews *were respectfully invited*. Egg nogg in abundance was sold; nothing without money. Ladies also formed themselves into committees, and visited some of the wealthy Protestant citizens, who gave liberally, because such a church would be an ornament to their town; and besides what could be denied to fair courtiers, and insinuating ladies?"---All this is certainly reprehensible: but Protestants would need to take care, lest they also fall under the sacred reproof: "Wherefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."

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*A Catechism for the Fair.*---Religious Fairs have become quite common in some Protestant denominations. A correspondent has furnished us a Catechism for the use of those who resort to them, which will be found on a preceding page.

But some of our readers who live remote from any of those favored places where they manage religious matters in a more modern and refined way, may ask, What in the world is a Religious Fair? We shall endeavor to inform them according to the best of our ability.

When a church needs some repair, or some ornament, or is in debt, and the congregation wish to save their own pockets, but doubt the success of a direct application to the general community for aid, the ladies will meet together a few times and prepare some fancy, and

perhaps a few useful, articles of needlework. A day is appointed for the sale to take place, and some day is preferred when a large number of people are to come together about some other matter. To increase the assortment, ice-cream, lemonade &c., is procured, and perhaps a table of "refreshments" provided. Sometimes perhaps they have no articles of needlework, but establish a Post Office for the sale of letters. Much more than the selling price is required for any thing which possesses any intrinsic value. Combined efforts are made to prepare public sentiment for the occasion. Without some degree of moral courage, no young gentleman shall dare not to attend. And he must take a young lady with him, and purchase liberally, or be counted *mean*. He must take a letter out of the office for himself, and another for his fair companion at a dime each, or be counted *mean*. If he is out of change, and hands a dollar, no change is returned. On the whole, there is such a skilful mingling together of the flesh and the spirit, of religion and gallantry, of piety and sport, that the Fair is not likely to pass off without bringing in a handsome little sum of money.

Within the last year or two the subject of these Fairs has undergone some discussion. They have been condemned as a method of raising money for religious purposes: but still they exist. If they are to be continued, they should at least be put under some better regulation. For:

1. They seriously detract from the dignity of the church and of religion. Cannot the church answer the ends of her institution, without requiring the ladies to turn sutlers in order to raise funds?

2. A lottery would, in the eyes of the world, be more respectable. And wherein are they better than a lottery? In a lottery, it is the love of gain that is appealed to. In a religious Fair, there are mock sales---and some purchase to "humor the joke," some because they are compelled by various social influences. The appeal is to the sensual appetites---to the love of pleasure and of society.

3. Under color of religion, they furnish inducements to children and young persons, to spend money to gratify their appetites, and thus form prodigal habits. In our cities and towns, there are temptations enough of this kind, without the church adding to their number.

4. If the money is really needed for any purpose connected with the glory of God or the honor of the Redeemer, it is a burning shame to the church, if her members are unwilling to contribute it, but some cunning means must be adopted, to get it from those who would not give it from religious principle. Low indeed must be the state of religion.



4. It is not difficult to see that they make no favorable impression on the minds of the community. Some non-professors who are far from being unfriendly to religion, decidedly condemn them: Others apparently approve them, but take care to class them with other shrewd ways of getting money, which are not in good repute among christians---glad to find the church involved in the inconsistency of doing the same things which she condemns in others.

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*The late meeting of the General Assembly (O. S.)*—One hundred and eighty-five delegates attended. The business of the Assembly seems to have been conducted in a dignified manner. True, we are not able to see the propriety of some of their decisions. A resolution was adopted declaring it inexpedient to send delegates to the London Convention. The reason of this is not apparent, but the Assembly generally acts on grave reasons. From another source, we learn, that the Convention is losing favor with the churches in the United States, in consequence of some things thrown out in the address of the Provisional Committee. We have read this address, and know not what is alluded to as objectionable, except it be the resolution refusing to invite slaveholders. With this, we have no fault to find. Every where, except in Republican America, a council of slaveholding ministers, would be regarded as a burlesque on christianity. We must not expect to change the sentiment of the world on this subject,---But we have never been very sanguine in the hope that the Convention would do great good. There is danger that too much will be attempted. Any plan for a permanent confederation of churches on some general principles, while they are not prepared for a full organic union, will in the event, work little either of peace or goodwill. A meeting for consultation, for the diffusion of intelligence, for mutual exhortation and encouragement, and for suggesting plans and methods of operation in sustaining the cause of evangelical religion and of civil and religious liberty, is all that should have been thought of---No countenance should be given to a miserable attempt to cover up and hide from men's eyes the sin of schism, by forming a cold, heartless and jealous confederacy of churches.

A memorial praying the Assembly to take action on the subject of *secret societies*, was dismissed with the following resolution: "*Resolved*, That it is inexpedient for the General Assembly to legislate on the subject." We cannot perceive the reason of this resolution. True, the phraseology permits the inference, that all necessary legislation may be had in the lower courts; but why should the Assembly be silent? If it is right for the members of the church to come under the obligation of oaths binding them to secrecy, when they know not

the extent of the obligation, or what their oath may some day be made to cover, why not say so? If it is not right, should not the Assembly say so? Their judgment on an important practical question, indeed, in a case of conscience, was asked, and many were looking for a response.

A proposition was made by the (N. S.) General Assembly which was in session at the same time, that the two bodies should unite in the celebration of the Lord's Supper. Whether it was so intended or not, it seems to have taken the (O. S.) Assembly by surprise, and to have occasioned them not a little difficulty. The proposition was finally rejected, as not agreeable to their "usage." But a serious question arises. Why did they disown their New School brethren---why refuse to recognize them as servants of the same Master!---for so, their act must be interpreted, on the principles of those who practise promiscuous communion. The Biblical Repertory flounders sadly in attempting to defend this deed of the Assembly on open communion principles.

On the subject of slavery, as we expected, nothing important was done. A resolution to re-affirm the good old doctrine of 1818 was laid on the table, though this was perhaps virtually done in a subsequent resolution, which declared that there is no discrepancy between their testimony in 1818 and 1845. On this subject however the (O. S.) Assembly commands our respect, as she generally does. Having now made up her mind that slavery is not wrong, at least not so sinful as to subject the offender to ecclesiastical censure, she makes no womanish lamentations over its evils, expresses no sympathy for the slave, never condemns it in earnest terms, and never inquires whether something more might not be done for its removal.

A letter was received from the Presbyterian church in Ireland, reiterating the "declaration of their mind" on the subject of slavery, and also, another from the Synod of the Presbyterian church in Canada, which dwelt almost exclusively on the same subject, and seems to have given great offence. A motion was brought forward to break off the correspondence, but was afterwards laid on the table. The Committee on foreign correspondence answered the Canada letter, dwelling particularly on the fact, that the Assembly has no more authority or control over slavery, than the Synod of Canada has over the Popish superstitions which the British government supports in Canada. It is strange if those who offer such excuses for neglecting the subject of slavery, have no misgivings that they are covering with a cover which is not of God's Spirit. The Synod of Canada has so much control over the superstitions of Popery, that she keeps her communion pure from their contamination,---let us see the churches in the United States doing, or endeavoring to do, the same in relation

to slavery, and then the cases will be parallel. The Synod of Canada, it is to be presumed, has no members who practice the superstitions of Popery; the General Assembly has under her control members who practice slavery.

The (N. S.) Assembly had some action on the subject, but it will not give slaveholders much annoyance.

*The First Presbytery of Ohio*, met at Cincinnati on the 18th of June. A call was presented to Mr. Henry Allen from the congregation of Sycamore, which he accepted. The school for colored children established at Oxford, under the care of the Presbytery, is doing well. The children are making rapid progress in learning; and their parents shew a willingness to bear part of the expense.

The following appointments were made:--

*Concord*---John Reynolds 2 Sab. July; Henry Allen 4 Sab. August; S. W. M'Cracken 4 Sab. September; D. Macdill the afternoon of two Sabbaths.

*Hopkinsville*---Henry Allen one-fourth of his time. D. Macdill to moderate in a call when desired.

*Franklin and Wakefield*---J. M. Graham one Sabbath afternoon at each place.

The next meeting of Presbytery is appointed to be at Hopewell on the third Tuesday of October.

Mr. David Doig, an agent of the Associate Reformed Congregation at Thompsonville, Connecticut, was present and made application to the Presbytery for aid to enable them to erect a meeting house. There being at present several similar calls on the benevolence of our people, the Presbytery could not encourage Mr Doig to expect much aid just now, but promised that the members would, at a more convenient season, lay the matter before their congregations, and transmit their bounty.

The history of the congregation at Thompsonville is this---Thompsonville is a manufacturing place. The people who form the Associate Reformed congregation, are generally laborers in the manufactories. They had attached themselves to the Congregational church in the place. But the choir of singing-men and singing-women dwindled away, till they could not raise voice enough to praise their Maker. Those "things without life giving a sound," musical instruments, were introduced to supply the deficiency, and furnish *entertainment* for the spectators. Many of the people desired a more sober and staid kind of religion. They applied to a member of the Synod of New York. Supplies were sent to them, and they are now an organized vacancy looking to the Associate Reformed Church for a dispensation of the Gospel.

From information derived from various sources, we believe, that there is a disposition on the part of many in N. England, to return to the pure doctrines, and the sober unostentatious worship, of the Puritan fathers; and could we send missionaries into that section of our country, there is little doubt that, numerous congregations could soon be raised up. We have heard of a Boston Lawyer who on being informed as to the manners, habits, doctrine and worship of the Associate Reformed Church, remarked in substance---"that is just the

kind of religion many would desire to see in Boston." If we mistake not, Rev. Alexander Blaikie, favorably known in the West, as a faithful and indefatigable servant of Christ, is now (or was recently) in that city endeavoring to lay a foundation.

*Union*---At a union conference held in Iowa between the members of an Associate and an Associate Reformed congregation, the proceedings of which were published in our May No. a reason assigned for a union of these churches, was, that the people belonging to them, in many of the new settlements, taken separately, are not "able to erect an edifice for worship, or to support preachers of the Gospel among them." A periodical in the East, which lifts up its voice like a trumpet against union, belabors them in its usual style for so saying, imputes their inability to accursed avarice, tells them that in cities, laboring men and women give far more for the support of the Gospel than thriving farmers in the West, and accuses them of surrendering religious principle to save their pockets. On this, we have a few remarks to make, but not for the enlightenment or edification of the Periodical alluded to---no, no.

1. There is no doubt that thriving farmers in the West, and thriving merchants and mechanics in the West as in other places, do often complain of inability to support the Gospel, without just cause. It is undoubtedly true, that many laboring persons in cities, who live in rented houses, and have no property except a little household furniture, do give, and give cheerfully, for the support and spread of the Gospel, more than many men of wealth think they can afford. We recently saw a man who owns but little property, and has almost weekly calls for religious or benevolent purposes to meet, hand a ten dollar bill to the agent of a religious institution, on a very slight solicitation, though his only income, and the entire support of his family, are derived from running a dray. There are people who know that honoring the Lord with their substance does not tend to poverty.

2. But still there is much of truth and force in the reasoning of the conference. In the sparse settlements of the West, there are many places where, if the members of these churches were united, they would still form but small congregations. In separate organizations, they are often too few to bear the necessary burdens, unless their pecuniary means were more abundant than can be expected in a new settlement. Besides, if united, they would exert a respectable moral influence; apart, they can have but little influence on the surrounding community. Much more can they have but little influence for good, when, as is too often the case, they neutralize each other's moral power, by unbalanced strife and bickering.

3. It is easy to cry apostacy---loose principles---surrender of religious principle, sacrificing conscience &c. The ambitious ecclesiastical demagogue who can only sustain himself by forming a party, can do it when there is absolutely no cause. But to shew that the points of difference between these churches, are of sufficient importance, to justify keeping up party walls, is another matter. We believe that when the people belonging to them find, that in a divided state, they are unable to support the stated ordinances of the Gospel, in a decent and becoming manner, they should unite, whether the ministers and Synods will unite or not.

*War and peace*---The dispute between the United States and Great Britain, arising out of the Oregon question, is adjusted to the satisfaction of both parties. This is an event in which every good man should rejoice, yea and will rejoice.

War is always a great evil. In addition to the prostration of commerce and the destruction of life and property, which it always produces, it brings into play, and consequently, strengthens, the worst passions of the human heart. It arrests the action of all those meliorating influences which the Gospel exerts on man, paralyses the industrial and educational efforts of civil society, and throws open the floodgates of immorality and vice. The necessity for it should be very great, and utterly inevitable, before the rulers of a christian and civilized people, should feel themselves authorized to declare that war exists, or must exist. Thinking men should always take care not to do any thing to inflame the war spirit, beyond that degree which may be absolutely necessary for self defence. A moral people, should always be ready to lay down the sword, when the object is obtained with more pleasure than they took it up.

But there are special reasons for deprecating a war between this country and Great Britain. It is no vain boast to say, that, with all their faults, they are the two finest and best nations on the face of the globe. The greater portion of the intelligence and moral worth, and enlightened attachment to the principles of rational liberty, which exists in the world, is to be found in them. From them chiefly, are to proceed those influences which are to regenerate the world. A war between them, would throw the world at least fifty years back.

Our President, we think, deserves great praise for the course which he adopted, in referring the proposition of the British government to the Senate for advice. The responsibility is so great that no individual should desire to bear it alone. It will be of happy influence hereafter as a precedent. What exists in our national constitution as a theory, is now settled as a practical question, that in all similar cases, deeply involving as they do, the interests of the country, our Chief Magistrate, has no absolute authority.

It is now thought by our knowing ones that the unhappy collision between the United States, and the adjoining Republic (or whatever it is) on the South, will soon be brought to a close---that despairing of aid from Great Britain, Mexico will sue for peace. We hope so; and we hope our Rulers will grant it on reasonable terms. Grant that Mexico deserved some chastisement: she has received some; we hope that more will be unnecessary: and it will be magnanimous on our part, to treat the weak and powerless with forbearance. It will reflect abundantly more honor and glory on our name, than a people ever acquired by triumphant war.

*The Papacy*---The Papacy, by which we do not mean the mass of Roman Catholic people, but the power and dignity of the Pope, and the Bishops of Rome, is at the present time in a very precarious condition, notwithstanding the efforts and the boasted triumphs of the Romanists in the United States and Great Britain. In those countries where its evils are seen and felt, as we hope they never will be among us, there is every where a desire manifested to throw it off as a deadly incubus. France, though essentially a Catholic country, is wide awake to the dangers arising from the dominion of the Papacy,

and desires to rule the Church and the Bishops and clergy of the kingdom in her own way. Frenchmen, of the highest order of talent, speak out plainly, and accuse the Papacy in no measured terms of corruption and ambition; and of cherishing a settled hostility to the progress of society and the rights of man. Having become the objects of popular scorn and abhorrence, the Jesuits---those dangerous and unprincipled tools of the Papacy---deeming prudence the better part of valor, concluded quietly to withdraw from the country.

In Switzerland, where their intrigues and mischievous dealings occasioned a civil war, the Jesuits found it advisable to get out of the difficulty by making some concessions, or at least, by abandoning some of their projects for the present.

In Germany, the movement set on foot by Ronge is represented as still advancing and gaining strength. A Foreign correspondent of the New York Observer says: "Whatever may be the judgment passed upon it, the religion of the Free Catholics [the followers of Ronge] is a fact well worthy of attention. It proves that the mass of the nation is deeply moved by religious questions. It is not a debate between mere Theologians, a controversy confined within the limits of a University, or to the pages of some obscure books. This is a great national affair: it is a quarrel which has acquired a national notoriety. Ronge belongs to the history of the Nineteenth Century; and the part he acts will not be one of the least interesting to posterity."

In Italy, at the very foot of the Papal throne, much is now transacting which fills the papacy with terror. Bibles and books containing Protestant Theology and science find their way into Italy, and are circulated and read in spite of the Pope's police. Three Italian translations of D' Aubigne's history of the Reformation are commenced, and one of them has been put to press under the very eye of the Author. There are in France, and in Protestant countries 30,000 Italian exiles, converts to Protestantism from the Seminaries and Monasteries and even from the Priesthood, some of whom are studying evangelical theology with the intention of preaching it to their countrymen.---We should not be ignorant of the wiles of the insidious foe in our midst: but these facts encourage the cheering hope that the world and the Church of God, are never again to be cursed with the Papacy, as in the ages which are past.

Since the above was written news of the Pope's death has arrived. Who will be his successor? The question will give rise to much intrigue.

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The Associate Reformed Synod of the West began to turn her attention to slavery, and to inquire what was her duty in reference to it, while most of the other churches were as silent as death on the subject. She examined her ground carefully, and took care to adopt no rule "which would make sad the hearts, which God had not made sad." In the basis of union presented for the consideration of the other churches represented in the convention, at her last meeting, she admits what she has always admitted, that "in particular cases a man may sustain to a slave the relation of a master in the view of the civil law, and yet not be chargeable with the sin of slaveholding." We think it will appear to be *dishonest* to make an outcry against this, and we hope that the ecclesiastical demagogue will not be able to drive a profitable business by making an outcry against it, when the following cases are soberly considered---

1. A master may become convinced that slavery is sinful, and resolve to give his slave freedom, but it is easily conceivable that he may not in a single day or week or month, be able to place him in such a situation as he would desire to see him occupy. Supposing him to be sincerely aiming to promote the welfare of his slave when he emancipates him, (and there is a way of knowing whether men are sincere in their professions,) is he in the meantime guilty of the sin of slaveholding?

2. Minors must be held in a state of bondage till the time appointed, in order that they may be educated. And as in the case of many a white youth, it may often be advisable that a young slave should not on reaching his majority, immediately pass entirely from under the control of his Master. A sound christian discretion may dictate the propriety of the Master yet for a season retaining the control over him, giving him due wages, &c.

3. There are idiots, maimed, halt, or blind, and aged slaves, who are unable to provide for themselves---to all these it may be the duty of the master to sustain the relation of a master as long as they live, in order that he may be a proper guardian and protector.

4. Once, and we presume, even now, in at least one State of the Union, if a master would liberate his slave, he must take an oath that he believes him to be honest. There may be cases in which he could not conscientiously take this oath. Must he perjure himself, or be cast out of the church for the sin of slaveholding?

A missionary from Germany has recently arrived and commenced operations among the Free Catholics, or the followers of Ronge, in Cincinnati. The creatures of the Pope from the Bishop down, oppose the reformation, contradicting and blaspheming.

The printer is following diligently in the wake of General Taylor and his victorious army. Two newspapers have been established in Metamoras by citizens of the United States, for the purpose of shewing the Mexicans the excellencies of our system of government.

Queen Victoria has another daughter: and the Archbishop of Canterbury, who seems to occupy an important place in the British system, has published a form of thanksgiving to be used on the joyful occasion.

It is proclaimed in the papers that drunkenness in our Congress has become awful in the extreme. Important business is often delayed because the chairman of some committee is drunk. Members appear drunk on the floor and pollute the halls of legislation with profane language. From such guardians, the liberties of the country are in far more danger than from any other source.

The Presbyterian's Armory pounces on the basis of union presented by the Associate Reformed Synod to her sister churches, and charges it with "imposture"---"*false pretence*," "design to deceive" &c. Such language can give us no offence, coming as it does from a man who glories to call a majority of his own brethren, "hirelings," "covenant-breakers," and "traitors to God." Indeed, we are quite content that the Armory should "proceed further." He may do some good. While scattering firebrands and arrows around him, he occasionally hits somebody where he ought to be hit.

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AN ADDRESS  
TO THE  
SOCIETY OF INQUIRY  
OF THE  
THEOLOGICAL SEMINARY,  
AT NEW-ALBANY, LA.,  
BY REV. J. CLAYBAUGH, D. D.  
*Delivered, June 24th, 1846.*

GENTLEMEN,

THE present divided state of the Church has in it much that is not only sinful, but unnatural. That those, who are manifestly children of the same family, and that the family of God,—who are one in faith, in spirit and in hope,—should not be able to walk and work together, and dwell in the same house, and eat and drink at the same table, is simply *unnatural*. It is a lamentation, and so long as it exists, shall be for a lamentation. Will not every true-hearted child of God inquire into the cause and seek for the cure;—will he not search his own heart and try his own ways, and study the institutions, policy and operations of the visible church, and bring all to the



test of God's word, and abandon whatever in himself, and strive to get others to abandon whatever in themselves, produces these divisions in his Father's family ?

It is one of the blessed effects of the missionary enterprize, that by turning the energies of the different denominations of professing christians in one common direction and to one common object, it makes them feel more like brethren. The cause of Christ occupies the mind and the heart more than do the interests of party, and the *christian* gains the ascendancy over the *sectarian*. But,

Denominations differ and some excel others. *They* excel that are nearer Christ in mind and spirit. These we should distinguish, and give our preference. Be it so. This is not to be sectarian. While sects exist, if we would belong to the visible church, we must belong to some one of the divisions ; and if we strive to belong to that one which is in all respects nearest to the mind of Christ, and that because it is so, and if in this connection, merging all selfish and party feelings in the love of Christ and His truth and cause, we employ all our energies to carry on His work, not only can no man charge us with sectarianism but we are taking the very means of abolishing the evil. Just in proportion as we all get near to the mind and will of Christ in our views and feelings, will our differences disappear. He, and He only, is the grand centre of unity. His word is the standard to which we must all come. His Spirit is the great uniting bond of life and peace. And surely, his cause is enough to enlist all our energies.

I hail it as one omen, among others of greater import, that the day for healing the breaches in the great Presbyterian family, is approaching, that the Society of Inquiry in this Theological Seminary, passing over the many gifted and devoted men in its own ecclesiastical connection, has selected its speaker on this occasion from another denomination. The occurrence is well adapted to remind us of our common origin and profession, and of our obligations to provoke one another unto love and good works, to study those things which make for peace and by which we may edify one another, and to be em-

alous imitators of the scriptural zeal and purity of our Reformation Fathers.

Indeed it was this consideration, as well as a desire to give my humble mite in serving the cause of missions, that led me, under the pressure of other duties and of bodily infirmity, to accept the honor which you have been pleased to confer.

From the wide field of topics which lay before me, I have selected a virtue which stands prominent in the missionary character and work, and I shall seek its illustration and analysis in the example of Him who is the archetype and standard of all missionaries;—I shall call it **CHRISTIAN HEROISM**.

Courage and fortitude, the power of defying danger and enduring hardships, are virtues the most admired in the world, and the hero is the character most lauded. The admiration of these virtues is deep-rooted in the nature of man. It has existed from the beginning; it is universal. Like every other principle of our nature, these virtues and the disposition to admire them, have been perverted by the fall; but in the ravages of sin you trace the strength of an original principle. You trace it in the fact, that in savage and barbarous nations, valor or bravery is almost the only virtue, that it has ever been the theme of the orator's eulogium and the poet's song, that in all nations none has been so celebrated as he who can unmoved look danger in the face and defy death, that no glory has been so great as that which crowns the hero, and that to none is the meed of renown so readily awarded.

But there is a great difference between that brute courage—that bull-dog ferocity—which enables a man to encounter danger under the excitement of the occasion, and that *moral courage*, by which one is enabled to engage and persevere in a good cause in full view of all the opposition and danger which that cause shall have to encounter. This distinction, not adverted to by the thoughtless crowd, was yet marked in the more enlightened nations of pagan antiquity, and a heathen poet sung of "the just man, firm and tenacious of his resolves" whom nothing moves or appals, or shakes from his course, as the peculiar favorite and heir of the gods.

Of this moral courage profane history gives no such splendid examples as does the history of the Christian religion.— We scorn to compare an Alexander, a Hannibal, a Julius Cæsar, or a Napoleon infuriate with ambition, with a Brainerd, a Swartz, a Judson, or a Martyn, and a host of others, moving on under the promptings of an undying benevolence, in the path of self-denial and peril, with a firm and dauntless step. We honor the patriot, and above all him who is styled the Father of our country ; but the glory of a Tell, a Wallace, a Washington eclipses not that of a Luther, a Zwingli, a Calvin or a Knox. And, what is the valor of the most celebrated heroes displayed on the battle-field compared with the courage of Paul, that great apostolic missionary ; particularly in his last visit to Jerusalem, when in full view of the fact that bonds and afflictions there awaited him, and notwithstanding the Holy Spirit by the prophets of the church in every city forewarned him of his approaching sufferings, and despite the tears and entreaties of his friends and the relents of his own generous and sympathetic heart under their affectionate appeals, he still urged on his determined way to the scene of his tribulations : “ And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God.” And shortly after, in another place on the same journey, when his friends in the deepest distress on account of his approaching calamities so significantly represented to them by the prophet Agabus, besought him with tears to go no further, he resists their importunities, and tears himself away from their embraces, exclaiming, “ What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” On he went, and the manner in which he met and bore the complicated evils which befell him, shewed that it was no vain boast. The hero of the tented field has a hope of safety, of life and glory to illumine

the dark picture of danger, and then the contest will soon be over, and years may come when he who is "first in war," shall be "first in peace and first in the hearts of his countrymen;" but the christian hero has the absolute certainty of bonds and afflictions, and nothing this side eternity to cheer the gloomy prospect;—yet he presses on, for he knows that duty calls—He is willing, not to be bound only, but also to die, at Jerusalem for the name of the Lord Jesus. Here is true heroism—purified from all that is selfish and earthly, single-hearted, self-sacrificing, devotion to a good cause, simply for its own sake. It is *the heroism of christian principle*.

But we have in the Author and Finisher of our faith a far more illustrious example of this lofty virtue. The sufferings of Paul, great as they were, were light compared with His.—Jesus had the certain prospect of the most fearful death amidst all the cruelties which man could inflict and under the overpowering weight of Jehovah's wrath; yet we learn from His biography, that, when the crisis came, *He steadfastly set His face to go up to Jerusalem*, the appointed scene of His passion. Foolhardiness may meet death with little emotion, and so may stupid insensibility, because they realize not its nature and results; but to the thinking mind the event is one of deep and fearful solemnity. The change is so great; and nature recoils at the thought of its own dissolution. Jesus Christ had a true human nature, with all the feelings and susceptibilities of man; and in the nature and circumstances of his death there was more than tongue can express or imagination conceive, that was appalling. And then it was all fully before His mind. He knew it all. He knew the malice of the Jews and their bitter determinations, He knew the rage and power of Satan, He knew the purposes of Heaven. He had often forewarned His disciples of it all, He had just a short time before described what was about to befall Him with an exactness and precision, which shewed his perfect acquaintance with the character of the whole scene: "The Son of man must suffer many things, and be rejected of the elders and chief-priests and scribes, and be slain, and be raised the third day." He shewed, that His approaching sufferings much occupied His thoughts;—they

were of such a character, that His mind could not but dwell upon them. When surrounded with the plaudits of the admiring crowd, astonished at His amazing miracles, He turned the minds of His disciples from this scene of applause to the dread realities of the approaching scene of His ignominy and sorrow ;—"while they wondered every one at all things which Jesus did, He said unto his disciples, "Let these sayings sink down deep into your ears ; for the Son of man shall be delivered into the hands of men." The espionage of the chief-priests and rulers of Israel, the perfidy of Judas, the agonies of Gethsemane, the assault of the ruthless mob, and the seizure, the panic of the disciples, Peter's profane and cowardly abnegation, the horrors of the High-Priest's palace, of Pilate's judgment-hall, and Herod's camp, the scourging and the crucifixion were all before His mind, as what must in a few days befall Him in Jerusalem. And He foresaw, that all the evils which man could inflict was but little of what he had to endure. He knew full well, that when thus forsaken and forlorn, the gates of Hell would array all their forces against Him—that in that dreadful hour the powers of darkness would do their worst, and that He must sustain a fearful conflict with the grand, the mighty and malignant, enemy of God and man.—And, what was inexpressibly more appalling, He foresaw that the wrath of the ALMIGHTY would lie hard upon Him, that His own Infinite and infinitely beloved FATHER would press Him with all the waves of His displeasure, that all the billows of His infinite and fiery indignation against the sins of His people would dash furiously against Him and roll over Him with direful energy ; that anguish would come in upon His soul from every quarter, that deep would call unto deep at the noise of God's water-spouts, whilst no voice of comfort would salute His ear ; that, abandoned by the universe and assailed by all the powers of evil, He would be abandoned of God ; that in vain would He plead for the removal of His cup of woe, in vain look for one gleam of light from the countenance of His Father, in vain for the slightest mitigation of His allotted griefs ; that, until the measure of wrath had spent itself, He would be shut up without evasion, that He would be hedged

about so that He could not get out, that his chain would be made heavy, and that when He would cry and shout God would shut out His prayer ; that the whole measure of punishment requisite to expiate the sins of His people must be borne, and not till then would the agony be past. All this, as what must in a few days be suffered by Him at Jerusalem, was fully before His mind. Though enough to appal the heart of any man and cause it to die within him, Jesus met it with a lofty and unshaken resolution, and in full view of all that was awaiting Him, STEADFASTLY SET HIS FACE TO GO UP TO JERUSALEM! That countenance always grave, but placid and benignant, now wears an air of peculiar solemnity and resolution, expressive of the solemn anticipations and the fixed determination within.

Now do we seek the explanation of this unparalleled firmness? Do we ask, what considerations were they, which sustained the man Christ Jesus, so that He met this fearful crisis in His history with such unshrinking resolution? For though He was God as well as man, it was in His *manhood* that He suffered, and his manhood was sustained, not simply by a peculiar influence of the present Divinity, but by the moral influence of truth upon the heart and conscience of an intelligent and accountable agent ;—in other words, by the power of motive. Through *this* the Divine energy operated. What *motives* then sustained Jesus Christ? In the analysis of the heroic virtue He displayed, what are the *elements*?

1. *A supreme regard for the will of God* stands first.—This marks every loyal subject of the Divine government. The angels on high, that excel in strength, are characterized by this, that they DO JEHOVAH'S commandments and hearken unto the voice of His word. In Jesus Christ this principle existed in perfection. Ages before His advent, prophecy had written it as the motto on the banner of His mission, "LO, I COME, I DELIGHT TO DO THY WILL, O MY GOD." And during the whole of His ministry, He bore it aloft ; "My meat is to *do the will* of Him that sent me and to finish His work.—For I came down from heaven, not to do mine own will, but *the will of Him that sent me*.—I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my-

self. I have power to lay it down, and I have power to take it again. This *commandment* have I received of my Father." His whole life was one of *implicit obedience* to the will of God the Father ; in all His sufferings He *obeyed* ; and He was *obedient unto death, even the death of the cross*. He felt habitually, that the will of God was His supreme and absolute rule—that whatever of labor or self-denial or suffering it imposed, it was all holy, just and right, and wise and good—that He had no will of his own to oppose—that to God it belonged to prescribe, and to himself, as God's servant, to obey. This principle led Him on with a firm and unfaltering step in the path of duty and trial even to the last. When all the horrors of his closing trial were approaching, He opposed to them, as that which He *delighted* to do, the will of His Father. He wished above all things to finish the work that his Father had given Him to do ; and even when nature recoiled from the bitter cup of woe and plead for its removal, His regard for His Father's will triumphed over nature ; "Nevertheless not as I will, but as THOU WILT."

2. Jesus Christ was actuated by *a desire to sustain the honor of God's law and the principles of the Divine government* ; and for this purpose He was willing to make any sacrifice. "*Thy law is within my heart,*" is the language with which he entered on the work of his mission ; "Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled," was the language with which he prosecuted it. That law had been dishonored by sin, its precepts unfulfilled, its commands all broken, and this all over the world. An alienated world was every where in rebellion against it, resisting its requirements and groaning under its penalty. The government of God was renounced, and Satan had erected his throne in the hearts of the disobedient children of men. The object of Christ's mission was to destroy the works of the Devil, to quell this rebellion, to reclaim a world to the allegiance of Heaven, to reestablish the law and authority of God in the hearts of the rebellious, to redeem them from all iniquity and to purify them unto himself a peculiar people zealous of good works, *to magnify the law and*

*make it honorable.* To this end he accepted the office, and undertook the duties, of the sinner's Surety ; and engaged not only to fulfil the precept, but also to endure the penalty, of the violated law, that he might thereby render forgiveness consistent with the honor and claims of the law, harmonize the outgoings of mercy to guilty man with the righteous principles of Divine government, and secure the renewing and sanctifying agency of the Holy Spirit to woo and to win the rebel back, through the faith of his doings and sufferings, into cordial submission to the holy and righteous law of God.

This achievement was constantly on his mind ; he felt continually the position he occupied ; the magnitude of the sacrifice was nothing compared with the end to be accomplished ; his great soul was fired with the love of righteousness and the hatred of iniquity ; *the law must be sustained* ; and, let the universe know, that, rather than that the law should suffer the slightest dishonor, rather than it should fall to the ground in one jot or tittle of its precept or penalty, rather than its moral energy should be in the slightest degree impaired, the whole of its mighty and tremendous curse shall come on me !

3. In the next place we see in Jesus Christ *an ardent and deathless benevolence.* His whole ministry was the manifestation of *the kindness and philanthropy of our Savior God.* It was his love for the souls of guilty, perishing, men, his desire to save them from guilt and wrath and bring them to glory, that led him to give himself for us, an offering and a sacrifice to God for a sweet smelling savour. Without a full satisfaction to Divine Justice, our destruction was unavoidable.—Remission of sins, the favor of God, eternal life, can be enjoyed on no other condition. This satisfaction implies nothing less than the endurance of the whole penalty of God's violated law, the bearing of the whole weight of Jehovah's infinite displeasure—a punishment commensurate with the infinite demerit of sin, equivalent to the endless woe impending a guilty world. The alternative with Jesus was, shall I bear it and secure eternal life to these perishing millions, or shall I save myself and let them perish ? Dreadful alternative ! on the one hand the immortal interests of a chosen people, on the other



the infliction on himself of that fearful curse ! But his benevolence triumphed over all regard for his personal safety and comfort. He unhesitatingly cast himself into the breach ;—he stood firm and unshrinking in the gap, between the unsheathed, drawn, sword of God's Eternal Justice and the condemned millions of a rebel world ; and when the hour came for Justice to strike, though he knew full well the bitter anguish of that stroke, he, sustained by philanthropy stronger than death, never thought of retreating. His language was, Let me receive it all ; only let them live !

4. Again, Jesus Christ was animated by *a supreme regard for the glory of God*. He was embarked in an enterprise, the success of which would give an effulgent display of all the Divine perfections, whilst its failure would cover the Divine character with signal dishonor. On the one hand there would be a new and glorious manifestation of the Divine goodness and mercy in perfect harmony with the most absolute justice and holiness in the salvation of guilty man—mercy and truth would meet together, righteousness and peace would kiss each other—God would be a Just God and yet a Savior ;—to eternal ages he would be able to shew, without the slightest abatement of his justice, the exceeding riches of his grace and of his kindness toward us in Christ Jesus ; whilst unto principalities and powers in heavenly places would be made known, by the church of the redeemed, the manifold wisdom of God in devising such a plan of mercy, and the glorious energy of his Almighty power in its execution. But on the other hand should the enterprise fail, not only would this display of the Divine glory be withheld, but dishonor would cover both the wisdom and power of God. Jesus felt all the importance of the agency assigned to him in this stupenduous undertaking—he felt how deeply the glory of God was concerned—he felt that this glory must not be tarnished, that it must be displayed to the whole extent contemplated—and that for this purpose no sacrifice was too great for him to make. Hence he ever kept it before his own mind and before the minds of others as a habitual principle of action, *I seek not mine own glory, but the glory of Him that sent me* ; and when he

felt the agonies of the final scene coming on, he forgot the trouble of his own soul in a prayer for the glory of God ; *"Father, glorify thy name ;"* and afterwards at the very instant Judas withdrew for the purpose of betraying him into the hand of his murderous foes, Jesus, aware of all that was about to happen, triumphed over all fear in the exulting anticipation, that, by means of his approaching sufferings, God would be signally glorified ; and exclaimed, "Now is the Son of man glorified, and God is glorified in him !"

Finally, Jesus Christ was sustained by *the joyous anticipation of the highest exaltation, where, in reward of his present selfdenial, He would reign in the exercise of supreme and universal power, to the complete salvation of His people, unto the glory of the Father.*—"For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is a principle of the righteous government of God, that those who make great sacrifices for the public good and for the glory of God, shall not be losers in the end, but shall, in one form or other, be abundantly compensated ; and to act without regard to this principle is no evidence of either religion or benevolence. The highest honors were awaiting Jesus Christ as the reward of his sufferings and death. Because he humbled himself and became obedient unto death, even the death of the cross, therefore God was about highly to exalt him and to give him to be head over all things to his Church—to give him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. The Priest now pouring out his own soul unto death amidst prayers and supplications with strong cryings and tears, is about to appear in the Holiest on high with the blood of eternal redemption, an all-prevalent Intercessor, able to save to the uttermost. He, who is now delivered over to all the bitterness of the curse for the offence of sinful men, is soon to be raised for their justification, and to be exalted a Prince and a Savior to give repentance and the remission of sins. The

Man of sorrows will soon be seated at the right hand of the Majesty on high, the occupant of an everlasting throne, and swaying the sceptre of eternal righteousness and peace, effectually subduing his people to himself, powerfully ruling and defending them, and with resistless might restraining and conquering all his and their enemies. All this reward awaiting him, pregnant with eternal glory to God and eternal good to his redeemed, was before his mind in the day of his trial ;— he saw of the travail of his soul and was satisfied ; and for the joy that was before him, as he contemplated the everlasting results of his sacrifice in the successful administration of his kingdom, he endured the cross, despising the shame.

Such, my young friends, was, ( so far as we have been able to present the subject ) the resolute fortitude of Jesus Christ and his dauntless perseverance in the arduous and perilous duties of his mission ; and these were the elements of his heroism, the principles by which he was so nobly sustained. Now “ Christ has suffered for us, *leaving us AN EXAMPLE, that we should follow His steps.* ” Christ is the great and perfect Pattern of all christians, and especially of all christian ministers and missionaries. In relation to this particular virtue of the christian missionary, we turn our eyes to him in order to learn what we should be ; for whether we personally engage in missionary labors or not, yet as Christians, and still more as Gospel ministers, we should cherish the heroic virtues of the missionary spirit. We are to expect opposition, reproach and loss in the cause of Christ. All that will live godly in Christ Jesus shall suffer persecution, The christian life, and eminently that of the faithful minister, is one of labor and self-denial. And the day may not be distant, when in our free and peaceful land, we shall have to contend unto blood, striving against sin. But the man who goes forth as a missionary to a pagan land, should lay out his accounts to approve himself as a minister of God “ in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments. in tumults, in labors, in watchings, in fastings,” in death itself. Now, whatever be our field of labor and trial, how shall we learn so well, to run with patience the race set before us, as by looking unto

Jesus, the Author and Finisher of our faith? When arduous and perilous duties are before us, when we expect to encounter opposition and reproach, when called to make sacrifices or suffer loss, to practice self-denial or to do or suffer any thing disagreeable to flesh and blood, when dangers threaten, and hardships press, when there is much to dismay; how shall we avoid becoming wearied and faint in our minds, but by considering Him, who endured such contradiction of sinners against Himself;—yea, who endured the cross, despising the shame? Do you feel that your Master calls you to a foreign land; but, in view of its hardships and dangers, do you waver and tremble to give your consent;—or, having consented, do you tremble to embark, do you at times feel almost ready to retract? Turn your eyes to Jesus, and consider, how in the face of all that was appalling, He steadfastly set His face for the scene of duty and suffering. And should you at some future day be called, in the arid plains of Asia, or the burning sands of Africa, or in the wilds of our own Western world, or in the islands that are far off upon the sea, to contend, solitary and alone, with the most formidable difficulties and the most depressing discouragements, still think of the unparalleled and inconceivable sufferings which awaited Jesus Christ, and of the unshrinking fortitude with which he met and bore them.

And remember, that in what he suffered, while he set you this illustrious example, he suffered *for* you, and has thereby laid you under the strongest obligations to unrecolling patience and perseverance in his service. Through all that fearful scene of distress he pressed, all that suffering he met and bore thus resolutely, out of love to your souls, for the purpose of saving them from sin and wrath. Under all this contumely, shame and temptation, and under the mighty pressure of Jehovah's wrath, he laid down his life on the cross, to expiate your guilt. In consequence of this his fortitude in suffering the will of God for you, what benefits and hopes do you enjoy! The offer of a full remission, the gift of pardon and peace with God, the grace and privileges of Sonship, the purifying influences and the consolations of the Holy Spirit, the

exceeding great and precious promises of the gospel, deliverance from the sting of death and the power of the grave, boldness in the day of judgment, and the endless felicities and glories of eternal life, where you shall forever dwell, complete through the sufferings of Him, who is now the Head of all principality and power, and in him exalted higher than the angels and brought nearer to the throne of God than they ;—made kings and priests unto God, the sons, in a peculiar sense, of the Lord God Almighty. Then, while you think of his example, think of your *obligations* to Him. Be as bold and decided in his cause, as he was in yours. Say with the great Apostle of the Gentiles, “I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.—For the love of Christ constraineth me.—Henceforth I live not unto myself, but unto him who died for me and rose again.”

And cultivate those high and soul-invigorating principles, which sustained your Lord and Master in all his trials and in the final, fearful, crisis. Cherish habitually a profound sense of the infinite supremacy of God’s authority, and the perfect goodness and excellence of His sovereign and holy will. Account it more than your meat and drink to do the will of your Heavenly Father. Esteem and relish the performance of it more than your necessary food. Regard it as that to which personal comfort and ease, all earthly pleasures, and all worldly interests and honors, must be held entirely subordinate, and to which they must, when duty calls, be promptly sacrificed.

Like Jesus, also, make the law of God, in all its spirituality and extent, your delight. Realizing that it is holy, just and good, the transcript of the Creator’s image and the standard of man’s perfection, be jealous of its honor and zealous for its fulfilment. Importune the Spirit of grace and holiness, that your hearts may beat in unison with His, whose language ever was, “I delight to do Thy will, O my God ; yea, Thy law is within my heart,” and that you may, like Him, con-

stantly regard it as an object worthy your most strenuous efforts and most costly and painful sacrifices, to re-establish the dominion of this law in the conscience and affections of an apostate world.

Like Jesus, cherish a spirit of undying benevolence for a lost world ; feeling that no sacrifice is too great for the spiritual and eternal welfare of your fellow-men, and tracing with the deepest interest the moral influence of all your actions, and studiously inquiring how you may accomplish the greatest possible amount of good, unreservedly devote yourselves to the work of saving souls, shrinking from no amount of self-denial, toil, danger and suffering, which that work may demand. Let this spirit regulate and sanctify all your affections, and give character to all your actions. Count it more blessed to give than to receive. Be willing to spend and be spent even for those who requite you with ingratitude and reproach and hatred—Let nothing quench the ardor of your benevolence. Amidst rebuffs, and reproaches, and discouragements and in the face of danger and even of death, persevere in *going about doing good*. **DENY YOURSELVES—TAKE UP YOUR CROSS—AND FOLLOW JESUS.**

Like Him, too, make the glory of God your highest end, fearing to do any thing that would tarnish, or to shun any thing that would promote, His glory ; laboring to be able at the last to say, with trembling humility as well as in a modified sense, what your Saviour could say with all confidence and truth, *Father, I have glorified Thee on the earth ; I have finished the work which Thou hast given me to do.*—In nothing is the glory of God so effulgently displayed as in the salvation of our world through Jesus Christ. Every soul rescued from sin and wrath and brought into the adoption of children by Jesus Christ, is an eternal monument to the praise of the glory of His grace. How much more a saved world ! —Every triumph of the Gospel over ignorance, error, sin and crime, and human wretchedness ; every false system in religion or philosophy it overthrows ; every vice it rebukes ; every state it reforms ; every improvement whether physical,

intellectual or moral, which it introduces into the social condition of man ; every tribe or nation which it elevates from savage or barbarian degradation to the dignity and blessedness of christian civilization, shews forth the *virtues* of Him who hath called us out of darkness into His marvellous light.—His abounding goodness, His holiness and justice, His manifold wisdom and mighty power, as the Supreme Ruler of the universe, are signally displayed in the change. By the Gospel, which is the power of God, and the wisdom of God, changes are effected, to the accomplishment of which the experience of the world has proved that human wisdom and power are utterly inadequate. How gloriously, then, will the Divine efficiency in all its benignity and power be displayed, when after ages and generations shall have sufficiently proved the downward tendencies of human nature and its absolute destitution of self-redeeming power, God shall, by means of the simplicities of the gospel, accomplish a universal and abiding regeneration ; causing righteousness and praise, instead of impiety crime and woe, to spring forth, as an indigenous growth, before all the nations ! And what a revenue of glory to God, accruing from the Gospel, will eternal ages unfold, as they reveal the untold glories and joys of that countless multitude, gathered out of all nations and ages, which shall forever surround the throne, in all the beauties of holiness and with the perfection of praise !—TO ADVANCE THE GLORY OF GOD ABOVE THE EARTH AND HEAVENS.—Is not *this* an end worth living for ? What are all the toils and sacrifices of the *creature* during this span of life, compared to this ? The toils and sacrifices of the REDEEMED creature, too, who owes all he has and hopes for, to the riches of grace ! And the GOSPEL, the gospel of the GRACE OF GOD, is the *means* of thus advancing the Divine glory ; and shall I shrink from its labors and perils ? God forbid ! No ! *I am not ashamed of the gospel of Christ ; for it is the power of God, and the wisdom of God, unto salvation, to every one that believeth, of the Jew first and also of the Gentile.*

And as you embark in the service of Christ, and whilst

contending with the various trials and difficulties, which that service presents, whether in your own country or in a foreign land, it is your duty and privilege, like as your Master did, to fix the eye of faith and hope on the recompense of the reward, rejoicing in and upheld by the thought, that if we suffer with Him we shall also be glorified with Him. God cheers us on in the path of duty and self-denial, by the assurance, That he that overcometh shall inherit all things; and it is neither incompatible with a supreme regard to the glory of God nor with that self-sacrificing benevolence we owe our fellow-men, to be encouraged to stead-fastness and immoveable firmness and abounding labor in the work of the Lord, by the assurance that our labor shall not be in vain in the Lord. A rich and glorious reward awaits the faithful minister; and the faithful and devoted missionary: *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

GENTLEMEN of this Society of Inquiry :

May you be sustained by these considerations, which so effectually armed the mind of Jesus Christ, so that you may each one copy Him, and be enabled to present, to the men of your own day and to future generations, an example of unrecolling firmness and untiring fortitude in the cause of God; and when the solemn hour arrives that shall end your labors and introduce you to your final account, may you be able to take such a retrospect, that you can, with all confidence and truth, adopt the language of the great Apostle of the Gentiles, "I am now ready to be offered and the time of my departure is at hand: I have fought a good fight, I have finished my course,



I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing." Amen.

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## RUINS OF BALBEC.

The following is part of a communication from Dr. Paulding one of our missionaries in Syria. The remainder will be given hereafter. These ancient temples were dedicated to the worship of the gods of the heathen. To what labor and toil and expence will not superstition make its votaries submit, in hope of gaining the favor of Heaven! As the manuscript is written in very small characters, and occasionally somewhat defaced by wear and tear, we may sometimes not be able to make out a word correctly.---But as we do our best, any defect will doubtless be overlooked.

BEIRUT, June 9th, 1846.

On the 30th Sept. at 3 o'clock A. M., I left our mountain residence in company with Mr Hurter, one of the American missionaries here, and a muleteer, and before daylight passed the highest ridge on the road and at 9 o'clock the Buka'a, the plain between the two Lebanons, the ancient Coelo-Syria. The route we travelled over the mountain is the one on which the caravans pass from Beirut to Damascus, and though the path in many places is wild and rugged in the extreme, running along the dizzy brink of frightful precipices and over naked ragged rocks, yet it is the only practicable one between the two places. Lebanon is here comparatively low, while on each side at a short distance from this track, it rises into impassable barriers. Between the majestic chains of Lebanon and Anti-Lebanon, lies the Buka'a. This noble plain is near eighty-five miles in length and from ten to fifteen miles in breadth, and where the Damascus road crosses it, is watered by two considerable streams. These unite some miles farther south in the river Litany, the ancient Orontes, which after pursuing a southerly course some distance farther turns abruptly west through a defile in the mountains and empties itself into the Mediterranean in a deep and rapid stream an hour and a half north of Tyre, where it receives the name Kasmiyeh. The soil of this plain is as rich as the valley of the Ohio, producing, where cultivated, abundant crops of Indian corn, wheat, barley, durra, melons, &c ; and its fertility is also inexhaustible, as a thousand streams during the rainy season are yearly washing down the debris of the mountains to replenish it. Were there a government here to protect

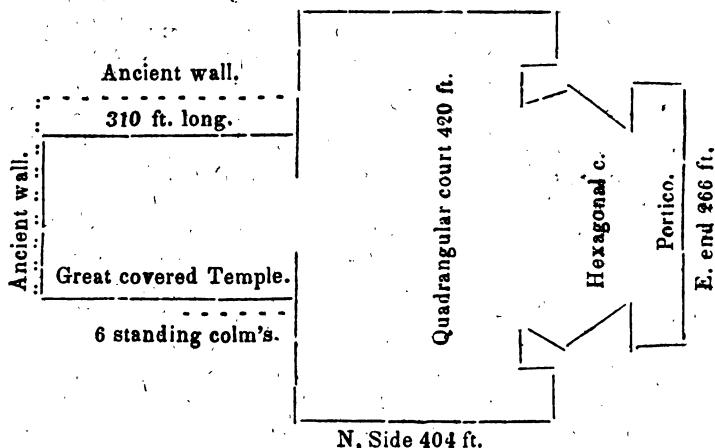
the rights and encourage the industry of the inhabitants, this beautiful tract of land would furnish food for immense multitudes of people, capable as it is both from its genial climate and fruitful soil of producing successive crops through the year; but like many other parts of this peeled and wretched land it has been depopulated and despoiled by the curse of Turkish despotism. Not one twentieth part of it is under cultivation. After leaving the Damascus road as we travelled northward we saw the whole plain dotted over with the encampments of the Bedowin Arabs who had been drawn thither by the hope of plunder during the war between the Christians and Druses and finding pasturage for their flocks had remained through the summer. Their tents are made of a coarse cloth manufactured from the hair of their black goats and are designed only to protect them from the dew and the rays of the sun. Their flocks of sheep and goats seemed innumerable and in addition to these each tribe had from fifty to two hundred camels feeding like vast caravans over the almost naked arid plain. My horse out-travelling that of my companion and being very thirsty I halted at one of the encampments near the road to obtain some water and wait till he rode up. I was immediately invited into the tent of the sheikh of the tribe and a piece of coarse carpet spread for my seat. The whole furniture of the royal apartment consisted of the piece of goats' hair carpet on which I was sitting, two goats' skins with the hair inside, one for holding water and the other for churning their milk, two or three gourd-shells, a pipe and a small coffee boiler holding less than two gills. After obtaining water the pipe was kindly proffered me and a fire quickly kindled to prepare coffee---but not having time to wait for this I declined it as politely as my knowledge of Arabic would permit and after giving a few paras bakshish to about twenty naked children, again mounted my horse and receiving many salams from the chief, pursued my journey. After riding six hours through the plain beneath the fierce rays of the sun and with a scorching sirocco blowing upon our backs we reached Balbec at 3 o'clock P. M. having been twelve hours in our saddles.

My first impression on approaching the temples at Balbec was that of disappointment. Standing alone with scarcely any other object on which the eye can rest except the towering heights of the mountains they dwindle into insignificance in the view and this illusion was not dispelled until I had approached within a few feet of them. But on entering within the area of the ruins unmingled astonishment absorbs every other emotion. Broken columns, cornices, capitals and architraves of gigantic size, lie piled up and mingled with each other like the trees of some ancient forest that have been torn and

thrown down by a fierce tornado. Time, earthquake, and the Saracen, have each contributed to the ruin of these mighty structures which a former generation vainly thought it was building for immortality. The first object on which the attention can be fixed on entering this field of mingled ruin, is the smaller temple, still comparatively perfect, standing on the south-west angle of the walled platform on which both the temples were built. The body of this building is 225 feet long, and 120 broad, surrounded by a row of columns six feet in diameter and forty-eight feet in height, with a double row of two on each side in front forming a noble portico eighteen feet wide. Of these columns thirty-nine are still standing. They are placed nine feet from each other and at the same distance from the wall of the building, forming a colonade nine feet wide on three sides of the temple. The blocks of stone forming the entablature and the roof of the peristyle are of ponderous size, measuring sixteen feet in length and five feet in width and depth. These are all ornamented with a great variety of rich sculpturings and under the vaulted roof of the peristyle in the center between each two columns and the body of the temple is a finely carved bust of a hero or goddess in *basso relievo*, but much defaced by the Saracens who on the conquest of the city destroyed all the statues within their reach and discharged their missiles from below at these figures until not one remained perfect. The interior of the temple was adorned with a profusion of carving, much of which still remains as perfect as when it came from the chisel of the artist, exhibiting both the skill and the refined taste of the sculptor. At the farther end was a raised platform about ten feet above the floor, reached by a broad flight of steps on which stood the altar, and behind this a colossal statue having on each side a fluted Corinthian column six feet in diameter, richly polished and surmounted with a capital of most exquisite workmanship. These are now all fallen down and broken in pieces. The door of this edifice is twenty-two feet wide, the arch formed of three massy stones, the center one of which has been shaken from its place by an earthquake and it now hangs suspended between the other two by a narrow space from which the least shock will dislodge it and much of the building will necessarily fall with it. Over the door on the lower surface of this suspended block is carved in *relievo* a large spread eagle grasping in his claws a caduceus and in his beak a chain and a wreath of ribbons which are supported at their other extremities by two figures of Fame, holding also between them a cornucopia. These are all beautifully sculptured but have been defaced in the same barbarous manner as those under the roof of the peristyle. On each side of the door are winding stair cases leading down into subterranean lab-

abyrinths which seem to extend for a great distance, but they are now so filled with rubbish that they cannot be safely traced. For what purpose these vaults were used it is now vain to conjecture---their secrets are with the long forgotten dead. No description can do justice to the beauty of this building. The walls are formed of stones of great size laid upon each other without cement, and so close are the joints that at a short distance the whole side of the temple looks like one continuous piece of polished marble. The shafts of the columns have also received the highest polish of which they are capable, and no spot on the massy capitals or architraves where the chisel could be placed but is covered with the most exquisitely beautiful carvings. The roof, now all fallen down, was also ornamented on the inside with festoons of vines, marine plants, clusters of fruit, sea shells, &c.

A few yards northeast from this on the same elevated platform stand the ruins of the great temple. To enable you the better to understand a description of this colossal structure, I submit a diagram of it taken on the spot.



NOTE.---In the above diagram I have not been able to preserve the exact proportions of the different sides, having no scale by me nor other instruments with which I can do it.

The sides of the building lie exactly east and west, so that the earliest beams of the morning sun and his latest lingering rays could fall upon his worshippers. The entrance to the temple was at the east end by a flight of steps one hundred and ninety feet long and fifty wide, at the top of which stand twelve columns four and a half feet

in diameter forming the front of a covered portico 266 feet long and 48 feet wide, ornamented at the extremities with richly carved corinthian columns and on the inside with fluted half columns and niches for statues. These columns are all fallen down.---Passing in from this portico we enter a hexagonal court 260 feet long and 190 broad, in each of the four sides of which was a large room with the front open to the court, embellished with four massy columns and two pilasters, and covered with a lofty arched roof, the ceiling was carved all over with carved wreaths of foliage, sea shells, etc. Still farther west we enter the great quadrangle or principal court of the temple 420 feet long and 404 wide which was surrounded by open chambers of the same size as those of the sexangled court, alternating with others of a semi-circular shape. Each of these square chambers like those in the smaller court, was ornamented with four large columns and two pilasters, and the semi-circular one with two columns and two pilasters. The roofs on the inside also exhibit the same exquisite taste and skill in their carvings as the others. Two of the rooms at the south-east angle of the great square were adorned with columns of the beautiful red sienite from Upper Egypt which are more than three feet in diameter and polished like a steel mirror. Most of these have been removed a mile or more from the temple and formed into a rude monument over the grave of some Moslem saint. On the west side of the quadrangle with the portico fronting it stood the penetralia or grand covered temple 310 feet long and 160 feet wide, surrounded like the other by a colonade having nineteen columns on each side and fourteen at each end, counting those at the angles twice. Eight of these and the pedestals of the others are all which now remains of this once magnificent structure. I measured one of these columns now lying down and found the length of it 68 feet 9 inches and the diameter at the base 8 feet 1 inch. They are composed of three resting upon each other by the force of gravity alone, without cement or iron clasps of any kind and so nicely are the pieces adjusted to each other that the point of a penknife can nowhere be passed into the joints. I calculated the weight of the capital of one of the pillars and ascertained it to be upwards of 19 1-2 tons and yet vast as such a block of stone seems, to be raised to such a height, those that were laid above them forming the entablature were much greater. Six of these massy columns are still standing with the cornice fringe and architrave above them perfect, towering up eighty-one feet, mournful monuments of the noble structure of which they formed a part, and of which they are now almost all that remains. The whole world probably contains no other architectural ruins that present so sublime and imposing a spectacle as these soli-

tary columns. Viewing them in the bright moon light of a cloudless heaven and amidst the deathlike silence that reigned around me they seemed like sentinels of eternity mocking the pride and frailty of man. The history of this temple

“ Whose lonely columns stand sublime  
Eflinging their shadows from on high  
Like dials which the wizzard Time  
Erst raised to count his ages by. ”

is wrapped in the most profound obscurity, but it was doubtless thrown down by an earthquake and the materials afterwards removed and used in the construction of the smaller temple.

When this magnificent edifice was perfect with its forty-six colossal columns with their richly wrought capitals and entablature encircling it and its noble arched roof rising one hundred and twenty-two feet above the ground, when the vast pile of which this is but the *sanctum*, stood complete with all its internal ornaments; its carved chambers with their beautiful columns and pilasters and the niches filled with the statues, when the whole was fresh from the chisel of the artist it must have been the grandest work of architecture that was ever executed or perhaps conceived.

Beneath the west end of the temple is an ancient wall much older than the present temples and furnishing the difficult problem connected with this mountain of ruins. The stones of this wall are of such amazing magnitude that we may well pardon the credulity of the natives here that attributes their erection to super-human agency. In the second tier of the wall are five stones thirteen feet wide and eleven feet thick and varying in length from 31 to 38 feet. The whole of the wall extending along parallel to the north side of the temple ( see diagram ) is formed of stones of the same ponderous size. In the third tier twenty seven feet above the ground are three stones two of which are 63 feet and the other 64 feet long and of the same width and thickness as the shorter ones. In the quarry cut out and squared and ready for transportation to the temple lies another 69 feet long 17 feet thick and 14 feet deep. The specific gravity of mountain limestone ( the material of which all these structures are formed ) is 3.7. and a cubic foot weighs about 180 pounds, consequently this mass of rock would weigh one thousand 318 tons and supposing a man able to raise a cubic foot, it would require the united strength of 16,420 men if it could be applied to the mass to move it, and ten thousand those that are in the building. By what means were these enormous rocks transported across a level plain three fourths of a

mile and raised twenty seven feet from the earth and so accurately adjusted to each other in this Cyclopean wall that water will not penetrate the joints? We know not. We have no mechanical power now that would move this largest stone from its bed.

( *To be continued.* )

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For the Evangelical Guardian,

### BACKSLIDING.

WHO is a backslider? This term, in its theological sense, means, a turning back from the performance of religious duties, and from the observance of religious obligations,

It is of two kinds---

1. *Partial backsliding*.---This may take place in true believers, who are in a justified state, and to whom there is no final condemnation, Rom. 8: 1. But still they may commit a great many church and heaven dishonoring sins; yet in all such cases, are brought to repentance, to the knowledge of the truth, and to the performance of commanded duty. Aaron was such a backslider in making the golden calf---David in the murder of Uriah---Solomon in his idolatry, and, Peter in denying Christ.

2. *Total backsliding*.---This, we are clearly of opinion, never does occur with the true believer; but yet may take place with those who have made a public profession of the religion of Christ; and who have engaged in the discharge of its duties; but which profession, was made through self-deception or hypocrisy. Such an one backsliding or turning from duty, turns from it with his heart, and engages in the practice of sin with delight, and a relish and an eagerness, which he never had for spiritual and holy duties; because and only because, his heart was never changed by grace to hate sin and love holiness. *Such is a backslider in heart.* Of this character, we have good reason to believe, were Saul, king of Israel; Judas Iscariot; Simon Magus and Demas mentioned by Paul, 2 Tim. 4: 10.

These two classes of backsliders, may not, must not be confounded. Much scandal and injury is done to true religion, by not carefully distinguishing things that differ.

Some of the causes of backsliding.---

1. It is said of Demas, that his abandonment of the work of the Lord, was because "*he loved the present world.*" There can be no doubt, that there are men, whose whole hearts are engrossed with the world. Its affairs, amusements, honors and enjoyments, alone occu-

py their thoughts and hearts both by night and by day---we mean to say ; *this is the habitual state of their minds and heart.* This condition is not inconsistent with *occasional seriousness*, with certain persons, in certain places and at certain times. Under impulsive feeling, educational habits, or convictions of fear, they may start in the line of religious duties. These, however are *weak*, or *temporary* motives. There is no felt experience of the bitterness of sin, of the richness of God's love in the sufferings of Christ, of the character or glory of God, nor of the inspiring hope, of the pure and holy felicity of heaven. Hence the things of the world, the lusts of the flesh, the lust of the eyes and the pride of life, are by far, more commanding influences than any they know. Their religious duties are abandoned and all the service of God is given up.

2. *Improper associations.* By this we mean, *improper connections in marriage, partnerships, boarding houses, and common associates.*---The influence which our connections may have and very often do have upon the professor in the relations specified, is fatal and tends to backsliding: no man or woman, who is a professor of true religion, may be united to any man or woman, who is acknowledgedly immoral in life or an enemy to christianity. God's direction is, "*Be ye not unequally yoked together with unbelievers.*" 2 Cor. 6: 14. Speaking of widows he says---"*She is at liberty to be married to whom she will, only in the Lord.*" 1 Cor. 7. 39. We may be told, and we believe it is true too, that professors often marry non-professors, and they do well. In view however of the divine direction, to say the least, such persons are running no small risk. If the husband be the instrument of converting the wife, or the wife the husband, it is because of God's mercy and grace, and not because of their fidelity of obedience to his commands. Great care is also necessary in each of the other relations specified. Parents cannot be too solicitous in caring for the character of the boarding houses for their children at school, or for the character of the persons to whom they may be apprenticed ; or for the character of the youth, to whom they give countenance, as companions to their children. Who can exercise so great influence over us, as he to whom we give our earliest associations, our best confidence and our constant company---and what will it be, if exercised by one of corrupt and licentious principles?

3. *Listening to, and parleying with temptation.* God's direction upon this subject is---"*Resist the devil and he will flee from you.*"---"*Touch not, taste not, handle not.*" No man of ordinary moral sense, can entertain with approbation, at first, the thought of committing any of the grosser acts of sin. But just let him entertain the temptation, till the first shock of his moral feelings is over---let him



hold it fast, till he has connected the commission of the act, with some supposed advantage, or gratification, and he is a captive. And unless God by his grace interfere in some way, the deed is done. "Every man is tempted when he is drawn away of his own lust and is enticed. Then, when lust is conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." Jas. 1: 14, 15. Advise 1st. Let no man ever suffer himself, to do an act of *doubtful morality*.

It may not be wrong to think or reason on a question; to ascertain the truth: but if the morality or lawfulness of the act, cannot be determined, he cannot safely perform it. 2d. If evil thoughts, or impure desires are suggested; do not encourage them---do not for a moment entertain them; but at once firmly disapprove and deny them, and say, get thee behind me. If entertained, they corrupt the mind, and rouse up the depravity of the heart into a pleasing and restless activity, which will not calm, until it has brought forth sin.

But what will be the consequence to the backslider? Says God, "The backslider in heart shall be filled with his own ways." Prov. 14: 14. His own ways are, in turning from the Lord, and going back again to the practice of sin, and seeking enjoyment in carnal indulgences. He shall be filled with his own ways---his heart with rebelliousness, and his mind with devices. It is matter of experience, that our corrupt passions and principles, become more depraved and imperative, far more frequent and extensive gratification, the oftener they are indulged. How he shall be filled with these demands and desires and with their consequences.

1. Consequence---He exposes himself to the execution of the discipline and laws of God's house, and is justly excluded from the society of God's people to which he belonged. This discipline is not designed to anger, or to drive away any from the fold; but to be a chastising rod to correct, and a precious oil to heal. But having no discernment of the spiritual laws of God's house, he feels that *man* has done it: his enemies are persecuting him! He is angered and wounded and feels disgraced. This is the least part of the injury. "He shall be filled with his own ways"---He will seek and find company to sympathise with him---company who can abuse the church, and christians and religion, as heartily as he could wish. He hastens to cast off the restraints of religion and the fear of the Lord. What now is his influence for good in society, what, in and over his own family?

2. The backslider cannot have a good conscience. This can only arise from a faithful discharge of duty towards God and man. This he cannot claim; to this he has no pretensions. He has no peace of

mind, he cannot be happy---is uneasy, restless, miserable. "I create," the fruit of the lips; peace, peace to him that is far off and to him that is near saith the Lord. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Peace they cannot have even in this world, because God cannot approve their conduct and spirit, and they are not the friends of God. Every cup of pleasure they drink, has a bitter dreg---every rose which they touch has a thorn---every human enterprise under heaven, in which they engage, in some way, is marked with disapprobation. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Ps. 1: 18. And it is true, far truer than many suppose, that the displeasure of God is manifested upon the wicked, every day of their existence---for he does disapprove them, which is not a mere nominal matter.

3. The most fearful retribution in the eternal world. To the impenitent backslider, this must be the crowning consequence. As a sinner, in common with all of our race, he is under the sentence of condemnation; but now his condemnation is aggravated by the additional sin, of backsliding from God. He has openly turned back from the service of the Lord, formally and practically declaring, that he has no heart for his service, no regard to his law and no love for his holiness. What is it, with the state of heart and mind, to pass into eternity! Terrible fearfulness will surprise the sinner, who though a life-time, has carelessly neglected the great salvation: but to that man, who deliberately and formally throws himself out of the way, and from under the means of eternal life; the future will be full of appalling terrors and tremendous judgments, "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2: 21. "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27.

If we were to judge the state of the church, by the number of backsliders, we would be constrained to the judgment, that it is not alive, generally to the scandal which it suffers from this course, and to the magnitude and danger of this sin. In all the churches, there are some instances of this kind---in many they are numerous, *and the fact has become notorious*. The evidences of christian character, in the bible, are not so doubtful nor so few; nor the work of the Spirit on the heart so faint, that men have a good excuse for this sin; or that they must wait the light of the judgment day, to see and understand their moral character before God. Let the christian ministers

be faithful in their duties to the people. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me." Ez. 3: 17. Let the professed people of God, be faithful to themselves, in the duty of self-examination. "Then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide the continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 10, 11.

J. F. S.

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For the Evangelical Guardian.

## RELIGION.

Religion ! solemn word, which should not be  
 By careless utterance profaned. It is  
 The soul's communion with the living God.  
 'Tis faith reposing in the precious word,  
 Which tells us how a holy righteous God  
 Is reconciled to vile rebellious men,  
 Through the atoning blood of Jesus Christ.  
 It is repentance mourning over sin,  
 Confessing every evil deed, with grief,  
 And self abasement at the throne of grace :  
 Forsaking every false and wicked way,  
 Hungring and thirsting after righteousness,  
 'Tis love—the grateful cleaving of the heart  
 To Him who first loved us ; and gave his Son  
 To be a ransom for our guilty souls ;  
 Love gazing with ineffable delight  
 On all the attributes of God revealed  
 In scripture and by faith embraced ;  
 Love eagerly enquiring, what shall I  
 Return to God for all his gifts to me ?  
 It is obedience, acknowledging  
 The paramount authority of God,  
 And walking in the paths of his commands.  
 'Tis temperance, restraining each desire

And appetite within the bound's prescribed  
By nature, reason, and the law of God.  
'Tis purity, that seeks with trembling care  
To keep her garments spotless while she walks  
Amidst the mire of this polluted world.  
'Tis truth abhorring every false pretence.  
It is integrity with constancy maintained  
'Midst all allurements and all threat'ning woes.  
'Tis christian kindness, courtesy, and love,  
Delighting in a brother christian's joys,  
And weeping at his tears, and with delight  
Joining with him in pray'r and praise to God.  
'Tis charity seeking the good of all,  
The hungry feeding, strengthening the weak  
The ignorant instructing—guiding all  
To God the source of endless boundless bliss.

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### THE LORD'S PRAYER.

Our Father, hear, who art in heaven:  
All glory to thy name be given.  
Oh may thy kingdom quickly come :  
As promptly may thy will be done,  
As meek submission to it given  
On earth as by the blest in heaven.  
Give us our daily bread this day :  
Forgive our debts, we humbly pray ;  
As we forgive with readiness  
Those that against ourselves transgress.  
Lead us not in temptations way,  
Nor suffer us to go astray ;  
But from all evil keep us free,  
That we may praises give to thee.  
The kingdom, pow'r and glory then  
Are thine forevermore. Amen.

J. R.

*For the Evangelical Guardian.*

### A MISSIONARY TOUR.

DR. MACDILL.---

REV. & DEAR SIR: Thinking that much good may be done by our Missionaries publishing short accounts of their labors, and of the people whom they visit: I wish now, with your permission, to give through your periodical, a very brief account of my first tour, and the few scattered sheep whom it has been my privilege to visit. On Monday, June 8th, I set out from this place, and on the following Thursday arrived at my first place of preaching, Albany, a small village on the Mississinaway, near the eastern line of Delaware county, Ia. There I found some eight or ten families of A. R. people. At this place I preached four Sabbaths---at first the congregation was quite respectable in number, attention and behavior, and in number it continued considerably to increase each Sabbath until I left. My other principal place of preaching was Hartford, Blackford county, fifteen miles from Albany. Here are but two families formally connected with the A. R. Church, but others are favorable---Here I preached three Sabbaths. The congregation was not so large at any time as that at Albany. Besides these two places, I preached one discourse in a neighborhood on the Mississinaway about eight miles west from Albany, where I found a few persons formerly members of our church---Here too, the audience was quite encouraging---I found our people at all these points quite anxious to see one of our preachers; a privilege they had not enjoyed for about two years.

The destitution of this region is truly lamentable. At Hartford there is one Gen. Associate Presbyterian preacher---but besides him there is no other strictly Calvinistic preacher in all the bounds. All along the Mississinaway, for some miles above and below where I was, they have little preaching of any sort. Occasionally a Methodist or Baptist minister preaches to them, but besides these they very seldom see another. Infidelity and error in various forms abound---vice in all its insinuating forms is rife. Education is by no means esteemed as it should be---many large families are growing up without the advantage of even the most common English education.

This then, is an important field, and one which should be occupied immediately. The land generally is good, and near the river is quite fertile---consequently the country is fast filling up. The door is yet wide open, but delay, and it will gradually close upon us. Infidelity and error will every day advance---ignorance and vice will fix their hawk-like fangs more firmly in community, and that attention and respect now paid to religion will soon disappear, unless the gospel in its purity is more bountifully dispensed to these people.---

Then let the church do her duty not only to this, but to all other similarly situated portions of our land. Let those members of Zion who are living in the ease and affluence of old settled countries, remember that the few scattered sheep who are found in this and such like places, have all the difficulties of a newly settled country, which are by no means small, to contend with, and consequently can do but little to support the gospel among them. And remembering this, let them cast in of their abundance into the Lord's treasury, not only that these scattered sheep may not be devoured by ravening wolves, by which they are surrounded, but that even these wolves may be transformed into the gentle lambs of the gospel. And now, while I cannot advise any man comfortably situated under the sound of the gospel, to exchange this situation for the destitutions of the West, yet to these who are disposed to go West, I would say, this Mississinaway country presents many inviting advantages,---land is quite fertile, the price low, prospect for convenient market favorable. But for information on these points, I would direct any one desiring it, to write to Wm. Hadden Esq., Blackford P. O., Blackford county, or Mr Samuel Campbell, Fairview, Randolph county, Ia.,---either of whom will take pleasure in giving any desired information on such matters.

J. P. W.

Rossville, Ga., Aug. 1st. 1846,

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#### REV. SYDNEY SMITH'S ADVICE TO JONATHAN.

Sydney Smith was one of the principal contributors to the Edinburgh Review. The following is extracted from an article on "America" from his pen.---

"David Porter and Stephen Decatur are very brave men; but they will prove an unspeakable misfortune to their country, if they inflame Jonathan into a love of naval glory, and inspire him with any other love of war, than that which is founded on a determination, not to submit to serious insult and injury.

'We can inform Jonathan what are the inevitable consequences of being too fond of glory;---Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot---taxes upon every thing which it is pleasant to see, hear, feel, smell or taste---taxes on light, warmth, and loco-motion---taxes on every thing on earth, or the waters under the earth---on every thing that comes from abroad or is grown at home---taxes on the raw material, and on every fresh value which is added to it by the industry of man---taxes on the

sauce which pampers man's appetite, and the drug which restores him to health---on the ermine which decorates the Judge, and the rope which hangs the criminal---on the poor man's salt, and the rich man's spice---on the brass nails of the coffin and the ribands of the bride---at bed or board, couchant or levant, we must pay---The school-boy whips his taxed top---the beardless youth manages his taxed horse, with a taxed bridle on a taxed road---and the dying Englishman pouring his medicine, which has paid 7 per cent, into a spoon that has paid 15 per cent, flings himself back upon his chintz bed, which has paid 22 per cent, and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for privilege of burying him in the chancel, his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers,---to be taxed no more.' In addition to all this, the habit of dealing with large sums will make the government avaricious and profuse; and the system itself will infallibly generate the base vermin of spies and informers, and a still more pestilent race of political tools and retainers, of the meanest and most odious description; while the prodigious patronage which the collecting of this splendid revenue will throw into the hands of the government, will invest it with so vast an influence, and hold out such means and temptations to corruption, as all the virtue and public spirit, even of republicans, will be unable to resist.

Every wise Jonathan should remember this" &c.

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*For the Evangelical Guardian.*

*Mr. Editor----*

In the July No. of the "Presbyterian Armory," I find a letter to the Reformed Dissenting Presbytery, which it is thought demands a passing notice. For this purpose a Reformed Dissenter requests a place in one of your pages; and as it is not designed to make you in any way a party in this affair, and as I do not expect to tax your courtesy a second time for a similar purpose, I feel encouraged to conclude that you will find room for this.

The Editor tells us that he has received "several letters" (!!) from "ministers and members" of the Reformed Dissenting Presbytery, inquiring amongst other things, "What there is to prevent a union between him and ourselves." In reply he says "we know of nothing to prevent a union between you and us." Well! I think that, in few words, I can tell

him some things which, *I hope*, will prevent that union. He tells us in that letter that "He firmly holds it to be a breach of covenant in any of the churches of the reformation, which have sprung from the Church of Scotland, to alter - - - - the language of the Confession;" and on this ground he accuses the Associate Church of a violation of covenant obligation. Now the Reformed Dissenting Presbytery is in the same predicament. With an eye to this very subject, she at one of her sessions passed the following resolution.

*"Resolved*, That if the doctrines maintained by the United Church be agreeable to the word of God, and if the subordinate standards agreed upon, be a faithful exhibition of them in their integrity, we will not make the *manner* of exhibiting them suggested by the convention a ground of division."

Again: He says; "we firmly believe that all the bodies represented in the convention of the reformed churches have begun and are pursuing, a bold and daring course of apostacy." Now the Reformed Dissenting Presbytery is represented, and what is worse still, *intends to be until the end*.

Does Mr. Webster know of no reason why he may not be united with "covenant breakers, and bold and daring apostates"? Or does he intend, without provocation, to mock and insult us? Or, in fine, does he imagine that he will draw us off from pursuing, according to our solemn covenant obligations, the unity and peace of the Church of God, by offering the bramble to rule over us! Again, on page 237, I understand him to say that "the only plan" upon which we can unite, is that we receive "the standards of the Associate Church." Then, enough has been said. We will not do so. Long ago we testified against them, and we are yet fully assured that our witness is true.

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## SELECTIONS.

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### RELIGIOUS SENTIMENT AND TRUE RELIGION.

No distinction can be more important than this, between the instinctive sentiment of religion and that which is indeed religion,—between the homage to truth which the sensibilities and the conscience cannot but render, and that love of truth, which the soul gives that has yielded itself to the authority of



truth. And yet no distinction is oftner lost sight of. The sentimentalist may be a wretch, whose practice is unprincipled and base, and yet by the deep sea or on the mountain top, or beneath the still influences of some lonely midnight hour, he thinks of his Creator and is elevated to what he calls worship. The gay young man, or the gayer young lady, who would scorn, of all things, a life of duty and of prayer, can yet hold high discourse of the spiritual and divine. The philosopher, selfish and proud, whose God is his intellect, and whose life, instead of being ordered ever as under "his great task-master's eye," is but a splendid career of intellectual ambition,—he too sometimes kindles into lofty aspirations after the ethereal and divine. "Surely" he says, "all men are religious.—Let us adore the sentiment, and hold loftier views of man, and with a gentle heart, judge of the various forms by which it shows itself."

This is the religionism of too much of our literature. It is a sentiment of religion, a reverence for goodness, some lofty views of God, without obedience to such a sentiment, in a life that serves a holy God. It is a religionism of Byron, of Bulwer, of Dickens, of Goethe, which, lofty in sensibility and noble in aspirations, makes the realization of religion in living goodness a vulgar and contemptible matter.

This kind of religiousness is seen in the conventicle, when some iron-fisted wretch seeks, by his noisy prayers and his high-wrought antinomian fervors, to propitiate the God whose will he does not care to fulfil. He is an instance of religious sentimentality, though of the vulgar sort. It is seen in the cathedral. Here is a throng of wild Milesians, earnest in their worship, because that worship indulges their vices and opens to them the gate of heaven. With what devotion do they cry, "Hail, Mary, mother of grace." There is a group of educated Romanists, or a few Puseyites, whose hearts have long been here. See how, as the organ swells to its loftiest notes, and the choir respond in their majestic melody, and the imposing ceremonial proceeds, the sentiment of worship fixes every countenance and moves every heart. The worship is finished. The crowd disperses. They have discharged to God his due. But as that due does not take hold of their lives and themselves, their religion is but a farce, which would deserve our laughter, did it not destroy the soul. It is seen, too, in the chapel of the rationalist, where God is no longer revealed as one who is holy and must be obeyed, but is discoursed of in the words of a fond and sickly sentimentalism; where the realities of coming eternity are not proclaimed in words of earnestness

and power, but the religious sentiment is gently stirred, Christ is praised, the audience are flattered, and the ceremonial concludes.

Now we are upon this point, we must make a clean breast of it, and say all that we think. We charge this sentimentalism on no class or sect of men. It is found every where, for its elements are deeply grounded in the nature of man. We see it not unfrequently in the spruce rector of some fashionable Episcopal congregation, who reads the liturgy in the way best fitted to excite the religious sensibilities of his festidious flock, and pronounces a sermon that shall in no wise disturb the conclusion that they are truly devout, if they do but admire the organ and love chanting, and are stiff for the bishop. We see it also in the Congregational or Presbyterian minister who plays so gracefully the part of an amateur divine, and astonishes the ladies by the exquisite appropriateness of his devotional services, but who knows nothing of the dignity or the duty of a manly dealing with the consciences of his hearers. But no where do we see it so systematically taught as in the writings of certain leading Unitarian divines. We do not charge it as a necessary consequence of their leading and peculiar articles of belief. We simply assert it as a matter of fact, that as we read the writings of Channing, so justly esteemed for his pure and lofty sentiments—of Greenwood, so tasteful and elevated—and of Ware, so honest-hearted and devotional,—their religion seems to us sentimentalism rather than holiness. It is the product of the feelings refined by culture, rather than of the will consenting to the dominion of a perfect God. Religion is represented as an accomplishment, which should be cultivated, refined and matured, rather than as a condition and a token of acceptance with God. It is a matter of taste rather than of duty—a thing which pertains to “the absolutely beautiful, the absolutely true, and the absolutely good,” rather than a requisite for the dying hour. It soothes and elevates the feelings, rather than speaks peace to the conscience. It reconciles man to his outward sense of propriety, rather than the actual favor of the living God.

We know that it will occur to many that none make so much of the social virtues, or the kindlier charities of life. We will admit that some exhibit those virtues and charities, better than some who may be found in Unitarian congregations. There must be holiness, however, as the grand constituent of character,—love to God as a holy Being, and joy in the law of duty, as it reaches to the inmost soul and takes hold of the eternal state; or the religious sentiment is but an instinct or an emotion,

with no more morality in it, than a sensation of the nervous system, or the gratification of the palate.

And yet we fear that this is but too faithful a description of many of the writings of the so-called spiritual philosophy, alike recreant to conscience, to the wants of man, and to all the laws of historic interpretation.—*New Englander*.

## EDITORIAL NOTICES:

### ASSOCIATE REFORMED MISSIONARY STATIONS.

1. *Vernon, Millwaukie county, Wisconsin Territory*.—Nine persons petition for a supply of preaching, with a prospect of increase. It is believed to contain some good materials for building up a church.

2. *Dayton, Ohio*.---This congregation contains from 12 to 20 members. They are in earnest. The progress of the Associate Reformed Church will here however, be probably slow and painful for some time yet to come, for causes which apply to many of our towns and young cities in, the West. The first settlers generally were drawn to them in the hope of doing well for the world. It made no part of their calculation to have the Gospel and its ordinances. They grew wealthy, and, their children at least, fashionable. When exertions began to be made to bring the population under a religious influence, they were predisposed to flock to some church which collected most of the wealth and fashion, and furnished the best *entertainment* in the mode of their worship. We must expect to wait till a change come, as come it will. Then our progress will be rapid as in Pittsburgh, Cincinnati and some other places. The friends of our cause have need to exercise faith and patience.

3 *White Lick, Hendricks county, Ia., & Eagle creek*.---White Lick contains 7 families and 14 members. At Eagle creek there are a few members. With due culture, these places might flourish.

4. *Wilmington, Ill.*, is a promising vacancy. In January last they numbered 26 members and have subscribed \$225 for the support of a missionary. Rev. R. McCoy is stationed among them for a year, in which time, it is hoped, they will make arrangements for his permanent settlement as their pastor.

5. *Vermilion, Sullivan & Carmi*.---This group of vacancies is near the line between Indiana and Illinois. It was the understanding of the Committee of Missions that Rev. S. C. Baldrige should give them the unoccupied portion of his time, as they propose to support the missionary who labors among them.

6. *Blackford, Jay & Delaware counties, Ia.*---This group of missionary stations is important, and has become more important since the meeting of Synod in consequence of the discovery by the missionary, Mr. J. P. Wright, of the people in Delaware county. The Presbytery in whose bounds they are (whether Indiana or Michigan we know not) should, if their means permit, make some additional provision for them.

7. *Urbana & Addison Champaign county, Ohio*.---Urbana is already known as a spirited vacancy. They have subscribed \$1200 for the erection of a house of worship. Six adult members were added during the last year. Addison has subscribed \$75 for part of a missionary's labors.

8. *M'Cutchenville, Upper Sandusky, Lima & Careytown, in Northwestern Ohio*.---At M'Cutchenville 9 persons petition for supply and subscribe \$30. At Upper Sandusky about the same number sustain their petition by a subscription of \$35. At Lima, there are 8 families and 17 communicants, subscription \$33. At Careytown there are 4 families.

9. *Parkhurst, Scott county, Iowa*.---This place is near the head of the Upper Rapids---Post office, Berlin. There are 8 petitioners for supplies. This place should be visited by our missionaries if possible. If scarce of funds and far away, as a missionary sometimes is, it may be more than could reasonably be expected that he should spend all he may have to bear his expenses for the purpose of visiting a small remote place, but these people promise to regard "the laborer as worthy of his hire."

10. *South Randolph, Dutch Hill & Washington, Ill.*---Among the papers of Synod little is found to cast light on the strength or prospects of these stations. It incidentally appears, that Washington is making some exertions, has a good prospect, and with some aid will soon be able to settle a Pastor.

11. *Carrollton, Ohio*.---At this place 9 persons petition for preaching. With the aid of some adjoining stations, they think themselves able to support a missionary about half the year.

12. *Center & Perrysburgh, Wood connty, O.*--In Center, there are 20 families and 45 communicants, in Perrysburge 9 families and 17 communicants---enough together to support a pastor.

13. *Cranberry & Pine Grove, Venango county, Pa.*---No paper shows the strength of these stations. A liberal supply of preaching was appointed to them.

14. *Kittanning and Rural Valley, Pa.*---A liberal supply of preaching was also granted to these places. There are no data for ascertaining their strength, except that during the last year they contributed \$170 for the support of the missionary---which is very good, as evidence of their being in earnest.

15. *Lower Mahoning, Brookville and Beech woods.*---These places are in Western Pennsylvania. We have been able to learn little farther concerning them.

16. *Camden and Mt. Hope, Ia.*---Of these places the papers of Synod afford little information, except that they contributed pretty liberally to the support of the Missionary.

17. *Flint, Mt. Pleasant and New Brighton, Iowa.*---These stations are increasing by emigration.

18. *Caledonia, Kent county, and Prairieville, Barry county, Michigan.*---These places petition for the whole of a missionary's labors.

19. *Clayton and Quincy, Illinois.*---In Clayton there are 7 families and 14 communicants. In Quincy there are but few. Associate Reformed people have come there and removed or joined other churches, for want of ordinances administered by the church of their choice. An effort however will be made to raise up a congregation. The town bids fair to become large.

20. *Elkhart and Centerville, Michigan.*---In Elkhart there are 4 families and 11 communicants, In Centerville 12 families and 25 communicants.

21. *Indianapolis.*---This is the Capitol of the State of Indiana. The Presbytery of Indiana has resolved to raise up a congregation here, and have done what they could towards it. The remarks which we made in reference to Dayton are applicable here. The laborers must be content to labor, often hoping against hope---not despising the day of small things.

#### REMARKS.

1. It is greatly to be desired that, in their reports, the missionaries would state definitely the number of families and communicants in each missionary station---and give as briefly as possible such facts as cast light on their prospects. We say *briefly*: for long communications, detailing minutely every movement of the missionary---where he lodged, whom he saw &c., defeat their object. If the Committee

of Missions would submit to the drudgery of reading them throughout, the time cannot be afforded: and if time would permit, any grains of wheat which they may contain, are in danger of lying concealed in the heap of chaff. The strength of a vacancy compared with its contributions to support the missionary is the best criterion for judging of its desire for the Gospel.

2. Where laborers may be most usefully employed, cannot often be ascertained till after some experiment. The Missionary may lay his accounts with often preaching for a length of time in a place, and having little cheering to report in the way of success. He must not consider himself disgraced should he fail. Let no such unhappy idea get in among us. If he labor faithfully he will be precious in the eyes of his Master, and precious in the eyes of the church also, tho' Israel be not gathered. In the future years of his pilgrimage, he may often hear of cases in which the seed of the word took root though neither himself, nor others, knew of it at the time,---but it will take eternity to unfold fully the results. To say nothing of Paul's Master, Paul himself often preached in particular cities with but little apparent success; though he was abundantly cheered by the fruits which he had in another and neighboring city.

3. It should not be lost sight of that the Synod aids weak congregations, in the hope, that they will soon be able to do for themselves, and with the expectation, that as soon as able, they will take measures to have a pastor settled among them. It will be of evil effect, if vacancies learn to lean on the aid, and for its sake choose to remain vacancies. They will surely fall into a decline and die: There can be no substitute for a settled pastor: Let a congregation, able to support a pastor, remain a vacancy for four or five years, and---especially if be it be in some central place where every passer by will declare his readiness to preach if the people desire it---nothing more is necessary to insure a future languishing and sickly condition. If the people will attend as they should to the private duties of religion, better to be preached to but seldom, than often, on this plan.

4. It never was any part of the Synod's plan that missionaries should report concerning their fellow-laborers, whether in the missionary field, or settled as pastors. All disparaging allusions should be carefully avoided.

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*The Biblical Repository and Princeton Review.*---This is a Quarterly, conducted by the Princeton Professors---men whose talents, leisure, and literary and Theological pursuits, fit them to edit a work of

superior merit. Hence, it is patronized by the ministry, and to some extent, by the more intelligent, and reading, portion of the laity, of other denominations. It should therefore exclude from its pages, those small questions which exhaust the zeal of the little sectarist. It should be catholic in its character; and as far as may consist with a good conscience, it should avoid saying things which may be offensive to any of the denominations by whom it is patronized. To do otherwise, would be to violate an implied pledge. We are sorry to say that the *Repertory* sometimes violates these just expectations.

The Number for July 1846, contains an earnest defence of the act of the [O. S.] General Assembly, refusing to join with the [N. S.] Assembly in the celebration of the Lord's Supper. This, it had a right to attempt; but the manner of doing it is in some respects unworthy of the *Repertory*. The following extract will shew what we mean: "Two, and as far as we are aware, two only of the speakers objected to accepting the invitation on the principle of close communion. It is well known as a peculiarity of some of the smaller Scotch sects, that they regard the act of communing with an individual or a church, as implying approbation of all their avowed doctrines and practices. They will not ~~commune~~ therefore with any out of their own narrow circle. The common doctrine of christians, the doctrine of our church clearly expressed in her standards, and ever manifested in her practice, is that we are bound to commune on all proper occasions, with all who give evidence of being the disciples of Christ."

1. Was the invidious allusion to the "smaller Scotch sects" at all necessary to the argument? Or is there a sect in the United States, which may more properly be denominated a "Scotch sect," than the General Assembly herself? She derives her Form of Church Government, rules of discipline, Confession and Catechisms, from the Scotch Church.

2. It is by no means clear that the principle of communion which the *Repertory* brands as "narrow" and "Scotch," is not the very principle of the General Assembly which she resorts to on "all proper occasions." The *Presbyterian Advocate* which is the organ of a large and influential portion of the Presbyterian Church, in defending the late non-intercommunion act of the General Assembly, is quoted as saying: "Some of the leading members of the Assembly (the N. S. Assembly) have openly repudiated doctrines which we believe are of the essence of Presbyterianism, if not of christianity." But why should this be a reason for refusing to accept the invitation of the [N. S.] Assembly, except on the principle that, to hold communion with errorists, would imply an approbation of their errors, and coun-

tenance them in their pernicious ways!---Nay ; the Repertory itself, while defending the doings of the Assembly on the subject of slavery says : " If false doctrine, or evil practice prevail in one part of the church, it is the sin of the whole and of course the obligation to correct the evil lies on the whole." May it not then be very proper to shun communion with those who have repudiated some of the truths of christianity, to avoid being a partaker of their sins ?

3. It would have struck our mind much more favorably had the General Assembly refused to accept the invitation of the N. S. brethren, for the reason suggested by the Presbyterian Advocate, or on the principle of "the smaller Scotch sects," than to place the refusal on the ground of "usage," which was plainly an after-thought, and has too much the appearance of a mere evasion. Is "usage" a good plea for refusing to do, what christians are "bound to do on all proper occasions," i. e. hold communion with those who give evidence that they are disciples of Christ ?

A rich remark is made on page 427. "To the General Assembly therefore other churches have a right to look, and in fact ever have looked for a testimony on this subject." [slavery.] Now, this is new to us. We had thought that some other churches were pursuing their own course on the subject, and giving themselves little trouble to know what the General Assembly thought or said. But if it be really so as the Repertory affirms, then, as the General Assembly is not infallible, and there is no superior judicatory to correct her when she errs, she must be subjected to a rigid censorship of the press; and she must not think it strange if the members of other churches examine her decisions with the utmost freedom.

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*Sleeping in Church.*---"The practice of sleeping in places of worship, a practice, we believe, not prevalent in other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge in it. If the Apostle indignantly inquires of the Corinthians, whether they had not houses to eat and drink in, may we not with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory ? A little self-denial, a very gentle restraint on the appetite would, in most cases, put a stop to the abomination ; and with what propriety can he pretend to desire the sincere milk of the word who cannot be prevailed on, one day out of seven, to refrain from the gluttony which absolutely disqualifies him from receiving it."

The above is extracted from a "Circular letter from the ministers



and messengers of the Baptist Churches in the Northamptonshire Association" written by the celebrated Robert Hall. It would seem that sleeping in church, was by no means uncommon under the ministry of the first pulpit orator in Great Britain. People little reflect on the reproach they bring on themselves, on the church, and on religion, by indulging in this practice. There is a way of securing a comfortable nap on the Sabbath in the house of God. Let labor be protracted to a late hour on Saturday night, and then, on the Sabbath morning, let a man wash himself, change his linen, and eat a good hearty breakfast [which he may perhaps do without much difficulty as that meal is apt to be somewhat late on that morning]---nothing more is wanting. On the other hand there is a way of avoiding sleep. Let a man practise ablution, and change his linen on Saturday evening, and take a light breakfast on Sabbath morning, and [except in the case of the aged and diseased] there is little danger that he will be visited in the time of Divine Service, with "tired nature's fond restorer, balmy sleep."

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*The papacy.*---The Roman Catholic Bishop of Philadelphia has issued an order requiring all the Clergy of his Diocese to offer up the holy sacrifice for the repose of the late Pope's soul. So then, the infallible head of the Roman Church, did not go to heaven when he died. His soul is not at rest---so at least the Bishop thinks. How he knows we cannot tell, unless he has some suspicion that his Holiness did not lead a virtuous life.---A new Pope was elected after the cardinals had sat in conclave 48 hours. The job was sooner dispatched than was expected. He immediately assumed the name of Pius IX., and has the reputation of being an enlightened and liberal man. We shall see whether he will pursue a more enlightened and liberal course than his predecessors.

The Roman papers bewail, in piteous strains, the sad condition of "the Church." The London Tablet, quoted by the Catholic Telegraph in Cincinnati, complains after this fashion: "Temporal sovereignty oppresses her. ["the Church"] The power of civil despotism holds her in chains. At this solemn crisis, we feel bitterly, that the church is not free; that her hands are in manacles; that she has fallen into the grasp of cruel harpies who are her enemies. Even now they hover about her: obstruct the freedom of her action; deny her that privilege which in England every dissenting sect enjoys. \* \* \* Through France, ruled by deists and heretics of all kinds; the devil exercises one veto upon the choice of God's vicar. Through Austria, \* \* the devil exercises a second veto. Let the

Catholics of this Empire, those of America, and of all the world, know that the Church in the election of their spiritual ruler, is the vassal of Austria and France! That they, in this particular, are the vassals of Austria and France! "---Bad enough indeed. Our American Catholics, the vassals of Austria and France! Required to yield obedience to a spiritual Ruler appointed---in obedience to the devil! They should know it, and indignantly spurn such "vassalage."

The new Pope ascended the throne without any commotion among the people: but accounts four days later, state, that the people had assembled in the streets of Rome, demanding the secularization of the government, and that peace had not been restored till after much bloodshed. It seems that the people do not like to remain the "vassals" of a "vassal" Pope.

All things portend great changes in the condition of the Papacy. It is stated on what is deemed good authority, that in one hundred parishes in France, the popish churches are forsaken, and the people are calling for the Bible. These Bible loving people are the heretics of all kinds," which, the London Tablet says, rule France.---In Ireland, more than 40 Roman priests, and 4000 lay-men, have recently come over to the Protestant Churches.

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*The Catalogue of Officers and Students of Lafayette College for the Collegiate year, 1845-6.*

We are glad to find that this institution, which was founded by Dr. Junkin, continues to prosper under his Presidency. He is nothing the worse, though he could not stand before the combination which was formed against him in the West. The number of students in attendance is 130, which is an increase of 5 over the last year.---The Board of Trustees is composed of men of high character and standing, such as few men besides Dr. J. could enlist in a literary enterprise of the kind.

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*Capital punishment.*---A writer in the Cross and Journal advances five arguments against capital punishment, and wishes a reply to them, in order to a just decision of the question, whether he was right in calling the punishment of men by death for certain crimes "a relic of barbarism." Without wishing to take the place of his opponent we shall offer a few remarks on his arguments as they are

common property, being commonly urged by men who write or speak on his side of the question.

1. The first argument is, that "as government is a result of a delegation of individual rights, no right or power can be properly exercised by government, unless they [it] could have been exercised by individuals in a state of nature: but as no man has a right to take away his own life, he cannot delegate that right to another or to any number of men; therefore government cannot take away life for any crime."---We remark:---

1. This old philosophical argument which has often been refuted and shewn to be a mere sophism, should not have been again advanced, without at least an attempt to shew that it has some foundation in truth. It proves *too much*. No man has a right to immure himself in a cell of the penitentiary, thereby inflicting misery on himself, and abandoning the duties of life and his obligations to provide for and take care of his family: no individual can delegate that right to another or to any number of men; therefore, as government can exercise no power which has not been delegated to it by individuals, no government has any power or right to confine a criminal in the penitentiary. This is but a specimen of what this famous argument can do.

2. The argument assumes as its foundation, a mere fiction about an original state of man, called "a state of nature," when each individual dwelt alone, was in all respects independent of every other individual, and was neither under any obligations, nor sustained any moral relations to his fellows;---after which they all, under some unaccountable impulse, came together, and formed a social compact, by agreeing that they would, all and singular, surrender certain rights and throw them into a common stock, out of which they would form a government (whose powers should be graduated according to the amount of common stock paid in) to defend them against themselves, and against all similar associations of men. But such was *not the original state of man*, though the history of a few savages who had become completely "earthly, sensual and devilish," may seem to furnish some plausible pretext for the fiction. God created man, a social being, & placed him in a state of society, sustaining various relations, & owing various duties to his fellow-men. A state of society, was "the state of nature." The individual never was clothed by his Creator, with any rights, which are inconsistent with a state of society. Every individual is born under the law of his Creator which requires him to conduct himself as a peaceable and orderly member of society. The right of self-defence is generally mentioned, as one of those rights, which the individual possesses in "a state of nature," but which he

surrenders on entering into a state of society. But we affirm, that, as far as the individual ever possessed this right, he possesses it in every well regulated state. In all cases in which society, through its agent, the government, cannot interpose for his protection, he is left at liberty to defend himself. He has the same right to resist the attack of the midnight assassin, as that of the mad-dog. But in all cases, in which society can interpose for his protection he has no such right, *and never had*. There are three little boys who have never heard of natural and civil rights, playing at marbles in the street. A dispute arises between two of them. They appeal to the third, and argue the case like two lawyers. When the decision is given, if the boy who loses his suit, refuses to submit, the judge and the successful suitor combine their forces; and compel him. God who teaches man knowledge, thus teaches, by the very constitution of our nature, that no individual possesses the right of judging in his own case, and of defending himself against what he deems the wrong of his fellow-men, at his own discretion.---We surrender to society no rights which are inherent in us as the creatures of God. The whole is fiction, and mischievous fiction. In a state of society, and under a rational government, the individual enjoys all the rights with which his Maker invested him: We all of us simply agree that the government shall exercise all those powers which are necessary for the well ordering and government of the common-wealth. Whatever laws and punishments are necessary for this purpose, we consent that society shall frame and exercise---provided always that care must be taken not to transgress the moral law of our nature. And no thanks to us---not only are we morally bound, but the necessities of our condition require that we should do so.

2. His second argument is that in an enlightened government, when every offender can be secured, capital punishment is unnecessary. Those who use this argument perhaps underrate the skill of barbarous governments, to lay men up in prisons and dungeons. When the Universalist uses the same argument against eternal punishment, he claims to know, as God knows, all the ends which can possibly be answered by punishment under the divine government. This is his arrogance, not wisdom. When, in a case about which God *has legislated*, the anti-capital punishment man, assumes that all the ends of punishment are answered when the criminal is confined in a dungeon, he makes an assumption, not much less arrogant. Does he so perfectly understand the force of those influences by which God governs this present evil world, and their proper balancings, as to be able to say positively that it is unnecessary for the government (one of those instrumentalities by which God governs the world) to punish any crime with death?

To us it appears evident from the pages of the Bible, that violence and crime had prevailed to an alarming extent prior to the flood in consequence of no divine law having been published that the murderer should be punished with death. After that catastrophe, which was a visitation of mercy as well as of judgment, an additional protection was thrown over human life by the statute: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The attempt to shew that this is not a precept, but a prediction, is unworthy of the Theologian. That it was a ceremonial law, it is quite idle to pretend. The reason assigned for the law, shews its moral character, its universal and perpetual force, "for in the image of God made he man." This, he assigns as a reason for a particular act of legislation on his part, in reference to the crime of murder. It requires some courage to call a punishment which God has ordained, and for which he has assigned such a reason, "a relic of barbarism."

3. The third argument is that no beneficial effects flow from capital punishment. In support of this opinion, we are told from Blackstone, that "people grow familiar with such scenes (public executions) and commit around the gallows, the very crimes for which the victims are suffering." Did he forget that Blackstone was shewing the evil of a profusion of capital punishments---of making such crimes capital as an ignorant and starving population may be expected frequently to commit?---It is easy to argue against any law or any mode of punishment in the way the writer has adopted. Are there no crimes committed within sight of the penitentiary? A raw country lad, the first time he sees the Judge seated on the Bench, and the jury sitting in grave and solemn state, to decide the fate of an accused person, shall behold the scene with a feeling nearly allied to reverence; but such is the effect of familiarity, that an assault and battery may be committed in the court-yard, and a theft on the opposite side of the street. Christianity itself may be assailed in this way; and infidels forgetting or not considering *how much worse the world might be without it*, do contend that it ought to be abolished, because it produces so little good.

The case of the Roman Republic which for 250 years [the period of their greatest prosperity and glory] forbade capital punishment, is brought forward as usual. But is there no mistake here? During all this time, were not men put to death for political offences? Rome proper, that is the city of Rome, and a small adjoining territory, was but one vast military encampment. Such was the Roman Republic in the days of her greatest glory. No crimes were regarded as of much consequence, except such as struck at that "prosperity and

glory" which arose from the subjugation of mankind to their rule. Who cared, whether, as it regarded the personal safety of a large class of the inhabitants, the law worked well or ill---for who cared for the wrongs, the tears, or the blood of the poor man and the slave!---It was only the *Roman citizen* who enjoyed an exemption from the punishment of death by the ordinary judges, while even he might be capitally punished by an assembly of the people or judges specially appointed by the Senate. And the provinces, which constituted by far the greater portion of the Roman Empire still remained under their own laws---to inflict the punishment of death on the usual occasions.

We are farther told that in Tuscany, capital punishment was abolished for 20 years, and yet only five murders were committed. A very different account has been given of the success of the experiment in Tuscany, by good authority. Where indeed is the happy country in the south of Europe which would, under any circumstances yield but five murders in the space of 20 years? And why did they return to the former mode of punishment? Were the humane men all dead who accomplished the abolition of the gallows!---In contrast with this, we are told that in Rome, where executions take place with great pomp, 60 murders were committed in 3 months. But the city of Rome, which has always been a general receptacle of filth from all parts of the world, is no fair example. The case of Japan, which is also referred to, and of England under that profusion of laws with the death of penalty, of which Blackstone complains, also furnish nothing which can be of any importance in the settlement of the question now before the American people, that is, whether wilful murder should be punished with death. If nations go beyond the moral law, and punish with death, crimes which should not be so severely punished, they will doubtless reap the fruit of their folly, as truly as if they fall below the requirements of the moral law, and visit no crime with the highest penalty.

4. The last argument is that the punishment of death is of an irremediable nature. Life, once taken away cannot be restored: and he affirms that 100 cases can be referred to, where the person was afterwards found to be innocent, though too late. To a benevolent mind, this argument must appear with no little force; but with a rightly balanced mind, it will not be decisive of the question. It proves that judges and jurors should be very careful to keep their minds free from every improper bias, and proceed with great caution and circumspection---but it proves no more.---It is a law of our being, that we are short-sighted creatures, and very liable to err; while our errors are often attended with very serious consequences, both to ourselves and others. In more than 100 cases, the surgeon's knife has produced immediate death, while, without it, the patient might have lived some years in such a tolerable state that he would choose life rather than death, and might even have recovered. But we do not infer, that the license of the surgeon to practise his art should be abolished. An imprudent word from a chief magistrate, or an ill-judged act of legislation, may involve a nation in all the calamities of war, and cost the lives of thousands. But it might still be very bad policy, so to strip the legislator of his powers, that by no possibility could such consequences flow from his acts. Are we sure then that it would be

good policy or good morality to weaken the arm of law, by forbidding the use of its highest sanction, lest possibly an innocent man may now and then be its victim? And have we forgotten that it would be a very serious matter to immure an innocent man, perhaps for life, in the cell of a penitentiary? Should his innocence appear after years of suffering, could the injury be repaired? The pecuniary injury might---but this is but a small part of the account. The argument therefore proves against punishment in the penitentiary. The only proper remedy, we apprehend is, that in all cases involving life or liberty, the court should be very cautious; and the jury, instead of being made up of that class who sympathize with criminals, in order that the accused may have a better chance of escape should he be proved guilty [and who would convict a worthy man with about as much pleasure as they would acquit an unworthy one] should be composed of men of intelligence and known probity, who will proceed according to law and evidence, though the sky should fall.

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There has recently been a volcanic eruption of mount Hecla in the island of Iceland, which had not subsided at the latest dates. Pillars of fire rise in the air to the height of 14,000 feet. Pieces of pumice stone weighing upwards of 2000 pounds are thrown to the distance of a league and a half. The ice and snow which have covered the mountain for centuries are wholly melted.

In the year 1626, that is 220 years since, the island of Manhattan on which the city of New York now stands, was purchased from the Indians for \$24.

Two Catholic Chaplains have been sent to the army in Mexico, and the hope is expressed that this will convince the Mexicans that the war is not waged against their religion.

It is expected that 200,000 persons will emigrate this year to the United States from Germany, Holland, Ireland, &c.

The question whether Dr. Watts was orthodox on the subject of the Trinity and the person of Christ, is again under discussion.

Robert Owen the Socialist has returned to Europe. He had little success on his second visit to the United States. No enthusiasm was excited. Infidel "views of society" must frequently change their features and their dress or they soon fall into neglect.

Two Presbyteries have withdrawn from the New School Assembly on account of their recent action on slavery---the Presbytery of Lewes, Pa, because said action was too anti-slavery, and the Presbytery of Ripley, O., because it was not anti-slavery enough. This of itself does not prove that the views expressed by the Assembly are liable to just censure. When two opposing parties to a question are both very warm, a temperate expression of the truth pleases neither party. We however think it was too much the policy of the Assembly to shape their action so as if possible to satisfy both parties.

† The session of the Theological Seminary at Oxford, will commence on Monday the 12 of October.

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## RUINS OF BALBEC.

(*Concluded from page 168.*)

BEIRUT, June 9, 1846.

By whom were these temples erected? This question has received the most extravagant answers according to the fancy of those who have attempted its solution. Some have gravely attributed their origin to a race of giants who lived before the deluge of such vast size that the present race of men are but pigmies in comparison. Others to the Egyptians, Indians, &c. It is passing strange that ancient history is silent concerning this city and these stupendous works of art, and that the first intimation of the existence of these temples should be given by a writer of the seventh century and that only incidentally. But the character of the architecture which is of the Corinthian order with that exuberance of ornament that distinguished it in the age of the first Roman Emperors, serves to fix pretty nearly the age of the present temples. High up on the wall, inside of the smaller temple is an inscription in ancient Greek letters and though much obliterated, the name of Antoninus Pius can be distinctly traced; and the author above referred to says that this Emperor built a temple in Balbec. These facts I think leave little doubt that the smaller edifice was built by Antoninus, or about the middle of the second century. The great temple is a few centuries older and was probably built by some one of the Antiochian dynasty. But who piled up the huge stones in the ancient wall? These have the appearance of much greater antiquity than the temples, a long series of ages



having covered them with moss and lichens, which the structures of the Roman age are comparatively fresh. A uniform tradition amongst the natives of the surrounding country ascribes the building of this wall to Solomon, or rather to genii under his directions, and from the relation given in 1 Kings, 7th 8--11., we may safely conclude that these ponderous stones formed the foundation of the house that this monarch built for his Egyptian spouse. See also 2 Chron. 8--6.

It is painful to look over this vast field of mingled ruins and reflect that the men who could conceive and execute such works, who could impress imperishable forms of beauty upon the mountain rock, should have been the slaves of a degrading idolatry; that through long centuries this should have been the very citadel of the most cruel and obscure system of worship that ever disgraced human nature, for if the service of Baal was marked by such enormities in the land of Israel where the struggling light of revelation awed in some degree the dissolute votary, what must it have been here in the metropolis of its power and affluence? But God has suffered the pall of impenetrable darkness to fall upon their history and these gigantic ruins are all that remains to tell the tale of their greatness and their degradation.

The modern town of Balbec contains about one hundred and seventy miserable looking cottages, with a population of seven or eight hundred souls, a few of whom are Greek Christians, the rest Metawalies a sect of Mohamedans. It is watered by a beautiful stream that rises about a mile above at the base of the Anti-Lebanon---the finest fountain I have ever seen except that of 'Elisha' at Jericho. In its course through the town it turns several mills and goes babbling down along side of the great temple and is soon after lost in the gravel and sands of the plain. A few feet below where it issues from the mountain it flows into a superficial basin about a hundred feet in diameter and three or four deep, called Ras el Ain (head of the fountain) which has been adorned with some public building, probably a bath, as granite columns and pieces of statues lie scattered over the ground in every direction. A few yards to the left of this fountain is a large building now in ruins, said to have been a Christian Church. It is of Saracenic architecture with a large open court and when new must have been a beautiful edifice. Between the town and the great temples is a curious octagonal building surrounded by Corinthian columns, and like the temples is built of massy stones without cement and which has the appearance of great antiquity. The external diameter is 63 feet and the internal 33 feet with a winding stair case in the center leading to the top which appears to have been surmounted by a cupola. The walls of the town are almost all gone,

a few rods only remaining at the Southeast corner, and as the population is rapidly decreasing the time perhaps is not distant when the place will be entirely deserted. In the seventh century it was taken by the Saracens and was ransomed from plunder by paying the conquerors 913 pounds of gold, 1826 pounds silver avoirdupois-weight, 2000 silk vests and 1000 swords, now it could hardly furnish fifty men a dinner to save it from such a fate.

Providing ourselves with a supply of melons and grapes for our suppers we left the town at 2 o'clock P. M. on the following day, for the far famed Cedars. About an hour and a half from Balbec near the middle of the Buka'a we passed a solitary Corinthian column between 50 and 60 feet high, with a square tablet on one of the lower blocks as if for an inscription, but no trace of a letter now remains if ever it had any. It was probably erected to commemorate some military achievement on the spot---a victory won, perhaps a hero slain. The monument has survived its own history for the memory of the event has "faded in the lapse of ages and expired." On the west side of the plain we passed through a small village where we had purposed spending the night, but every thing looked so inhospitable that we resolved to pursue our route three hours farther and cross the first ridge of the mountain where we had been informed was a cave in which we could sleep. We wound around one eminence above another in a narrow and almost untravelled path until we reached the top and emerged into an open cultivated plain or table land stretching some miles along the base of the high and precipitous ridge on the west, where after some search in the dim twilight we found the cave---a dirty hole not more than twelve feet square, into which we introduced our two horses and mule and ourselves---a narrow sleeping apartment for three horses and four men, but we made a virtue of necessity---there was no other. He who travels in this country must do it at the expense of almost every physical comfort. For one night we had eluded the vermin and that was more than an equivalent for our narrow lodgings. This chain of mountains we had passed over was about 3000 feet high and unlike most parts of Lebanon, is covered with a thick growth of small trees, mostly oaks, with here and there a cedar. In the plain not far from where we lodged we saw a large village in ruins, not one house left standing, which our guide informed us had been deserted some twenty years before on account of the great quantity of snows and the severe cold of the winter seasons. The land is now cultivated by the people of the village through which we had passed in the afternoon three hours below. At the south end of this plain is a small lake two miles or more in length, which is filled by the rains of winter and the melting snows in the spring, and during the summer the water is carried

in a small artificial canal down to irrigate the lands in the Buka'a near four hours distant. It was now quite dry.---We rose in the morning before daybreak, fed our horses, ate our scanty repast, and prepared to ascend the precipitous heights before us. This chain of the mountains rising abruptly from the plain has neither tree nor bush nor scarcely a creeping plant to divert the eye from its sterile nakedness, and it required three hours of the most fatiguing travel I ever performed to reach the dividing ridge. Here I left my travelling companion and muleteer to pursue their way down to the cedars and wait my arrival, while I should ride two hours farther northward to a higher eminence of the mountain. Ascending one gentle eminence after another I at length dismounted and sat down, not without a little exultation, on the highest rock on Lebanon. Perhaps there are few places on the earth where the sublime and beautiful are so strangely mingled as in the view from this solitary height. On the west all that is wild and majestic in mountain scenery---one naked craggy ridge beyond another, deep and almost unfathomable glens and defiles, yawning caverns, dashing waters, foaming cascades and perpendicular precipices of dizzy height, form part of the foreground of the picture. Farther down are seen almost innumerable villages with their beautiful gardens of mulberry, olive, apricot and other fruit trees, vineyards and cornfields---the rich and romantic possessions of a hardy and industrious race of men, who, but for the tyranny of a heartless and unholy priesthood, might be the happiest peasants in the world---a little farther still, rolls "the deep blue sea." The grove of cedars was two thousand feet almost perpendicularly below me and looked like some fairy isle suspended in the air. On the east the Buka'a with its rivers and cultivated fields were all brought to view as upon a map and the whole chain of Anti-Lebanon down to its southern termination in Mt. Hermon, crowned with its "diadem of snow" seemed brought almost beneath me. On this summit on which I was sitting were large fields of snow and ice 30 or 40 feet thick, which had probably lain there for centuries, as the heat of summer never entirely melts it. When there is no snow scarce a trace of vegetable life appears, nothing that moved or breathed was to be seen, and as profound and awful a silence reigned around me as if I had been the only living being in the universe. Having enjoyed this sublime prospect for some time, I again mounted my horse and by a circuitous route, over the loose and sliding gravel and sand, descended to the cedars.

This grove of trees covering about three acres of land so closely that their branches intertwine through their whole extent, is situated between 7000 and 8000 feet above the Mediterranean in a basin

formed by the principal ridge of Lebanon on the east, and two lateral spurs that run off from it on the west of the same altitude so that they are closely encompassed on three sides by almost perpendicular heights of two thousand feet without shrub or herbage, naked and barren as the sands of Africa. In the center of this sterile desolation like a queen island in the desert ocean, stand these relics of a by-gone age, growing with a luxuriance that seems surprising, surrounded as they are during seven months of the year with snow of great depth. These trees are of all sizes between one foot and twelve feet in diameter. We measured one and found the circumference thirty-nine feet, three feet above the ground; at the height of ten or twelve feet it divides into five enormous trunks, one of which is five feet in diameter. There are six others almost as large as this tree that run up in one continued trunk. An opinion prevails amongst writers on this country, that these ancient trees are rapidly diminishing in number, Maundrel having counted thirty or more, while at present there are but seven or eight of the largest size. This opinion is extremely improbable, for had they fallen down they would have been here still as there is no timber that longer resists the action of the atmosphere, and the natives have no implements with which they could cut in pieces and remove such unwieldy trunks, but no traces of such trees remain. Along with the large trees some of a less size have doubtless been numbered. Several of the larger trees are now however decaying, the tops having become leafless and dry owing to a barbarous practice amongst travellers who visit them, of cutting the bark from the trunks and carving their names upon the wood. It is stated by Robinson in his 'Biblical Researches' on the authority of some other traveller, that there exists a larger grove of cedars than this on the road from Bacheira to Tripoli, though the trees are of inferior size, and also that the American Missionaries had seen the same trees along the road from Balbec across the mountains, the route we travelled. Both these statements are incorrect. We visited the grove east of Tripoli and found them to be the *Abies excelsa* or common fir which grows more or less in most parts of the mountains, and that there was not one of the Lebanon cedars (*Abies Cedrus*) growing among them. They are a much less stately tree and have not that deep luxuriant living green that characterizes the foliage of the cedars. Those trees on the east side of the mountain that have been mistaken for the same kind, are the American cedar (*Juniperus Virginiana*) and though somewhat resembling the cedar of Lebanon, yet botanically no nearer related than the oak and the chestnut. I saw many of the same kind of trees growing on the ridges of Anti-Lebanon. The trees of this solitary grove are most probably the sole monuments that remain of all the vast forests of cedars that in ancient

times crowned the top of Lebanon. They seem to have been providentially preserved in this wild and uninhabitable spot amidst all the revolutions that have desolated this land, to show to successive generations the grandeur of those trees which formed one of the most frequent and beautiful figures of the sacred poets and the most impressive imagery in the denunciations of the prophets of God. The largest of these patriarchs of the vegetable world are probably three thousand years old, and amidst the howling winds of almost perpetual winter, they have stood the beautiful monuments of the Creator's power and goodness, and but for the worse than sacrilegious custom mentioned above, would stand here through many long centuries to come, testifying to all who might question them of the ancient "glory of Lebanon." A Maronite chapel has recently been built in the center of this grove of trees, and at the time of our visit the bishop and two or three of his attendants were there performing the rites of their Church, but alas! even in this "Forest sanctuary" where we would think a man could hardly sojourn without high and holy thoughts springing up unbidden in his heart, and deep and fervent devotion absorbing every other feeling of the soul, their thoughts seemed not to wander beyond the pictures of their saints before which they vainly burned incense.

Leaving the cedars at 3 1-2 o'clock P. M., we made our way down through a rough and dangerous road to Ahden or Eden, a large village three hours west, supposed to be the Eden spoken of by Ezekiel 31 chap., vs. 9, 16, 18. One hour before reaching Eden, we passed on our left the large and flourishing village of Basheira, the capital of this district, containing five or six thousand inhabitants, situated on the very brink of a precipice a thousand feet deep, where a mountain eagle would scarcely have dared to fix his eyrie. Back of the town, on the north, one artificial wall and terrace rises above another far up the steep acclivity, and in this way a large extent of rich soil has been secured from what was once a naked barren mountain. A part of these terraces are closely planted with mulberry, olive, apricot, peach, plum, almond and other fruit trees, and vineyards; others were covered with Indian corn, potatoes, turnips, cabbages, and several other kinds of vegetables; and in addition to these they raise abundant crops of excellent wheat. Above the terraces, on the side of the mountain, a large stream wells up through two cylindrical holes in the earth, whence the water is carried in small canals to all the gardens, so that by a little labor the whole can be abundantly irrigated. From Eden our path down to the coast led us through an almost continuous succession of mulberry and olive groves, vineyards, and grain fields, belonging to numerous neat villages which are hung

on the rocky sides of all the wild glens in this part of the mountains. The vine grows here everywhere; every tree is festooned with it, and almost every rocky eminence that is too steep for the cultivation of grain or fruit trees, is covered with its trailing branches. Its fruit furnishes much the largest proportion of the food of all the inhabitants of Lebanon during near four months of the year, besides large quantities of wine and raisins. The land here, and indeed on the western side of the mountain through its whole extent, is cultivated by means of artificial terraces rising one above the other from the base almost to the summit, and though the first preparation of the land is expensive---a wall four feet high often having to be made to secure the same number of feet in width for culture, yet the soil is rich and richly repays the labor of the husbandman. This northern section of the mountain is much more populous than the southern---the wars that have so frequently and so fearfully desolated the villages of their southern neighbors, having seldom afflicted them. In truth, their country is almost inaccessible to a hostile army; the only road leading to it from the coast running along the perpendicular bank of the river Kadisha, being cut into the side of the solid rock not more than two feet in width for a distance of two miles, over a yawning gulf five hundred feet deep. The slightest false step of man or horse would inevitably plunge him into the boiling cavern beneath. It requires one with firmer nerves than mine to ride it without trepidation. Fifty men properly placed, could resist a thousand: it is the Thermopylae of the Cassoman. The population of this part of Lebanon is almost exclusively Maronites, and though a noble race of men, yet they are ground to the dust by the tyranny of their priests. A large convent crowns almost every, high eminence, and is filled with a swarm of lazy drones who fatten and revel on the labors of the industrious peasantry. The convents have contrived through the knavery of the priests and the superstitious fears of the laity, to obtain possession of nearly all the land in the district, which is rented to the fallahheen on the most exorbitant terms, so that almost all the products of the labor of the inhabitants go into these dens of drunkenness and licentiousness. May the time soon come when a purer faith shall pervade and bless the hamlets of this lovely region!

The only place worthy of note below Tripoli, is Gebail the Gebal of the Scriptures, now a small insignificant town, containing only a few hundred inhabitants; but the ruins of a large theatre a little north of the village, together with immense numbers of Egyptian granite and sienite columns, attest its ancient wealth and greatness. This city was celebrated in former times for the worship of Adonis, who

was believed to be slain by a wild boar not far from this, in Mt. Lebanon. A festival commemorative of this event was yearly celebrated on the banks of the river Adonis, about half an hour south of the town, at which time its waters became red like blood. Some travellers have supposed that the redness of the waters was occasioned by the stream during an inundation passing over beds of ocherous clay up in the mountains, and Maundrel pretends to have witnessed such a phenomena: but whatever credit may be given to such statements, it is certain that no such phenomena are now ever observed. Were this the cause of the redness of the water, it would have been discolored after every rain instead of but once in the year as was the case, and besides, the festival was celebrated in June long after the rainy season, when the river had dwindled into an inconsiderable stream. The water was doubtless colored by some artifice of the priests. See Robinson's Calmet article "Adonis." The river is now called Nahi Ibraheim, and runs into the sea as silently and pure as if no heathen rites had ever stained its limpid current. Three hours north of Beirut we crossed the Nahr el Kelb or Dog river, distinguished for several curious inscriptions and figures upon its rocks on its banks. Large perpendicular tablets are cut upon the rocks and upon these are carved in bas relief, figures of men in most singular costume, and by the side of these, the tablets are covered with inscriptions in arrowhead shaped letters which are now unknown. A cast from one of these tablets was taken to England by some travellers a few years since, but no one has been able to decipher it. Similar inscriptions have recently been discovered in some subterranean galleries in ancient Nineveh. Near these is a similar tablet with a Latin inscription by Antoninus Pius. The beetling cliffs of Lebanon here project quite down to the sea, leaving a space not more than six feet wide for the road, with the impassable heights of the mountain on one side, and a perpendicular precipice of seventy feet on the other, and the waves of the sea breaking and rolling under the trembling promontory, rendering this one of the strongest military posts in the land, hence doubtless these inscriptions. On the point of the projecting rock, formerly stood a colossal image of a dog which was worshipped by some of the mountain tribes, and from which the river took its name. The pedestal is still standing, but the image was probably thrown into the sea by the statue hating Saracens. After five days of laborious travel, but more than compensated for all our fatigue by a sight of the most magnificent ruins in the world and a view of much of nature's grandest wildest scenery, we again reached our mountain home thankful to a benificent Providence for our safe return,

For the Evangelical Guardian

## CHURCH DIVISIONS.

While lately travelling in a stage-coach, we had a versatile companion, who, ranging over a multitudinous variety of subjects, wantonly, but with seeming hesitation, committed himself *an infidel*. He was a man who would never *stick* in a difficulty. He had a method, by which he never failed to extricate himself when involved in one, and that was the only method by which he could have been successful,---he dropped that point and took up another. To reason with such a man was out of the question. He represented himself as having been for five years, a student of Theology. He said, "his father tried his best to make a preacher of him, but he was never able to get his face long enough to engage in the work." It is probable that there is truth in the latter remark, for an ordinary discernor of physiognomy would have discovered much more of the *blackleg* than of the *divine*, in his features.

Be that as it may, he was evidently not well disposed towards Christianity, and knew more of ridicule than of argument on the subject.

Among the several objections which he produced in a disorderly and indefinite manner, against the religion of the Gospel, was one with which we are very familiar,---one which is trumpeted abroad with a great deal of earnestness and zeal by our enemies,---one which bears an imposing aspect, and which the church should deeply deplore,---an objection founded upon her *divisions*. "If christians could agree among themselves" said he, "they might effect something towards staying the progress of infidelity, but as it is, infidelity must and does advance. there are now thirty-one different sects in the United States, and each of these sects contend with every other, as though they alone possessed the truth, and all others were incorrigible heretics. Now" said he in continuance, "if the Bible so clearly reveals the plan of redemption as they say it does, why do they differ so much concerning it? There must be something wrong here."

A brother minister in the coach, responded to this objection, and successfully too; but no doubt our infidel friend was, in his own apprehension, invulnerably fortified by it. \* \* \* \*

We speak for ourselves, when we say, it is absurd that this spirit of sectarian strife and contention, should forever vex and harass the church, and almost invalidate her claims upon the faith of the world. Beyond all controversy, it is a grand promoter of infidelity. We do put weapons, by our party animosities, into the hands of our enemies,



and with the weapons thus furnished them, they are enabled to wage a warfare against our religion, with advantages in their favor, which they could not otherwise obtain. "A house divided against itself cannot stand." There is no truth more self-evident than this.

It is entirely high time, we were beginning, not merely to *talk about* a discontinuance of our denominational bickerings, hatred, bitter and resentful as they often are, but also to *act* for the healing of our divisions, which we have so much occasion to deplore, and which we do, professedly, deplore with all our heart.

And how shall this be effected? That is the question, how shall it be done? It cannot be done, without an effort. We must *try*, before we look for success. It is not in accordance with the constitution of things. God has appointed means to be employed, adapted to the procuring of desired objects, and except in the use of these means, the objects cannot be realized. And what shall these means be?—and how are they to be employed? If we were to ask the "Presbyterian's Armory" this question, what would likely be the reply? It might be something like this, "depart from me impenitent wretch, traitor to the cause of Christ, perjured apostate; light hath no communion with darkness, nor Christ with Babel, and consequently, I can have no communion with you."

Will ever the Savior's prayer for the unity of his followers be fully answered, while such spirits as this are prevalent in the church, and exert a controlling influence over the faith and practice of its members? Will ever infidelity cease to asperse our character, and to institute a plea in its defence, and also to make progress in the world while our press emits publications dipped in the gall of party bitterness, and exhaling from the surface of their pages a malarious influence, which is fatal to the kind, and forbearing, and redeeming, charities of the Gospel? No---never. It is to such instrumentalities as this, we are most eminently indebted for our divided condition. Other instrumentalities must be employed, if these divisions shall ever be remedied. Such instrumentalities as that of the "Convention of Orthodox Churches," which has met annually for a few successive years, to devise measures for ecclesiastical union, and that of the proposed Convention in London, to effect, if possible an alliance of the Evangelical Protestant Churches of the whole world, are instrumentalities calculated to harmonize christians, and pave the way for the introduction of the Millenium; and we pray that God's blessing may crown the efforts that are there being made, with triumphant success. Then shall infidelity cease. Then shall the world believe that Jesus is the Messiah.

For the Evangelical Guardian,

Carey, July 29, 1846.

DEAR SIR,

In the prosecution of *Missionary* labors, as in other labors connected with the ministerial office, I find some things to encourage, and many to discourage, the missionary in this corner of the vineyard. In most places where it has been my privilege to preach Christ crucified, there appear to be some, of whom it may be said, as it was said of some in the church of Sardis, "Thou hast a few names even in Sardis, which have not defiled their garments." And among these I have found a few members of the Associate Reformed Church; and some others, though formerly connected with other branches of the church, readily co-operate with us in our efforts to build up the kingdom of the Redeemed in this destitute portion of the earth. It is probable, that, if we succeed in establishing congregations at the points to which our attention has hitherto been directed, the greater part of these will continue to prefer the ecclesiastical order and discipline of this branch of the church, and will become active and useful members. And, though the beginnings will be small, we may hope that, under the faithful administration of word and ordinances, the Lord will add to their number many of such as shall be saved, and their latter end will be greatly increased. He wrought with his apostles of old, confirming the word spoken by them with signs and wonders: and he will not fail to confirm his word now by making it accomplish the purpose for which he has sent it, wherever it is plainly preached.

But, on the other hand, there are things to be seen every day, which are calculated to discourage the faithful ambassador for Christ, and tempt him to go, in imitation of the prophet Elijah on a certain occasion, and take up his abode in a cave. The great mass of those who frequent the place of worship appear to be as careless and as listless as if the truth of God's word and the solemn realities of eternity were altogether unworthy of their attention. And in some cases the vacant stare, or the giddy smile, give sorrowful evidence of a heart that neither knows nor desires to know the love of God, though that love is urged upon them by the most powerful arguments and the most pathetic appeals, and exhibited to their view by the most lively images and the most appropriate symbols. It is to be feared that, of some of these, God has said as he said of Ephraim; "He is joined to his idols: let him alone."

If the disorderly lives of many professors of religion did not countenance and encourage the ungodly, and tend to harden them in sin,

the faithful minister of the gospel would have less reason to say, with Elijah, on the occasion above cited; "the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." Even among those of whom, from their church connexion, we would hope better things, the neglect of family worship and the profanation of the Sabbath are quite too common: and, in many instances, the conduct of those who have named the name of Christ is shameful, and grossly immoral. Such things ought not to be. They give occasion to the enemy to blaspheme: and they give evidence, that, if those who do them are not dead while they have a name to live, they are very far from being under the influence of that faith which worketh by love and purifieth the heart and overcometh the world.

Perhaps it would be impossible to tell to what extent these disorders have been promoted by such preaching, and such exercise of church discipline, as will allow every one to do what is right in his own eyes. No doubt the famine of hearing the word of God, to which, like most of our new settlements, this portion of the country was formerly, and is yet, in a great measure subjected, has had its effect. But it is pretty certain, from the growing fondness for what is called *popular* preaching, and the growing distaste for the sincere milk of the word, and the contempt with which the faithful exercise of church discipline is generally treated, and many other things which the close observer of men and things cannot fail to see, that such preachers as speak peace and prophesy smooth things, & such churches as have labored to break down the hedge that God has placed round his vineyard have contributed their full share towards sowing the seed, of which these things are the legitimate fruits. And, unless the axe be laid at the root of the tree, it will continue to grow and shoot out its branches, till it overshadows the whole church, and shuts out from her the light and healthful influences of the Sun of Righteousness.

Among the popular innovations of the day, no one is more popular in this part of the State, so far as my acquaintance extends, than what is called *Open*, or *Free communion*; and, from my observation, I have come to the deliberate conclusion that no one is more pernicious in its tendency and its effects upon the interest of true religion. It appears to me that those who are attempting to break down all distinctions between different branches of the church, and to open the door of communion to "all who are in good standing in other churches," would, if successful in their efforts, soon have a church in this country, as corrupt as most of the established churches of other countries. It is true, they do not desire to have any church established by law; and it would ill comport with their liberal policy to have legal enactments for the condemnation and punishment of Non-conformists: but they would soon establish *by custom* a church composed of a heterogeneous mass, ---truth and error, wisdom and folly, sin and righteousness,---and held together by anything else than the bond of love. Nothing but the *bond of indifference*---if there can be such a thing---and the love of novelty and pompous forms and ceremonies, can keep such a combination in existence for a single day. But a stronger and a closer bond will not answer the purpose of those whose charity has a mantle sufficiently large to cover almost every form of error that assumes the name and wears the garb of christianity.

J. R. B.

**MINUTES**  
**OF THE**  
**SECOND SYNOD**  
**OF THE**  
**ASSOCIATE REFORMED CHURCH,**  
**OF THE WEST:**

*Held at Lafayette, Ia., August 19, 1846.*

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The Second Associate Reformed Synod of the West met, and was opened with a sermon by the Moderator, Rev. W. M. Boyse, from 1 Cor. 3: 11. *For other foundation can no man lay than that is laid, which is Christ Jesus.*

The Synod was then constituted and the following names enrolled as members.

*Of the First Presbytery of Ohio.*

***Ministers.***

David Macdill, D. D.,  
Joseph Claybaugh, D. D.  
S. W. M'Cracken,  
John Reynolds,  
W. M. Boyse,  
John M. Graham,  
James Morrow,\*  
James Prestly,\*  
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***Elders.***

William Taylor,†  
Hugh E. Herron,\*  
Robert Smith,  
William Knox,  
John Morrow,†  
Jeremiah Morrow,†  
William M'Gaw,

*Of the Presbytery of Indiana.*

William Horne,*	
S. C. Baldrige,	
William Turner,	P. Johnston,
William Lind,*	
John N. Pressly,	Alex. Innis
Hugh Mayne,*	
John H. Bonner,	
James Worth,	Thomas Henry.

*Of the Presbytery of Springfield.*

J. F. Sawyer,*	
J. R. Bonner,†	
J. M. Gordon,	Wm. M'Fadden,
C. T. M'Caughan,	
J. S. M'Cracken,*	
A. W. Herron, D. D.*	
James Buchanan,	
Robert D. Harper	
Peter Monfort*	

*Of the First Presbytery of Illinois,*

James M'Cauley\*  
 Joseph Thompson,  
 J. C. Porter,\*  
 John Freetly,\*  
 W. M. Graham,\*  
 H. H. Johnson,\*  
 John P. Pinkerton,\*  
 Jackson Duff,\*  
 Samuel Sturgeon,\*

*Of the Presbytery of Chillicothe,*

John Graham, D. D.  
 Robert Stewart,\*  
 James Arbuthnot,\*  
 James Caskey,\*  
 W. T. Findley,\*

*Of the Presbytery of Michigan.*

Wilson Blain,  
R. R. Coone,  
J. F. Kerr,  
David Carnahan,

Samuel Turner,  
John Sloan,  
James Long,\*  
Thomas Smiley,

\* Not present during the meeting. † Absent at first calling the roll.

On motion of Messrs. Reynold and ——— the reading of the minutes was dispensed with.

Messrs. W. Blain and J. M. Gordon were nominated for Moderator. Mr. Blain was chosen, and accordingly took the chair.

On motion of Messrs. Carnahan and Kerr,

*Resolved*, That a Committee of three be appointed to make arrangements for religious exercises during this meeting and for the ensuing Sabbath. .

Messrs. Reynolds, M'Caughan and Carnahan were appointed said committee.

On motion of Messrs. Reynolds and Dr. Graham, it was agreed that the hours of meeting be 9 A. M. and 2 P. M., and the hours of adjournment, 12 M. and 5 P. M. Took a recess till a half past 2 o'clock P. M.

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*Half past 2 o'clock P. M.*

Synod came to order. Members generally present as in the morning.

The Moderator then nominated the following Committees.

Committee of Overtures.—John Reynolds, John N. Pressly, John F. Kerr, Dr. Claybaugh, Jeremiah Morrow.

Committee of Correspondence.—Dr. Graham, J. M. Gordon, Wm. Turner.

Committee of Accounts.—S. W. M'Cracken, Alex. Innis, Dr. Macdill.

Committee of Revision.—C. T. M'Caughan, J. M. Graham, J. H. Bonner.

To revise the minutes of the First Presbytery of Ohio.—S. C. Baldrige, R. R. Coone, R. D. Harper.

To revise the minutes of the Presbytery of Chillicothe.—W. M. Boyse, James Buchanan, D. T. Carnahan.

To revise the minutes of the Presbytery of Springfield.—J. N. Pressly, Dr. Graham, Joseph Thompson.

To revise the minutes of the First Presbytery of Illinois.—C. T. M'Caughan, J. M. Graham, W. Turner.

To revise the minutes of the Presbytery of Michigan—John M. Gordon, J. H. Bonner, Dr. Macdill.

The Clerk had not a list of the unfinished business prepared, and the Synod proceeded to receive reports, &c.

Read a reference to Synod from the Presbytery of Springfield in the case of George Gordon.

#### REPORT OF THE PRESBYTERY OF INDIANA.

DEAR BRETHREN;—

In the good providence of God, the lives of all our members have mercifully been spared, and from the prospect before us we have good reason to thank God and take courage. Our congregations generally, are in the enjoyment of peace, *and are walking in the fear of the Lord*. At our meeting in April last the connection between Mr. Lind, and Shiloh congregation was dissolved, for reasons which the Presbytery deemed sufficient, and that congregation is now on the list of our vacancies. At this same meeting, Mr. Benjamin Baldrige was received as a student of Theology. Specimens of progress were heard from Messrs. Fee and Campbell, and also at White-Lick, other exercises were delivered by these young men and by Mr. Baldrige, during our late meeting, which were highly satisfactory. At this meeting also, application was made by R. E. Stewart, to be received as a student of Theology. Not being present however, he could not be received in due form, but was advised to attend our Theological Seminary. We would also inform our brethren that a congregation has been formed at Indianapolis, and though the beginning is small, we confidently believe the latter end

shall increase, and arrangements are being made for purchasing a lot and erecting a house for worship as speedily as possible.

That the work of the Lord may prosper in your hands, is the sincere prayer of your brethren in Christ.

By order of the Presbytery,

Done at White-Lick,  
Aug. 13, 1846.

S. C. BALDRIDGE, Mod'r.  
JAMES WORTH, Clerk.

#### REPORT OF THE FIRST PRESBYTERY OF OHIO.

The licensure of Mr. H. Allen, at its meeting in March, and that of Mr. J. P. Wright at a called meeting in April. At our meeting in June, a call addressed to Mr. Allen from the congregation of Sycamore was put into his hands, and accepted by him, with the understanding, that he will attend the Seminary next winter. At the same time Mr. Monfort received a certificate of dismission to join the Springfield Presbytery.

Our vacancies are Concord, Clear-creek and Hopkinsville, which last will probably be settled by taking part of Mr. Allens' time. Our Probationers are Andrew M. Foster, M. M. Brown, Henry Allen, and J. P. Wright, Student of Divinity, John Milligan.

On the state of religion we have nothing special to report.

A statistical table will accompany this report.

J. CLAYBAUGH, } Committee.  
W. M. BOYSE, }

#### REPORT OF THE PRESBYTERY OF SPRINGFIELD.

Since our last report no very perceptible change has taken place in the general state of religion within our bounds. While we have much cause for mourning and humiliation before God, we have also abundant reason to thank God and take courage. In the providence of God, our waste places are being built up, and our numbers increased.

At our meeting of Presbytery, held at Xenia in December last, Rev Samuel Sturgeon obtained a certificate to unite with the Presbytery of Illinois, in whose bounds he resides. At the same meeting, Mr. Clark Kendall was received as a student of Theology, and attended the Seminary at Oxford during the last session. At our meeting in April last, Rev. Robert M'Coy applied for and received a certificate, with the view of connecting himself with the Presbytery of Illinois, in whose bounds he is now laboring, by the appointment of the General Synod. At the same meeting, Messrs. J. Van Eaton and John M. Herron, students of Theology, after delivering with acceptance,



the usual exercises for trial, were licensed to preach the Everlasting Gospel, and are now in the West fulfilling appointments from the General Synod. At a meeting held in Sidney on the 24th ult., Rev. Peter Monfort was received as a member of this Presbytery, being certified by the First Presbytery of Ohio. Also Messrs. James Buchanan and Robert D. Harper, Licentiates were received under the care of this Presbytery. The former certified by the Second Presbytery of Ohio, the latter by the Presbytery of Monongahela. At the same meeting Mr. George W. Gowdy, student of Theology, after delivering the usual trials with approbation, was licensed to preach the Gospel and is now travelling abroad for the benefit of his health. A call from the congregation of Kenton for Rev John S. M'Cracken has been sustained by the Presbytery, and presented to Mr. M'Cracken, and by him accepted, and he has been installed as Pastor of said congregation. The call is only for one half of his time, but the remainder of his time is appropriated to other congregations within his reach. Calls have been given from the congregations of Xenia and Cedarville, the former to Robert D. Harper, the latter to Mr. James Buchanan. These calls have been sustained, presented, and accepted; and Messrs. Harper and Buchanan, have been at our present meeting held at Xenia, and by adjournment in the Reformed Presbyterian Church, Massies-creek, ordained to the work of the Holy Ministry, and installed as Pastors of said congregations respectively.

Rev. J. R. Bonner is by appointment of the General Synod, occupying the same Missionary field within our bounds, which he occupied last year, and the prospects of success are somewhat encouraging. At our meeting in Bellfontain, in April last, the congregation of Bellfontain, and Urbana requested to be united in one pastoral charge, and to have Mr. Thomas Palmer appointed to labor among them the ensuing Synodical year. The request was granted and Mr. Palmer has been appointed accordingly. On application from the Bellfontain congregation, an appointment was also made, to have a call moderated in these two congregations as soon as they will be prepared. The congregations of Sugar-creek and Dayton, are at their own request supplied by Messrs. M'Laren and Schouler, appointed by the General Synod throughout the year.

Respectfully submitted,

By order of the Presbytery,

J. M. GORDON, Clerk.

#### REPORT OF THE PRESBYTERY OF MICHIGAN.

#### FATHERS & BRETHREN :—

The Great Head of the Church has been pleased to spare the lives of our members through another Synodical year,

and to grant them health and strength to discharge ( we trust with some good degree of faithfulness ) their several ministerial duties.

At our spring meeting nothing of special importance was transacted. At our present meeting, Rev. J. F. Kerr reported the organization of two congregations: one under the name of Burnet's Creek Church, White County, Ia., and the other as First Church, Wells Co., Indiana: both of which were added to our list of vacancies. At the same meeting the relation formerly existing between Lafayette and Mt. Pleasant congregations was dissolved. A call was presented from Lafayette addressed to Mr. D. T. Carnahan, and having been placed in his hands was by him accepted, with the understanding that one third of his labors, for the present, be devoted to Mt. Hope. His installation is expected to take place in the course of a few weeks. That the Lord in Zion may guide you into all wisdom and prudence, in administering the affairs of the church, is the prayer of your brethren in Christ.

D. T. CARNAHAN,  
SAMUEL GRAY, } Com'tee.  
R. R. COON.

*Lafayette, Aug. 19, 1846.*

#### REPORT OF THE PRESBYTERY OF CHILLICOTHE.

On viewing the events of the past year, the only transactions and changes that present themselves as necessary to be reported to Synod, are the two or three following.

At our meeting of Presbytery held in Chillicothe in November last, papers were received from the congregations of Flemmingsburgh and Hinkston in Kentucky, declining in each case, our authority and inspection, and declaring their determination to put themselves under the care of the Synod of the South. Their right to do so was promptly recognized, and their names ordered to be stricken from the list of congregations under our oversight. Of this determination and procedure on their part, slavery is well understood to be the cause.--- And that any respectable number of professing christians should change their religious connections for the avowed purpose of retaining the practice of such a system, or of avoiding the suspicion of being opposed to it; and should thus lend in any measure, their countenance and influence to its support: is most greatly to be deplored. These congregations have taken a step that may be fraught with most solemn consequences, to themselves, and their's, both for this life and that which is to come.

At our meeting in April last, application was made to Presbytery, by certain families on the southern wing of West Fork and eastern

wing of Cherry Fork congregations, to be struck off from those congregations and organized into a separate vacancy. A similar application was also made at the same time by several families that had previously belonged to Russelville and Cherry Fork, and who reside in and near Decatur, in Brown county. The applications in both cases were granted, and steps were taken for the completion of the organizations requested. And in the case first mentioned it is expected the object will be consummated in a short time. In the case of the proposed congregation at Decatur, the fulfillment of the order of Presbytery was amicably postponed till after our present meeting, on account of certain difficulties that had risen up in the way of its execution.

At our present meeting in Russelville, Brown county, Mr. Marion Morrison, a graduate of Miami University, has been received on his own application as a student of Theology under our care. We have therefore now, four young men under our inspection, engaged in studying for the Holy Ministry. They are Alexander W. M'Clanahan and Thomas M'Cague jr., of the 3d year, James Frazier of the 2d, and Marion Morrison of the 1st.

All of which is respectfully submitted,

By order of the Presbytery,  
ROBERT STEWART, Moderator.  
JOHN GRAHAM, Clerk.

Done at Russelville,  
August 3, 1846.

The Treasurer's report was handed in.

Dr. Claybaugh handed in an account of incidental expenses of the Theological Seminary.

Read the report of the Superintendents of the Theological Seminary, as follows :

The Committee appointed on the Theological Seminary  
**REPORT,**

That on examination of the funds, received for Synods Fund, and those reported as raised for this purpose, amount to only about \$262,59½. When the congregations which have not yet sent on their contributions, shall have done so, in about the proportion of those which have contributed, this sum will probably be increased to about \$450. This is the highest sum which can be calculated on. This sum when received, will fall short of meeting our Professor's order \$150. An order has already been issued in favor of Dr. Macdill for \$14, and an-

other of Dr Claybaugh for \$11,23½. The orders on the Treasury amount therefore, to a little over \$650, while there will not be more than about \$450 to meet them, when all the contributions are received. In view of this state of the funds your Committee, submit the following resolutions,

1. *Resolved*, That it be earnestly enjoined upon the Pastors of those congregations which have not yet forwarded their contributions to this fund, that they at an early period, bring before their charges this subject, and urge them to do their duty in the case.

2. *Resolved*, That the Pastors of those congregations, which have contributed at this time, be requested to bring before their charges the embarrassed state of the Treasury---particularly its inability to pay our Professor for his services already rendered, and to endeavor to raise additional contributions, and forward them to the Treasurer of Synod.

3. *Resolved*, That the Clerk be, as he hereby is, directed to furnish Dr. Macdill with a copy of this Report and accompanying resolutions, and that he be requested to have them printed, and forwarded to the Pastors of the several congregations as soon as practicable; and to Probationers and unsettled Ministers, who are hereby directed to bring the subject of contributing to Synod's Fund before the vacancies, and secure and send on to the Treasurer what funds they can.

The Board met at Oxford at the time appointed, all the members being present except Mr. Prestley; and attended to the examination of the Students. The following Students had attended during the session.

J. A. FRAZIER,	} <i>Of the First year.</i>
J. A. CAMPBELL,	
B. L. BALDRIDGE,	
CLARK KENDALL,	
DAVID HANES,	
ROBERT ROSS.	

R. N. FEE,	} <i>Of the Second year.</i>
A. M'CLENAHAN,	
JAS. WILLIAMSON.	

HENRY ALLEN,	} <i>Of the Fourth year.</i>
JOHN M. HERRON.	

SAMUEL MILLEN,	} <i>Of the Fourth year.</i>
JOHN VAN EATON,	
M. M. BROWN.	

It appeared to our satisfaction that the Professor and Students had been diligent in attending to their respective duties. We heard discourses from some of the Students with which we were well pleased. The Synod will perceive that there has been an encouraging increase in the number of Students. The Synod has every reason to cherish the institution, and to hope for beneficial results.

In behalf of the Board,  
JOHN REYNOLDS, Chairman.

The reference from the Springfield Presbytery, was referred to the Committee of Overtures.

The Treasurer's report, together with the account of Dr. Claybaugh, were referred to the committee of accounts.

The committee appointed to take under consideration the propriety of establishing an Academy under the supervision of this Synod, being called, reported verbally.

The Treasurer being absent, S. W. M'Cracken was appointed to receive any monies which may have been brought up to Synod, and transmit the same to the Treasurer.

The following persons were on motion of Messrs. Reynolds and Bonner appointed Superintendents of the Theological Seminary for the ensuing year.

S. W. M'Cracken,  
James Buchanan,  
John M. Graham.

J. N. Pressly,  
John Graham, D. D.

The following persons, on motion of Messrs. Reynolds and Worth, were appointed Trustees of the Theological Seminary for the coming year.

S. W. M'Cracken,  
Alexander Porter,  
R. C. Stewart.

T. C. Reid,  
Jeremiah Morrow,

On motion of Messrs. Reynolds and Turner, Synod adjourned. Closed with prayer.

*August 20th, 9 o'clock A. M.*

Synod met. Opened with prayer. Members generally present as yesterday.

Read the minutes of last sitting, which were corrected and approved.

The Moderator nominated as a committee to revise the minutes of the Presbytery of Indiana, Dr. Macdill, W. M. Boyse, and J. F. Kerr.

Called up the unfinished business, viz :

The report of the committee appointed to visit Kentucky to raise funds for the Theological Seminary, which being heard, the committee was discharged.

Dr. Claybaugh reported the results of his agency in collecting money for the Theological Seminary, and the purchase of books.

Dr. Macdill handed in a paper from the Trustees of Hanover College, proposing terms of co-operation with this Synod, in sustaining said institution.

Read a memorial from Arthur Orr.

Read a petition from J. H. Purdy.

The committee to revise the minutes of the First Presbytery of Ohio, Reported, that they find nothing irregular in their proceedings.

The report of the committee to print the minutes of last year, was referred to the committee of accounts.

On motion of Dr. Graham and J. Reynolds,

*Resolved*, That a committee of three be appointed on the Theological Seminary, and that the report made by Dr. Claybaugh of his operations as the agent of the Synod on behalf of the Seminary Library, be referred to said committee.

S. W. M'Cracken, Jeremiah Morrow, and Wm. Taylor were appointed said committee.

#### REPORT OF THE FIRST PRESBYTERY OF ILLINOIS.

That although no new vacancies have been organized within our bounds since we last addressed you, there have been new settlements formed, by emigrants from other States, which afford evidence

that under the blessing of heaven they will in a few years be able to support the stated administration of the ordinances. Several new and interesting fields for missionary labor have been discovered, to occupy which at present, is impracticable; the harvest is great indeed but the laborers very few. Some of our organized vacancies have enjoyed more than ordinary prosperity; and are making efforts to obtain settled Pastors. Our settled congregations generally are in a prosperous condition, and Pastors and people seem to co-operate in carrying on the work of the Lord, in harmony and with a good degree of mutual encouragement. At our meeting in April last, the pastoral relation between Rev. John Freely, and the congregation of South Henderson was dissolved. We regret that owing to the feeble state of Mr. Freely's health the church is deprived of his labors for the present year. At our present meeting we received a call from Washington congregation, Washington county, made out for Rev. James Morrow, which we ordered to be forwarded to the First Presbytery of Ohio, to which Mr. Morrow belongs.

That the King and Head of the church, may direct you in all your deliberations, and bless your efforts to build up and extend his kingdom on earth is the sincere prayer of your brethren in the Lord.

J. P. PINKERTON,	} Committee.
J. DUFF,	
S. WILSON.	

August 11, 1846.

Took up the proposition of the Trustees of Hanover College, and,

On motion of Dr. Macdill and John Reynolds,

*Resolved*, That we now hear the delegates to this Synod, from the Board of Trustees of Hanover College.

They severally addressed the Synod.

On motion of Drs. Claybaugh and Graham,

*Resolved*, That a committee of five be appointed and that the whole business proposed by the Trustees of Hanover College be referred to said committee; and J. N. Pressly, Dr. Macdill, S. C. Baldrige, W. M. Boyse and J. F. Kerr, were appointed said committee.

Took up the memorial of Arthur Orr, which was referred to the committee of overtures.

On motion of Messrs. Gordon and Thompson,

*Resolved*, That Dr. Graham, S. C. Baldrige, and James Worth be added to the committee of overtures, to consider the memorial of Arthur Orr, and that Messrs. Reynolds, Dr. Claybaugh, and Jeremiah

Morrow, be excused from sitting with the committee on that memorial.

Took up the petition of J. H. Purdy.

Messrs. Reynold and ——— moved the following resolution.

*Resolved*, That the petition of J. H. Purdy be dismissed. *Negatived*.

On motion of Messrs. Reynolds and Pressly the Petition of Mr Purdy was referred to a special committee, consisting of Messrs. Turner, Joseph Thompson, D. T. Carnahan, S. W. H'Cracken, Dr. Claybaugh and John Reynolds.

The committee of overtures reported on the reference from the Presbytery of Springfield. The following resolutions were recommended and adopted.

1. *Resolved*, That while Synod do not undertake to say that there may not have been some parts of Mr Gordon's conduct, in the case, blame-worthy; yet no good end would be accomplished by prosecuting the case any further.

2. *Resolved*, That Mr. George Gordon is hereby declared to be in as good standing in the church as he was before the process in the case referred to was commenced.

On motion of Messrs. J. F. Keer and D. T. Carnahan, the following preamble and resolutions were adopted.

Whereas this Synod holds an obligation on Rev. Wilson Blain for some \$300, and whereas Mr. Blain has labored for some eight years, in what may properly be called the missionary field of this Synod, for a less remuneration than is allowed the missionaries. Therefore,

*Resolved*, That the obligation be, and hereby is cancelled.

Adjourned. Closed with prayer.

*2 o'clock P. M.*

Synod met. Opened with prayer. Members generally present as in the morning.

Read and corrected the minutes of last meeting.

The committee appointed to revise the minutes of the Presbytery of Springfield.



## REPORTED,

That they had attended to the duty assigned to them and that the business of the Presbytery appears to be orderly transacted, and the minutes correctly kept.

The committee on the minutes of the Presbytery of Michigan, reported, that they were correctly kept.

The committee on the report of Dr. Claybaugh reported, and recommended the adoption of the following resolutions, viz :

1. *Resolved*, That Dr. Claybaugh be authorized to retain out of the funds which he collected for the Library, twenty dollars and forty cts. the amount of his expenditure.

2. *Resolved*, That his agency be continued so far as it may suit his convenience to operate.

3. *Resolved*, That Dr. Claybaugh be as he hereby is directed to pay over to the agent which may be appointed to go on East to purchase books, whatever amount of funds may be in his hands, after deducting the sum specified for his expenses.

4. *Resolved*, That the Clerk be as he hereby is directed to draw an order on the Treasurer for fourteen dollars, twelve for printing copies of the minutes of last year, and two dollars for printing a circular addressed to the members of the Synod, in favor of Dr. Macdill,

5. *Resolved*, That the Clerk be as he hereby is directed to issue an order on the Treasurer of Synod in favor of Dr. Claybaugh for \$600 his salary as Professor of Theology.

6. *Resolved*, That the Treasurer of Synod be as he hereby is authorized to pay over to Dr. Claybaugh the sum of \$300, one half of his salary at the close of each Theological session, while he continues our Professor in the institution, provided there be funds on hand.

7. *Resolved*, That Dr. Macdill be and he hereby is appointed agent of this Synod to purchase books for the Theological Seminary. All which were adopted.

The committee to revise the minutes of the Presbytery of Chilli-cothe, reported, that they had attended to the duty assigned them and do not find any thing requiring the notice of this Synod.

On the motion of Dr. Macdill and ——— the Synod went into an extra-judicial conference on the subject of the union of orthodox churches. Jeremiah Morrow in the chair.

After some time had been spent in conference, it rose and reported, and then ;

On motion of Jeremiah Morrow and J. Reynolds, the Synod took under consideration the report, which was adopted and is as follows :

Whereas a member of this Synod is expected to attend the convention of orthodox churches, soon to meet, and some expression of our views on the subject of public, social covenanting, and other matters in discussion, may be desired by other denominations, Therefore,

*Resolved*, That in the judgment of this Synod, it is right and wise, suggested by the instinct of self preservation, and consistent with the practice of the people of God in different ages, and with approved examples in scriptural history, for the people of God to associate by solemn compact for the defence of the truth in danger.

2. *Resolved*, That this Synod is not willing to receive the chapters in the original Westminster Confession of faith; in relation to the powers of the civil Magistrate, *circa sacra* without modification of the text, or with foot notes as has been proposed.

The committee of revision, reported, That they have examined the recorded minutes of Synod for the three years past, and find them to have been generally correctly recorded. A few verbal mistakes have been made in transcribing which, can easily be corrected by the Clerk.

The committee to revise the minutes of the Presbytery of Illinois, reported, That the minutes are not present.

Adjourned. Closed with prayer.

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*August 21st, 9 o'clock A. M.*

Synod met. Opened with prayer. Members generally present.

Read and corrected the minutes of last sitting.

The committee on the proposition for co-operation by the Trustees of Hanover College reported.

The committee on the petition of J. H. Purdy reported.

The committee of accounts reported.

The committee appointed to examine the minutes of the Presbytery of Indiana, reported, That they had attended to that duty, and find that nothing in the minutes of that Presbytery requires the attention of Synod.

Mr. J. R. Bonner came in and took his seat.

Took up the report of the committee on co-operation with the Trustees of Hanover College, &c. The recommended resolutions were adopted, as follows:

1. *Resolved*, That substantially, such a union as is proposed (by the Trustees of Hanover College) is a matter of great interest and importance, and deserving the serious consideration of Synod.

2. *Whereas*, There is in attendance on this Synod not more than one half of its members, and *Whereas* we are unable to tell whether our people would be able or willing to endow a Professorship, and *whereas*, full concurrence in this matter is necessary to ensure success in this undertaking, Therefore,

*Resolved*, That the immediate acceptance of the above mentioned proposition, and the final disposition of the whole matter be postponed till the next meeting of Synod.

3. *Resolved*, That a committee consisting of a member of each Presbytery, be appointed to bring this matter before their respective Presbyteries, in order that steps may be taken to ascertain the willingness of our churches to engage in this undertaking.

4. *Resolved*, That an executive committee of three be appointed by the Board, and also to arrange all the terms of co-operation and union with that body, to report at the next meeting of Synod.

5. *Resolved*, That when this Synod adjourns, it will adjourn to meet at Hanover, Jefferson county, Indiana, on the last Wednesday of September, 1847, at 10 o'clock A. M.

Dr. Graham, S. W. M'Cracken, and James Worth were appointed the Executive Committee; and J. N. Pressly, John Reynolds, James Caskey, H. H. Johnson, J. F. Kerr, and J. M. Gordon were appointed the committee to bring the matter before the Presbyteries.

*Plan of co-operation proposed by the Board of Trustees of Hanover College, to the Second Associate Reformed Synod of the West. Adopted June 24, 1846.*

"For the purpose of building up with the blessing of God an Institution of Learning of a high order in the Mississippi valley, the Board of Trustees of Hanover College of the first part, and the Second Associate Reformed Synod of the West, of the second part, enter into the following articles of agreement.

Article 1st. *Of a Professorship.*

*Sec. 1st.* The party of the first part guaranty to the party of the second part, the privilege of founding in said College a Professorship of such branches of science as may be mutually agreed upon by the contracting parties.

*Sec. 2d.* As the charter of Hanover College makes the exclusive privilege of the Trustees of said College, "to appoint a President, Professors and other instructors therein," the party of the first part grant to the party of the second part the privilege of nominating those persons of their own body, from whom the party of the first part will appoint a Professor who shall be the incumbent of the abovementioned professorship, and who shall be the Vice President of Hanover College.

Article 2d. *Of Trustees.*

*Sec. 1st.* The party of the first part guaranty to the party of the second part, the privilege of having at all times, after the Professorship shall have been founded, four Trustees elected out of their own body, who shall have the same privileges that are enjoyed by other members of the Board, and be subject to the same regulations.

*Sec. 2d.* Inasmuch as the charter of Hanover College confers the privilege of filling all the vacancies in the Board, and upon the Synod of Indiana, in connection with the General Assembly of the Presbyterian Church in the United States of America (commonly known and distinguished as the Old School Presbyterian Church) conjointly; the party of the first part hereby pledge themselves, and their successors in office, to appoint according to the regulations of the charter four such persons as may be nominated to them by the party of the second part, to be Trustees of Hanover College.

Article 3d. *Of Funds.*

*Sec. 1st.* The contracting parties mutually engage that all moneys which shall be paid into the Treasury of the Board by the party of the second part for the endowment of their Professorship shall be invested in a permanent fund, in such manner as that all such moneys shall be preserved forever as a permanent capital; the interest, alone of said capital being liable to be used in support of the Professor.

*Sec. 2d.* The Trustees of the party of the second part, shall be a committee to manage their own funds, under the protection and privilege of the charter.

Article 4th. *Of Sustentation prior to endowment---of dissolution.*

*Sec. 1st.* Inasmuch as it may be some time before said Professorship can be fully endowed, and as it is important, that a Professor be

speedily appointed, it is agreed by the contracting parties, that so soon as such Professor shall enter upon the discharge of his duties, the Board will semi-annually pay to him a dividend of the tuition fee, in like manner as to the other Professors, in the proportion that his salary may bear to theirs, so far as the same may be necessary to meet any deficiency in the payment of his salary ; Provided that the party of the second part, *alone* shall be responsible for the payment of all the deficiency that may remain, in said salary after the payment of the dividend aforesaid.

*Sec. 2d.* It shall be the privilege of either of the contracting parties, to dissolve this contract at any time by giving one years notice of their wish so to do ; in which case the party of the second part shall have the privilege of withdrawing their permanent Funds.

On motion the Rev. David Monfort D. D., Rev. Daniel Latimore, and Rev. W. F. Ferguson were appointed a committee to present the above "plan," to the Second Associate Reformed Synod of the West at their next meeting. "

A true copy,  
S. HARRISON, Sec. B. T. H. C.

The committee on the case of Mr. Orr reported.

The committee on the Theological Seminary reported.

Took up the report of the special committee on the case of J. H. Purdy, recommending the adoption of the following resolution:

*Resolved*, That the sentence of the Xenia Session which was examined and affirmed by the Springfield Presbytery, and afterwards inflicted on J. H. Purdy, was in the judgment of this Synod, a righteous one, and that said Purdy has no room left him for complaint.

While the resolution was under consideration, the hour to adjourn arrived, and the Synod adjourned. Closed with prayer.

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2 o'clock, P. M.

Synod met. Opened with prayer. The members were generally present as before.

Took up the resolution under consideration when Synod adjourned.

On motion of Dr. Macdill and S. W. M'Cracken, the testimony in case of Mr. Purdy was read. The question was then put, and the resolution was adopted.

Took up the report of the committee of overtures on the case of Mr. Orr, and as recommended the resolutions following were adopted.

1. *Resolved*, That Mr. Orr's complaint, that the First Presbytery of Ohio has denied him the right of an appeal from its decision in his case, to the Second Synod of the West, is not sustained by the facts of the case.

2. *Resolved*, That the complaint be and hereby is dismissed.

3. *Resolved*, That the Synod consider it important, and necessary, to hold all appellants and persons concerned to a rigid observance of our rules of discipline, and that she will endeavor firmly to do so.

Took up the report of the committee of accounts, and the following resolution as recommended, was adopted.

*Resolved*, That the Clerk be as he hereby is, directed to issue an order on the Treasurer in behalf of Dr. Claybaugh for eleven dollars twenty three and a half cents; for incidental expenses connected with the Theological Seminary.

The committee on the Theological Seminary reported the following resolutions, which were adopted.

1. *Resolved*, That it be earnestly enjoined upon the Pastors of those congregations which have not yet forwarded their contributions to this fund, that they at an early period, bring before their charges this subject, and urge them to do their duty in the case.

2. *Resolved*, That the Pastors of those congregations, which have contributed at this time, be requested to bring before their charges the embarrassed state of the Treasury---particularly its inability to pay our Professor for his services already rendered, and to endeavor to raise additional contributions, and forward them to the Treasurer of Synod.

3. *Resolved*, That the Clerk be, as he hereby is, directed to furnish Dr. Macdill with a copy of this Report and accompanying resolutions, and that he be requested to have them printed, and forwarded to the Pastors of the several congregations as soon as practicable; and to Probationers and unsettled Ministers, who are hereby directed to bring the subject of contributing to Synod's Fund before the vacancies, and secure and send on to the Treasurer what funds they can.

Mr. Reynolds and —— moved the following resolution,

*Resolved*, That the Rev. Joseph Thompson is hereby appointed to

labor under the direction of the Presbytery of Michigan till the next meeting of General Synod. **Negatived.**

On motion of the same,

**Resolved**, That Dr. Macdill is hereby requested to publish the minutes of Synod in the EVANGELICAL GUARDIAN, and to publish as many extra copies as may be deemed necessary.

On motion of Messrs. M'Cracken and ——— the following preamble and resolutions were adopted :

*Whereas*, it is desirable to encourage young men who are struggling with pecuniary difficulties, in prosecuting their Theological studies, by extending to them such aid as with their own exertions, and with proper economy will enable them to proceed in their studies, Therefore,

1. **Resolved**, That the Young Men's Fund, is hereby recommended to the consideration of the people under our care.

2. **Resolved**, That hereafter \$30, shall be the maximum granted to any student during the session.

3. **Resolved**, That the refunding of moneys hereafter obtained from this Fund be left voluntary with the beneficiaries.

4. **Resolved**, That it is hereby recommended to the Presbyteries, each to establish at least one scholarship, the proceeds of which shall go into the Young Men's Fund, and be appropriated, each scholarship, to the aid of such young men, as the Presbytery whose scholarship it is, shall direct.

On motion of J. N. Pressly and J. Worth,

**Resolved**, That the plan of co-operation proposed by the Trustees of Hanover College to this Synod be published in the minutes in connection with the action of Synod on that subject.

On motion of Dr. Claybaugh and Alex. Innis,

**Resolved**, That Dr. Macdill our agent to purchase books, be and hereby is appointed, as the agent of this Synod to procure donations to the Library of the Theological Seminary.

On motion of Messrs. Reynolds and M'Caughan,

**Resolved**, That Rev. W. Horne is hereby appointed to open the next meeting of Synod with a sermon, in case of the Moderators absence.

On motion of S. W. M'Cracken and ———

The Moderator was directed to draw an order on the Treasurer for \$15, in favor of the Clerk for his services.

The committee to revise the minutes of the Presbytery of Springfield, reported, That they had attended to the duty assigned them, and that the business of that Presbytery appears to be orderly transacted, and the minutes correctly kept.

On motion of Messrs. Kerr and Baldrige,

*Resolved*, That the thanks of this Synod be and hereby are tendered to the citizens of Lafayette for their hospitality to its members during its sessions.

On motion of J. N. Pressly and S. W. M'Cracken,

*Resolved*, That this resolution be published in the Lafayette papers.

On motion of Messrs. Kerr and J. M. Gordon.

*Resolved*, That the Presbytery of Indiana, supply Mt. Pleasant, till the next meeting of General Synod.

The Treasurer pro tem, Mr. S. W. M'Cracken reported.

On motion of Messrs. Carnahan and M'Caughan,

*Resolved*, That the publication of the statistical tables in the present minutes be deferred, and that Presbyteries be directed to forward full statistical tables to the next General Synod.

The following appointments, to fill Dr. Macdill's pulpit during his absence to the Convention of Orthodox Churches, and as the Agent of this Synod to purchase books in the Eastern Cities, were made.

Mr. Reynolds,	1st.	Sabbath of	September.
" Worth,	2d.	"	"
" Allen,	3d.	"	"
" R. D. Parper,	4th.	"	"
" Buchanan,	1st.	"	October.
" M'Cracken,	2d.	"	"

The several orders directed by the Synod were drawn and issued.

The minutes of this sitting were then read, corrected and approved; and the Synod finally adjourned to meet at Hanover, Jefferson county, Indiana, on the last Wednesday of September, 1847, at 10 o'clock A. M.

Closed with prayer, singing the 133 Psalm, and with the Apostolic blessing.

WILSON BLAIN, Moderator.  
JAMES WORTH, Clerk.



Second Associate Reformed Synod of the West in account  
with J. B. M'Cracken, Treasurer.

1846

Dr.

Jan. 17	To cash paid Dr. Claybaugh per order given Oct. 23d, 1845.	\$616 65
	Cash paid Rev. J. Worth per order given Oct. 23d. 1845.	15 00
	To error in settlement with Mr Wm. Taylor	7 50
	Cash paid Rev. S. W. M'Cracken per order given Oct. 1844.	187 55
		<hr/>
		\$826 70

1845

CONTRA

Cr.

Oct. 6.	By amount in Treasury per last report, including fifteen dollars depreciated paper and the note of hand for \$100	\$304 23
	Hamilton congregation,	7 50
	William Caldwell,	50
Oct. 21.	Hopewell, Perry county Ill. per Rev. J. Thompson,	17 25
	Samuel Barnett, Springfield, O., per Rev. J. R. Bonner,	10 00
	Ebenezer cong. per Rev. W. M. Boyse,	8 00
	John Wylie, Washington Co. Ill.	2 00
	Princeton cong. Ia., per Rev. Baldrige,	4 20
	St. Louis cong. Mo., per. Rev H H Johnson,	10 00
	Cedar creek & Pope cong., Rev J C Porter,	18 00
	Sycamore cong. per Jeremiah Morrow,	21 00
	Hopkinsville cong. per do	5 00
	Rev. J. F. Kerr's cong., per Dr. Macdill,	10 00
	Springfield Ill., per Wm. Meek,	4 25
	" for Synods Fund do.	3 57
	Sydney O. per Rev. C. T. M'Caughan,	15 00
	West Fork per Rev. J. Graham,	39 50
	West Union, do do	13 75
	Union Ia., per Rev. W. Turner & S. Millen,	7 25
	James Macdill, per Rev. Freetly,	5 00
	New Zion Rev. J. Worth,	7 00
	Union Ill., per James A. Foster,	13 00
	John Simpson Ill., on subscription,	5 00
Oct. 28.	Hopewell, Preble Co. O.	73 86
	Washington Ill., per Dr. Macdill,	5 00
Nov. 3.	Fair Haven, O., per Rev. Reynolds,	23 35

" 10.	Mt. Pleasant cong. per Rev. J. M. Graham.	20 00
" 17.	Russelville, Rev J. Caskey per Dr. Macdill,	25 00
" 19.	Chillicothe per Rev. W. T. Findley,	33 00
1846		
Jan. 17.	Rev. J. Worth per Dr. Claybaugh,	2 00
	Cincinnati cong. per Dr. Claybaugh,	19 65
	William Macdill's legacy per Dr. Macdill,	95 00
" 21.	Mt. Pleasant cong. per Dr. Claybaugh,	20 00
" 23.	Sidney cong. per Rev. C. T. M'Caughan,	10 00
Feb. 10.	Caledonia " " W. Horne.	15 00
" 21.	Fall-creek & Greenfield cong's. per Rev.	
	J. Arbuthnot,	14 00
	Xenia per Dr. Claybaugh,	25 20
	Rev. W. Blain,	15 00
" 23.	New Zion, Ia., per William Elliott,	18 73
March 9.	Cherry Fork cong. per R. Stewart,	33 00
" 11.	New Zion, per Rev. Worth,	3 25
	Chillicothe cong. per Rev Findley,	16 75
" 23.	Rev John Freetly,	8 00
April 15.	" James Caskey,	7 25
June 3.	" " per Dr. Claybaugh,	1 25
	Mt. Pleasant Ia., per Rev. Carnahan, per	
	Dr. Claybaugh,	4 00
July 7.	Bethel Ia., Rev. J. H. Bonner per Dr.	
	Claybaugh,	5 25
Aug. 8.	Xenia per Dr. Claybaugh from Eli Millen,	1 00
	Hopkinsville per S. W. M'Cracken,	5 60
Total,		\$1030 54
Amount paid out,		826 70
Balance in Treasury,		203 84

J. B. M'CRACKEN, Treas'r.

August 8th, 1846.

### *Report of the Treasurer Pro Tem.*

Received during the meeting of Synod for Synod's Fund the following sums.

1846

Aug. 19. Sidney cong, per Rev. M'Caughan, \$19 00

Xenia	"	"	Harper,	\$20 00
Oswego	"	"	Kerr,	3 00
Hamilton	"	"	Wm. Taylor,	20 12
Union	"	"	Turner,	98 00
Mt. Pleasant cong.	per	Rev. Graham,		19 50
New Zion	"	per " Worth, in part,		3 00
Richland & Bethesda	"	J. N. Preasly,		14 00
Piqua cong.	per	" Gordon,		20 00
Princeton cong.	per	" Baldridge for		1 00
Seminary,				

Total, \$147 62

S. W. M'CRACKEN, Treas'r, Pro Tem.

The following sums for Synod's Fund, were paid to me, and by me paid over to the Treasurer after he had made out his report to Synod,

1846

Aug. 13.	Hopewell, per John Ramsey,	\$70 97
"	Sycamore per Jeremiah Morrow,	20 00
"	Hopkinsville do	5 00
"	Samuel M'Kee per Dr. Macdill,	5 00
" 31.	Piqua, J M Gordon, do	20 00

J. CLAYBAUGH.

**BEAUTIFUL ILLUSTRATION.**—We find the substance of the following illustration in the writings of one of the old English Divines.

What, in reality, is the distance between the faithful Christian on earth, and the spirits of the just made perfect? It is as if, in an apartment filled with bright lights, and burning clearly, there were one, dimmed by the earthen vase which subdues and almost darkens its lustre.—You have only to shiver the vase of clay, and the light it enshrines shall beam forth, undimmed amongst its fellows. Such may be the transition by death, of the spirit of the Christian from the "earthly house of this tabernacle," to its full unclouded shining amidst its kindred lights in heaven.

For the Evangelical Guardian,

CORRESPONDENCE.

*Philadelphia, July 28, 1846.*

DEAR BROTHER:—Since my last, several branches of the professing church of God, have held in this city or its vicinity, the meetings of their higher Judicatories. Among the first was that of the Episcopal Diocese of Pennsylvania. Its Bishop reported that a commendable degree of unanimity prevailed throughout its bounds, and you may judge of its spirit of extension from the fact that during the last two or three years four churches have been organized and legally built up in this city alone---amazing changes however are in its midst. Only a few weeks since one of its most exclusive adherents went by baptism into the pale of the Romish apostacy---His congregation, who had known nothing of his intention until he announced it from the pulpit, very promptly declined the honors of imitating his example, as he affectionally invited them. Rumor says that his wife has become a Sister of Charity, and that he is himself about to enter the R. Catholic college preparatory to taking orders for the Priesthood.

The church of Rome is busily engaged. Since the year 1840 she has erected, or has now under control, seven of the largest places of worship in this County. At their late meeting in Baltimore her Bishops have kindly placed these United States under the special protection of the Virgin Mary---and on returning, the Bishop of this Diocese has set on foot the erection of a Cathedral edifice, whose length shall be over 200 feet--- its width about 180, and the height of its ceiling from the floor 175. Two rows of large Gothic columns are to ornament and support its entire length, and ten altars are to be reared for the convenience of the faithful. In carrying forward this immense work the rich have freely subscribed their hundreds and thousands, and even poor hired girls and day laborers have pledged their five and ten and even twenty dollars a year until it is completed. O that Protestants would learn from an enemy, and in zeal and liberality Go and do likewise.

The General Assemblies of the Presbyterian Church have also had their meetings. Each of these bodies is large, but in both there was a melancholy complaint of the want of "times of refreshing from the presence of the Lord." Unpleasant sectional feelings too are becoming apparent. In the one the North is being alienated from the South and in the other, the West from the East; and in both there is an unhappy hesitation in meeting great and important questions with firm and definite decision. For this cause it may be feared the interests

of truth and righteousness suffer in their midst, and even their good is evil spoken of.

On the 4th Wednesday of May, the 45th annual meeting of the Associate Synod was held in this city. All of its 14 Presbyteries were represented with the exception of one---but on account of the distance of this place from the central portions of the Synod, only 42 of its 118 ministers were present, and of its 211 congregations only 15 elders gave in their names. This is an evil in all of the churches which is to be deplored and it ought to be remedied. If church courts are of divine authority and are called for at all, they ought to be conscientiously, regularly and fully attended.---Else how can the proper zeal and energy and united action be expected in the members if so little interest is apparently felt in the body. In this Synod there are many things which appear well. An excellent spirit seems prevalent on the subject of Domestic Missions. Vacancies are opening up and are promptly receiving all the attention the Synod can afford. The Foreign Mission in the Island of Trinidad, also presents an inviting field if it can be thoroughly occupied. On the subject of the Union there was much of earnest but kind debate---and while there is an honest difference of opinion on many points, there is evidently an increasing desire that all of like precious faith should be ONE in the love and labour of our common Lord and Master Jesus Christ.

The A. R. Synod of New York met on the 3d Thursday of June. Its membership was small, but its business was of unusual interest, and its sessions were very largely attended by the people of the adjoining neighborhood,---Without expressing any judgment on the Basis, or the subject of the Union, the Synod appointed Delegates to attend the Convention in September. Much interest was manifested concerning the Jews, and contributions from our churches were voted to the Synod of the West in case the necessities or interests of your Mission to Palestine shall seem to call for them. The subject however of greatest interest was that of Domestic Missions. It was clearly made known to Synod that a great and effectual door of usefulness is or may be opened up in our bounds---worthy in every respect of christian sympathy and labour. In the city of Boston with a population of 114,000 inhabitants---a large and rapidly increasing portion of whom are Presbyterians from Scotland, the north of Ireland or the British Provinces---there are in all the places of worship, seats for only 84,000 persons---and while of these places 21 are Unitarian, there is not one where the Government, Usages and Faith of a sound Presbyterianism can be found. In the city of New York too, with nearly 400,000 inhabitants, there are not in all the nominal churches, Protestant and Roman Catholic combined---facilities for one

half of the people to sit under the droppings of the sanctuary. And though, perhaps a larger number of persons than in any other city in the union, desire, from education and conscientious scruple, the principles and practices of the Old Churches; yet there are in all but eight or nine such places, and these but comparatively very small. In the midst of the nearly 300,000 inhabitants of Philadelphia too, there are of every description, about 156 places of worship, and supposing these would accommodate 1000 persons each ( which is a very large estimate ) there would be nearly 150,000 persons that could not have a seat in the House of God. Of all these places 13 among the largest are Roman Catholic---and many are Quaker, Unitarian, Sweedenborgian, Mormon, &c.---while for the large number of Protestant Foreigners there are only twelve or thirteen churches ( and these generally of small dimensions ) where the worship is conducted as in the days and the lands of their fathers.---And not only is this the condition of things in the large cities.---In all of the New England States, with their vast manufacturing works and the constant flowing thither of multitudes of Presbyterians, as well as others from abroad, to carry on these works, there are not ( with the exception of the Gen. Assembly Presbytery of Londonderry in New Hampshire ) ten churches that in any sense bear the Presbyterian name---several of these are infant churches, vacancies, organized within the last few months or years. In the whole of New Jersey, with its rapidly increasing attention to Manufacturing interests, there is not a church where the Psalms of Inspiration are sung, or the Lord's Supper is dispensed at Table, except in two or three small vacancies which our Associate Brethren, with a truly commendable zeal have sought out and organized. In all the Mining Districts of Eastern Pennsylvania too, there is not a single church where the many persons in their midst from the Reformation family in the old country, feel at home---and when some of these persons have asked to have the Psalms of David sung, or the Communion dispensed at Table, they have been refused and even rebuked for their bigotry and superstition. Such is the field---and in almost every part of it there are many asking that the old churches especially should do two things. The first is to raise up and by divine direction, send forth into their midst, men who with the spirit of the Apostles and Evangelists of early days and the Reformers and Missionaries of later times, shall gladly spend and be spent in searching out and building up on scripture foundations multitudes that are now ready to perish---perishing for the bread and water of life. And the second is to contribute of their substance by which houses of worship may be provided and the Gospel sustained in places where there are many who from their having recently settled in a strange land are yet comparatively poor and needy.

Deeply impressed with these things, Synod directed all of its members to bring before their people the duty of parents to devote of their Sons to God in the Gospel of his grace, and of all to give freely of their possessions to advance in destitute sections, the cause of Him who "Though He was rich, yet for our sakes became poor that we through his poverty might become rich." Feeling too the necessities of the case, Synod unanimously agreed to invite such of our A. R. Brethren of the West, as can be spared from the destitutions in their own bounds, to "come over and help us," in occupying this harvest field. In concluding this long account, let me ask, could any thing besides the intercessory prayer of our ascending Redeemer, and the spirit of his Gospel more impressively call for Union among the Reformed churches than this state of things. Here is a field that invites the sanctified and most diligent cultivation of them all---each one of the denominations by itself is too weak to act energetically or with any very great success---and consequently little or nothing is done. But let their feelings and interests and efforts be united, and what might not be accomplished? O that that day might be hastened on when mere personal considerations, or habits, or questions of doubtful disputation, should no longer keep Zions Watchmen from seeing eye to eye, and when by the divine blessing upon the united hearts and hands of the now separated families of Christ, the salvation of God might more generally go forth out of Zion---His way be made known on earth---and His Saving Health among all nations.

Yours truly,  
J. B. D.

---

*For the Evangelical Guardian.*

# RESURRECTION OF THE DEAD.---NO. I.

"The dead shall be raised, incorruptible." 1 Cor. 15. 52.

We live in a world of mystery. If we look up to the heavens, mystery is there. If we look down to the earth, mystery is there. If we gaze upon the wide and restless ocean, mystery is there. If we contemplate the atmosphere which encircles us, and which we inhale, mystery is there. Ourselves too are "fearfully and wonderfully made," and "fearfully and wonderfully" endowed. Our physical organization, and the distinguishing faculties of that mind which animates us, constitutes us, indeed, in our individual persons, a *world of mystery*. Every thing within us and around us---all is mystery. not a grain of sand,---not a blade of grass,---not a leaf in the forest, ---not a particle, great or small, of the entire universe, is, or can be,

by human capacity, divested of this mystery. The greatest philosopher that ever lived, cannot solve the mystery which pertains to a single acorn. He may analyze it,---he may consider it in every possible aspect:---yet he cannot describe to us the seminal principle which it contains,---he cannot inform us how the mighty oak, in embryo, is prisoned and confined within the pale of its narrow cup.

Philosophy has long and laboriously exerted to denude the universe of this envelope of mystery,---to expose the grand arcana of matter and mind,---to learn the *why*, and the *whence*, and the *wherefore* of existing things. But in all her essays to effect such an object, she has invariably failed. Philosophy indeed has achieved her wonders, both in the physical and spiritual system of things,---amidst matter and mind; but still her power is limited, she cannot achieve every thing. In the nineteenth century, when she has developed her mightiest energies, soared higher and penetrated deeper, and made wider and more hazardous excursions than she has ever done before, she confesses that there are those things, at least, which she is unable to do. She cannot tell the *origin* of things. She cannot tell the *essence* of things. She cannot tell the *end* of things. But what Philosophy cannot do, as to these particulars, Revelation accomplishes. Revelation,---the Bible introduces itself, not to propose on these topics, the speculations of men, however learned and wise, but to throw around them the radiance of Heaven, and make the facts, with regard to them, materials of undoubted knowledge.

The Bible tells us the origin of things. "In the beginning God created the heavens and the earth." It also tells us the essence of things. We call that the essence of a thing which is *fundamentally essential* to its being. In this sense, as the Bible reveals *God's omniscient word* is the essence of things. When God said "let there be light," light was. But if that omniscient word had not been spoken, light could not have come into being, and if that word were, this moment, to be repealed, light would, this moment cease to exist.

But it is the great burden of the Bible to inform us of the *end of things*. Not only does it tell us that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up,"---not only does it inform us that the material world shall be dissolved; but more particularly, it communicates to us what shall be the *end or destiny* of man. It tells us that "the dust shall return to the dust as it was, and the spirit to God who gave it." It tells us that "It is appointed unto all men once to die, and after death the judgment." It tells us not only that the spirit of man is immortal: but also, that



even the dead and corrupted body shall be raised again from the state of dissolution, and live forever. "The dead shall be raised incorruptible, and we (who may be living when this event shall take place) shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."

This is, indeed, a remarkable doctrine, and the event, which it teaches, is, in many respects, incomprehensible; but it is *not therefore incredible*, for however incomprehensible or mysterious, it is enough to know that God has declared his purpose to effect it, and we are assured that it must come to pass. Has God said it, and shall he not do it?---has he promised, and shall he not fulfil? Yea, surely, God's counsel shall stand, and he will do all his pleasure. It is a doctrine of the Bible---the inspired book of God,---that "the dead shall be raised incorruptible,"---God has announced it, and he who spoke the world into existence, is abundantly able, by the word of his power, to call forth the dead, even the mouldered dead, from their slumber in the dust, to re-constitute them living bodies, and endow them with immortality.

1. This is not a doctrine to be read in the book of nature,---it is not a doctrine within the capability of the most successful researches of Philosophy ever to attain. Revelation alone communicates it to man. In the Bible it is written that the dead shall rise, and God's word is our authority for believing it. Take away the declaration of God that there shall be a resurrection, and you take away the very foundation on which our faith in this doctrine is reared, and on which alone it can stand. Nature, of itself, never could suggest, to the human mind, even a *suspicion* of the *possibility* of such an event, much less establish it, in our estimation, as an indubitable truth. Nature rather controverts the doctrine, than establishes or suggests it. We witness a friend deposited in the grave. After a certain period has elapsed, we visit his remains, and find him a fleshless skeleton. Another period elapses, and again we return. Corrosion has taken hold of his very bones, and the dissolving operation progresses, till not a relic of the former organization is left behind. Who would conceive, that from amidst this complete ruin,---this perfect dissolution, a reorganization would ever take place, and a resurrection result? To human reason, uninformed and unenlightened by positive Divine Revelation, it would appear a most palpable absurdity. The wildest theorist would never venture upon such an idea. In all his fanciful speculations of *probabilities* and *possibilities*, it would not occur to him that the dead, who have been entombed, for ages, in the ruins of antiquity, and whose names for centuries, have been blotted from earthly remembrance, would ever again be resuscitated. To effect

this event is the exclusive prerogative of God,---he alone has the power; and without a knowledge of his purpose to effect it, we never could know and believe that "the dead shall be raised, incorruptible."

This is evidenced by the history of the pagan world. Even traditional revelation fails to communicate a knowledge and belief of this doctrine. It is the *written* word of God, the Bible, which teaches us this sublime reality of the future; and where the Bible sheds not its hallowed light, there the slumbers of the grave are esteemed eternal, ---the worm of corruption accomplishes an irreparable work. The pagan world has had her Philosophers, and her great ones too, who have made the science of nature their professional study,---philosophers, of whom, in many respects, it would be the pride of any age and nation to boast; and yet *here* they were totally ignorant. Plato and Socrates plead eloquently for the immortality of the soul; but they never seem to have thought of the destined immortality of the body. Mythological fables, however, are sometimes produced to support a different opinion. We are told of Ixion, and Sisyphus, and Tantalus, and Tytius, and the fifty daughters of Danaus, and others, who are exhibited, in ancient heathen authors, as possessed of corporeal organs, and suffering in Tartarus, the penalties of their various offences, which sufferings are represented as inflicted through their corporeal organs; therefore it is inferred that they must not only have had *some* knowledge of, but must also have been believers in, the doctrine of the resurrection. But the inference is not legitimate. We know that they believed in the immortality of the soul, and in future rewards and punishments. They had their Elysium and their Tartarus, into which they believed departed spirits to enter, and where joys and miseries were dispensed according to merit; and man is so constituted in this world, that he cannot represent even a spiritual existence, without giving it something like a corporiety. The parable of the rich man and Lazarus affords us an instance of this fact. Here we have pure spirits, immediately subsequent to death, presented with bodily members. Even God himself is addressed as a being, whose *eyes* go to and fro throughout all the earth, whose *ear* is not dull, whose *arm* is not shortened, at whose *right hand* his Son is seated, and whose *bowels* of compassion yearn over us, and yet we do not mean to be understood as supposing that God is anything else than a *spirit*.

When Paul preached before the Areopagus of Athens, he preached *Jesus and the resurrection*. But the Epicurean and stoic philosophers who heard him, were so utterly destitute of any idea of the resurrection, that they mistook the term employed by the Apostle to ex-

press the idea, as the name of a deity. Hence they said, in relation to Paul's preaching, "he seemeth to be a setter-forth of strange gods." And why did they charge him with this offence? What evidence did they produce to convict the Apostle? This was the reason of the charge, and this the evidence of the guilt, "he preached *Jesus and the resurrection*"---he preached Jesus and *Anastasis*. *Anastasis* was presumed, by these wise men of the most learned city of all pagan antiquity, to be the name, not of a *doctrine*, but of a *deity*, which was associated with Jesus, and proclaimed by Paul.

The nearest approximation, amongst the ancient heathen, to the Bible doctrine of the resurrection, consisted in the doctrine propagated about five hundred years before Christ, by Pythagoras. It was obtained from the East, and was known by the name of *metempsychosis*, or transmigration of souls. But who for a moment, would presume that this had any relation to the doctrine of the resurrection of the dead? The Persians however are an exception, and the only exception to the total ignorance of this doctrine, among those who were without the written word of God. And how did they come to be in possession of that of which the whole pagan world besides, was deprived? We have an answer from history. Zoroaster, the founder of the Magian sect, the reformer of the Persian system of worship, and the author of the Persian creed, was probably a Jew by nativity and early education, and consequently was instructed on this subject; but whether a Jew or not, he was a citizen of Babylon, during the period of the Jewish captivity there; and had an acquaintance with Daniel, from whom he might have learned this doctrine, and acquired a belief in it. But the Persians entertained very indefinite opinions in regard to the destiny of the human body.

Even among the Jews who were possessed of written revelation, very imperfect views were prevalent on this subject. Of the three prominent sects which existed at the time of the introduction of Christianity, the Sadducees were infidels, and denied the immortality of the soul, and certainly, also, the resurrection of the body. The Essenes believed in the immortality of the soul, but denied the resurrection. The Pharisees alone believed in both. But many of them had a kind of Pythagorean system of faith. Hence the inquiry addressed to the Savior by some of his disciples, who were originally Pharisees, in reference to a certain blind man, "Who did sin, this man or his father, that he was born blind?"----supposing the previous existence of the man who was thus born.

But "light and immortality have been brought to light by the gospel." Under the gospel dispensation, we have a light reflected upon the tomb, such as was not enjoyed under any of the dispensations

preceding. Jesus has risen from the dead as the first fruits of the resurrection, and by this fact, christians are confirmed in their faith that the dead shall be raised incorruptible." Here we have a pledge of the fact. Christ has conquered *death and the grave*,---death has been deprived of its sting and the grave of its victory.

Where the christian revelation is enjoyed, there are realized the clearest views of human destiny, whether considered with regard to the soul or body. And only where written revelation, either as it consists in the Christian or Jewish scriptures, is possessed, are the knowledge and belief of the resurrection of the body entertained.

W. T. F.

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## TWO WORLDS CONTRASTED.

THERE is a fulness about the promise of future life, that contrasts strangely with the trials of the present time. The inhabitants of the blessed city shall *never* say, I am sick. God shall wipe away *all* tears from off *all* faces.—They shall *hunger no more*, neither thirst *any more*; neither shall the sun light on them, nor *any* heat. The water of life, flowing from the throne, is not only clear as crystal, but it rolls a full, swelling *river*. The tree in the midst of the paradise, on *either* side of the stream, not only yields the fruits of life, but yields them *every month*; and even its leaves are for the healing of the nations. There is *no night* there. Not a cloud intervenes between the raptured saint, and the sunlight glories of God and the Lamb, and never do the curtains of evening close round that celestial day. Contrast this unmingled joy with 'the sufferings of this present time,' and how 'beyond compare,' is the 'glory that shall be revealed.' Every wo here is mitigated by some accompanying blessing. There are thorns along the Christian's path, but the roses bloom among them in fragrances and beauty. There are clouds in his sky, but the sun breaks through, and darts golden rays to scatter the darkness. Storms gather, and thunders roll round his head, but they pass away, and the bow of hope is pencilled on the retiring cloud. How light then "the sufferings of this present time," mitigated and softened by him "who tempers the wind to the shorn lamb," compared to the unclouded peace and glory of heaven! to the fulness of joy, and pleasure for evermore at the right hand of God.

## NOT INVITED.

A few weeks since, a superb party was to be given in Bourbon street. The *elite* of the city was there, and many high dignitaries of the State honored the *soiree* with their presence. As may be supposed, there was a great fluttering among the fashionables, and a terrible demand existed for "invitations." Divers young ladies were in great trepidation lest they should not be bidden, and staid 'mamas' lost much of their matronly dignity in laying traps and 'anchors to windward' to ensure due attention to their children. I am not able to say how many were chosen out of the mass of butterflies, to make up the artificial summer of a fashionable saloon, with its gorgeous array of flowers and fruits ! Nor do I know the number of aching heads and hearts which involuntarily testified next morning that all was 'vanity and vexation of spirit,' though they could not own it either to themselves or others ; but I do know of one beautiful creature, whose heart was, and still is, in a vexed, troubled and humiliated state, *because she was not invited!*

How much she lost ! Lost temper, self-respect, and charitable feelings. These are a great loss ; but think you she missed these ? Not at all. She missed only the glare of the ball-room—the crashing music—the noisy, chattering crowd—the dance—the flirtation and the supper. She was overlooked—she was not invited—she was not permitted to be at Mrs. ——'s ball.

Let us see the other side of the picture. Sunday last was the occasion of administering the communion of the Lord's Supper. A solemn time it was, [ and this I say who am a *sinner* ] and one which impressed me to tears, even with my hardened heart.

The followers of Christ separated from the followers of the world, and with beating hearts and swelling bosoms, prepared in prayer and silence to partake of the body and blood of their 'departed Lord.' It was, or should have been, to an impenitent sinner, an awful scene, only to be surpassed by the *Judgment*, where, in like manner, the goats shall be separated from the sheep.

This young lady, dressed in the extreme of fashion, blooming in health, and buoyant in gayety, was at church. Again there was a rich entertainment—a noble company—a lordly host—a delicious banquet, and music which entered the soul ; and still, *she was not invited!* She received no 'call'—she was neglected ! Was she troubled, vexed, humiliated this time ? Oh

no ! she arranged her veil, smiled sweetly, left the church, and was glad to get away ! May God change her heart.—*N. O. Prot.*

*For the Evangelical Guardian.*

**MINISTERS' NAMES AND ADDRESS.**

<i>Names.</i>	<i>Post Office.</i>	<i>County.</i>	<i>State.</i>
Rev. David Macdill D. D.	Hamilton,	Butler,	Ohio,
' Jos. Claybaugh D. D.,	Oxford,	'	'
' S. W. M'Cracken,	Morning Sun,	Preble,	'
' Wm. M. Boyse,	Richmond,	Wayne,	Ia.
' John Reynolds,	Fairhaven,	Preble,	O.
' James Prestly,	Cincinnati,	Hamilton,	'
' Peter Monfort,	Piqua,	Miami,	'
' John M. Graham,	Monroe,	Butler,	'
' James Morrow,	Oxford,	'	'
' Wm. Horne,	Moorefield,	Switzerland,	Ia.
' S. C. Baldridge,	Princeton,	Gibson,	'
' William Turner,	Bloomington,	Monroe,	'
' William Lind,	Ogden,	Henry,	'
' John N. Pressly,	Richland,	Rush,	'
' Hugh Mayne,	Springhill,	Decatur,	'
' John H. Bonner,	South Hanover,	Jefferson,	'
' James Worth,	Springhill,	Decatur,	'
' J. F. Sawyer,	Springfield,	Clark,	O.
' James R. Bonner,	Findley,	Hancock,	'
' John M. Gordon,	Piqua,	Miami,	'
' Chas. T. M'Caughan,	Sidney,	Shelby,	'
' John S. M'Cracken,	Kenton,	Hardin,	'
' Andrew Herron D. D.	Xenia,	Green,	'
' Robert M'Coy,	'	'	'
' Samuel Sturgeon,	Washington,	Washington	I. T.
' James M'Cauley,	Pollock,	Randolph,	Ill.
' Joseph Thompson,	Pineysville,	Perry,	'
' J. C. Porter,	Little York,	Warren,	'
' John Freetly,	Oquawka,	Henderson,	'
' Wm. M. Graham,	Sparta,	Randolph,	'
' Jackson Duff,	Harrison,	Louisa,	I. T.
' H. H. Johnson,	St. Louis,		Mo.
' John P. Pinkerton,	Peoria,	Peoria	Ill.

<i>Names.</i>	<i>Post Office.</i>	<i>County.</i>	<i>State.</i>
Wilson Blain,	Hebron,	Porter,	Ind.
Reune R. Coon,	Frankfort,	Clinton,	'
John F. Kerr,	Oswego.	Kosciusko,	'
David T. Carnahan,	Lafayette,	Tippecanoe,	'
John Graham D. D.	West Union,	Adams,	O.
Robt. Stewart,	Cherry Fork,	'	'
James Arbuthnot,	Greenfield,	Highland,	'
James Caskey,	Ripley,	Brown,	'
Wm. T. Findley,	Chillicothe,	Ross,	'
R. D. Harper,	Xenia,	Green,	'
James Buchanan,	Cedarville,	'	'

**TREASURER OF SYNOD.**

James B. M'Cracken, Oxford P. O., Butler Co., Ohio.

**CLERK OF SYNOD.**

Rev. James Worth, Springhill P. O., Decatur County, Ia.

*From the Editor.*

PITTSBURGH, Sept. 15, 1846.

The Convention of Reformed Churches has now been seven days in session and will probably adjourn to-morrow. The plan pursued was,

1. The delegates of the respective churches represented were required to bring in written statements of their views on the supposed points of difference.

2. Those statements were referred to a committee whose instructions were to report definite propositions shewing how far they agreed or disagreed.

3. These reports were considered in convention.

We are now nearly through this labor---one or two minor points only remaining to be considered. Where the greatest difficulty was anticipated we have found a very great degree of harmony---the difference consisting rather in shades of thought than in matters of importance. On a cool, careful and candid comparison of views, supposed differences, in many cases, entirely disappeared. On a few points, however, two or three members of the Convention could not coincide with the rest. But I think that any friend of union looking on would be obliged to admit, that if the represented churches should not unite, it must be because marriage is unlawful within the forbidden degrees of kindred. The prospect is once more favorable; but I am not sanguine as to the result. The work of uniting kindred and orthodox churches which have been unhappily separated, is too God-like, not to be opposed by Satan with all his power and cunning. But we must try not to "give place to the devil."

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VOL. IV.

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PROCEEDINGS  
OF THE  
CONVENTION OF REFORMED CHURCHES.

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*First Associate Reformed Church, Pittsburgh, Pa., }  
Tuesday, September 8th, 1846. }*

The Convention of Reformed Churches met, pursuant to adjournment, and was opened with prayer by the Rev. Samuel Findley, sen., President of the former Convention.

Rev. William Wilson, Secretary of the former Convention, officiated as Clerk.

*Members Present.*

*From the General Synod of the Associate Reformed Church of the West:*

D. Macdill, D. D., Rossville, Ohio.

Samuel Findley, sen., Antrim, Ohio.

William Wallace, Wheeling, Va.



*From the Synod of the Associate Reformed Church of New York:*

Donald C. M'Laren, Caledonia, New York.

\* John B. Dales, Philadelphia, Pa.

\* James B. Scoullery

*From the General Synod of the Reformed Presbyterian Church:*

John Black, D. D. Pittsburgh Pa.

A. W. Black, ' ' Alternate of J. N. M'Leod, D. D.† New York.

T. W. J. Wylie, Philadelphia, Alternate of S. B. Wylie, D. D. Philadelphia, Pa.

*From the Associate Synod:*

Abraham Anderson, Hebron, New York.

William M. M'Elwee, Beaver county, Pa.

Thomas Beveridge D. D., Cannonsburgh, Pa.

*From the Reformed Dissenting Presbytery,*

\* William Davidson, Ia.

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\* Not present at the calling of the roll.

† Dr. M'Leod was in the city, but was prevented from attending the Convention by indisposition.

On motion of Mr. A. W. Black, seconded by Mr. Beveridge,

Resolved, That a Committee of one from each Synod be appointed to nominate officers for this Convention.

The Chairman appointed as that committee, Messrs. Macdill, J. Black, M'Laren and Anderson.

Mr. William Wilson resigned his office as secretary.

The committee having retired for a few minutes, returned and reported that they nominated Mr. Findley for President, and Mr. Beveridge for Secretary. In these nominations the Convention concurred.

It was Resolved, That the stated hours of meeting and adjournment, in the morning, shall be 9 and 12 o'clock; and the hour of meeting in the afternoon, half past 2 o'clock.

On motion, the Convention adjourned, to meet at 3 o'clock, P. M.

Closed with prayer by Dr. Black.

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3 o'clock, P. M.

The Convention met, and was opened with prayer by the President.

Present as above, with the addition of Mr. Davidson, of the Reformed Dissenting Presbytery.

The minutes of the former meeting were read, and after some corrections, approved.

On motion, Resolved, That the Convention now proceed to hear reports from the different bodies represented, relative to the action of these bodies upon the basis of union referred to them by the last Convention.

Reports were accordingly made from all these bodies, with the exception of the General Synod of the Reformed Presbyterian Church, whose delegates requested leave to defer their report till to-morrow morning. These reports were generally unfavorable to the adoption of the "basis" as a suitable means of effecting the contemplated union of the churches.

It was, on motion, resolved to spend an hour in devotional exercises: and, by appointment of the President, the following brethren were employed to lead in praise and prayer, viz: Messrs. Anderson, Davidson, Wylie, M'Laren, and Dr. Macdill.

On motion, Messrs Davidson, Macdill, M'Laren, Anderson and Dr. Black, were appointed a committee, to report upon the reports of the different churches this day presented, and also respecting the future action of the Convention.

The convention then adjourned. Closed with prayer by Mr M'Elwee.

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Wednesday, Sept. 9, 9 o'clock, A. M.

The Convention met and was opened with prayer by the President. Members present as above, together with Messrs. J. B. Dales, and J. B. Scouller.

The minutes of the former meeting were read and approved.

The report of the proceedings of the General Synod of the

Reformed Presbyterian Church, relative to the "basis of union" was read, and referred to the committee of business appointed at the preceding meeting.

Also, a memorial from some of the churches represented in the Convention, in Greene county, O., and certain resolutions adopted at meetings of the Associate congregations of Indiana, Union, and Freeport, Pa., were read and referred to the same committee.

This committee being called on, reported in part. Their report is as follows, viz.

Whereas, the Convention of 1844, reported to the bodies represented, that a Union of the churches represented could not be effected, except by an alteration of the Westminster Confession of Faith, and by the adoption of a standing Testimony against error as a term of ecclesiastical communion. And whereas, the delegates at the Convention of 1845 reported the consent of the churches to these propositions, your committee recommend to the Convention.

1. To consider these as points already settled.
2. That the Convention endeavor to ascertain the supposed points of difference between the bodies represented, and to ascertain their agreement or disagreement by definite written propositions.
3. That the alterations proposed in the Confession of Faith be reconsidered.
4. That the form of the Testimony be settled by this Convention.
5. Having ascertained their agreement, or disagreement, on the points of supposed difference, and having settled the form of the Testimony, that the Convention appoint committees to draft documents for a basis of union.
6. That the Convention adjourn, to meet at ———, on ———, where they shall receive these drafts, and act on them.

Submitted by order of committee.

Dr. Black wished it to be recorded, that being necessarily prevented from attending, he had not acted with the committee.

The report of the committee was accepted.

The proceedings of a meeting of the different churches in Pittsburgh and Allegheny cities, proposing union, were read and referred to the same committee.

Entered on the report of this committee.

On motion of Mr. D. C. M'Laren, seconded by Mr. A. Anderson, the Convention resolved itself into a committee of the whole, for a general consideration of this report.

After the remarks of members had been heard at some length, the committee rose, and recommended the plan of business reported by the committee of business, and the plan was adopted by the Convention.

The Convention adjourned. Closed with prayer by Mr. Dales.

Half past 2 o'clock, P. M.

The committee met, and was constituted with prayer by the President. Members present as above. The minutes were read and approved.

A memorial from Messrs John Alexander and James Graham, members of a Juvenile Missionary Society, in connection with the First Reformed Presbyterian Church, Philadelphia, recommending to the Convention, union in missionary efforts, was read. Also, some resolutions of the Reformed Presbyterian Church of Neshanock in favor of union.

Both these papers were laid on the table.

Entered on the report of the committee of business.

A motion was made that the first recommendation by the committee with the preamble, be adopted. After a somewhat lengthy discussion, but before coming to a decision, the Convention adjourned.

Closed with prayer by Mr. Davidson.

Thursday, Sept. 10, 9 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the last meeting were read and approved.

A memorial was read, signed by Messrs. Wm. Wilson, Thos. C. Guthrie and George Scott, ministers, and Gabriel Adams, elder, of the Reformed Presbyterian Church.

This memorial was in defence of an alteration of the Westminster Confession of Faith.

It was laid on the table.

The Convention resumed the consideration of the business left unfinished last evening; viz., the first recommendation

proposed by the committee of business, relative to the alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion.

An amendment to this recommendation was offered, relative to the method of printing the Confession, and expressing an assent to it, which, after considerable discussion, was adopted.

The question was then taken upon the preamble, and first recommendation as amended, which was adopted.

Dr. Black desired that it be recorded that he voted in the negative.

The Convention then adjourned. Prayer by Mr. A. W. Black.

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Half past 2 o'clock, P. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the former meeting were read and approved.

On motion of A. Anderson, seconded by A. W. Black, Resolved, That a committee be appointed to procure the publication of the minutes of the Convention in the periodicals of the different churches represented.

Mr. James Prestley of the Associate Reformed Church was accordingly requested to attend to this business.

Proceeded to the *second* recommendation in the report of the committee of business, relating to measures to be employed for ascertaining our agreement, or disagreement, on certain points of real, or supposed difference.

This recommendation was adopted without discussion.

Agreeably to the recommendation just adopted, on motion of Mr. Macdill, seconded by A. W. Black, it was

Resolved, That after ascertaining the points of difference, the delegates of the different churches shall be required to bring in a report of their views on these points.

The members of the Convention were then heard, at some length, on these supposed points of difference.

On motion the Convention agreed to adjourn till 11 o'clock to-morrow morning, in order to afford time to the delegates of the different churches, to prepare the reports required by the preceding resolution.

Closed with prayer by Mr. Beveridge.

Friday, Sept. 11, 11 o'clock, A. M.

The Convention met, and opened with prayer by the President. Members present as above. The minutes were read and approved.

The delegates of the Reformed Presbyterian Church presented the following paper, which was ordered to be recorded, viz :

"The undersigned, delegates from the Reformed Presbyterian Church, request to have it recorded that they opposed the adoption of the resolution requiring an alteration of the Confession of Faith, in those passages which refer to the power of the civil magistrate in matters of religion.

1. Because they believe the doctrines expressed in the controverted passages, as they understand the language, to be true.

2. Because they consider that the attempt to obtain a union by an alteration of the Confession, has been so far unsuccessful.

4. Especially, because they believe that a union will be more readily effected, if instead of altering the Confession, the Convention had adopted an explanatory act, or a disclaimer, a new testimony, expressing the sentiments of the united church on this subject.

JOHN BLACK,  
A. W. BLACK,  
T. W. J. WYLIE.

Pittsburgh, Sept. 11, 1846."

Mr. Wylie presented a paper from the General Synod of the Reformed Presbyterian Church, proposing to the Convention, a union of the different churches represented, in foreign missionary operations. This paper was laid on the table for future consideration.

The delegates were then called upon, agreeably to the resolution passed at the last meeting, for their reports.

The delegates of the Reformed Presbyterian church reported an expression of their views on the supposed points of difference, by referring to their standards, the parts of which relating to these subjects were read.

The report of the delegates of the General Synod of the Associate Reformed Church of the West was handed in in writing, and read.

Also, the report of the Associate Reformed Synod of New York.

The Convention adjourned. Closed with prayer by Mr. Scouller.

Half past 2 o'clock, P. M.

The Convention met and was opened with prayer by the President. Members present as above. The minutes were read and approved. Resumed the business left unfinished in the afternoon.

The delegates of the Associate church presented a written report, on supposed points of difference, which was read.

The delegates of the Reformed Dissenting Presbytery, also presented a written report, which was read.

After some remarks on these reports, on motion of Mr. M'Elwee, seconded by Mr. M'Laren, it was resolved, that these reports be referred to committees, consisting of delegates from the different churches, to prepare propositions on the subjects embraced in these reports, and that these committees be instructed to report in part, if practicable, to-morrow morning.

The President accordingly appointed as the first committee, Messrs. Anderson, Dr. Black, M'Laren, Dr. Macdill and Davidson.

As the second committee, Messrs. M'Elwee, Wylie, Scouller and Wallace.

On motion, the third recommendation proposing the reconsideration of the alterations of the Westminster Confession of Faith, was referred to the second of the above named committees.

The Convention then adjourned to meet at 10 o'clock to-morrow morning. Concluding prayer by Mr. Wallace.

Saturday, Sept. 12, 10 o'clock, A. M.

The Convention met and was opened with prayer by the President. Members present as above. The minutes of the last meeting were read and approved.

The first of the committees appointed last evening, reported in part on the subjects referred to them.

The report embraced propositions on Psalmody, Slavery and Communion.

On motion, proceeded to the consideration of these propositions.

The first relating to Psalmody was read, and after some amendments was adopted. From this decision T. W. J. Wylie asked and obtained leave to enter his dissent.

The Convention then adjourned. Concluding prayer by Mr. Wylie.

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Half past 2 o'clock, P. M.

The Convention met and was opened with prayer. Members present as above. The minutes of the last meeting were read and approved.

Proceeded to the next item reported by the committee, viz: the proposition on Slavery. After some discussion and amendment, it was adopted unanimously.

On motion, adjourned to meet on Monday morning, at 10 o'clock.

Closing prayer by Dr. Macdill.

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Monday, Sept. 14, 10 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. Minutes were read and approved.

Proceeded to the 3d proposition, viz: the article on Communion.

A division of the question was called for. The first and second sections, after a brief discussion, were adopted unanimously.

The same committee which had reported the preceding, reported further, a proposition on Testimony bearing. The question was taken on the two sections of this proposition, and carried unanimously.

The same committee also reported a proposition on the Headship of Christ.

While this proposition was under consideration, the Convention adjourned.

Closed with prayer by Mr. Anderson.



Half past 2 o'clock, P. M

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the last meeting were read and approved.

Resumed the business left unfinished in the forenoon, viz : the proposition on the Headship of Christ. After some discussion and amendments, the four sections of this proposition were adopted unanimously.

The second committee, to whom the recommendations of the committee of business were referred, reported on the Westminster Confession of Faith. This report was laid on the table.

On motion, the papers and memorials laid on the table were referred to appropriate committees—The memorials on union, to the committee on business ; those which relate to union in missionary efforts, to the second committee.

Adjourned to meet at 7 o'clock this evening.

Concluding prayer by Dr. Black.

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7 o'clock, P. M.

The convention met, and was opened with prayer by the President. Members present as above. The minutes were read and approved

The first committee to which was referred the report of the delegates, reported a proposition on Covenanting. After some remarks by members, the following substitute for this report was offered by Dr. Black.

#### COVENANTING.

*Proposition 1.* A religious covenant, or vow, is of a like nature with a promissory oath, and consists in a solemn engagement with God to discharge all known duty, the divine law being the rule. Covenants may be either personal or social. And their obligation continues until the ends of them be effected.

*Proposition 2.* A personal covenant is the solemn engagement of the individual recognising the claims of the true religion upon him; either to discharge his whole duty, or to perform certain specific duties to which he is especially called in the providence of God.

Every individual believer, is in covenant with God.

**Proposition 3.** A social covenant is the solemn engagement of men in society, with one another and with God, recognising the obligation of the divine law upon them in their associated character, and binding themselves to perform either the entire duties of their associated state, or more specific and extraordinary duties to which the providence of God may call them. Society is a moral person, and as such, subject to the law of God. Social covenants may be either ecclesiastical or national.

**Proposition 4.** An ecclesiastical covenant is a solemn engagement of the church of God, to perform all such present duty as divine Providence may point out, and especially to arise and meet those great emergencies which may occur in her own condition, and in that of the world around her. When the church is called to peculiar and extraordinary duty, she is bound to enter upon its discharge in the use of God's ordinance of public social covenanting, engaging herself anew to Almighty God, and vowing to him in the strength of promised grace, to be valiant for his cause and interest in the world.

**Proposition 5.** National covenanting is the solemn engagement of the Nation, or State, whatever be the form of its government and administration, to take Jehovah as its God, to submit itself to the mediatorial rule of Jesus Christ as he is the Prince of the Kings of the earth, to take his law as its rule, and to discharge its duties, both ordinary and extraordinary, as called thereto in the providence of God.

If civil government be an ordinance of God, its administrators are bound to acknowledge him whose ministers for good to man they are. If civil government be among the all things committed by the Father to the Son, to be controlled and directed for the divine glory and the good of the church, its administrators are bound to acknowledge him as their Lord. If the divine law, where it is revealed, is the rule of magistratical administration, civil society is under obligation to engage itself to discharge the duties it requires.

“Blessed is the nation whose God is the Lord.”

After some consideration, the Convention refused to accept of this substitute. Against this decision, Dr. Black, and Messrs. A. W. Black, and T. W. J. Wylie entered their dissent.

The convention adjourned—closing prayer by Mr. Davidson.

Tuesday, Sept. 15, 9 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes were read and approved.

Resumed the consideration of the proposition on covenanting, which, after discussion was adopted unanimously. The delegates from the Reformed Presbyterian church declining to vote.

The convention then adjourned—closed with prayer by Mr. M'Laren.

Half past 2 o'clock, P. M.

The convention met, and was opened with prayer by the President.

Members present as above. The minutes were read and approved.

The first committee on the reports of delegates, proceeded to report a proposition on Fasting, which, after a few remarks, was adopted unanimously.

The committee next reported a proposition on Faith, which was unanimously adopted.

The committee next reported a proposition on the Purchase of Christ.

A minority report, on the same subject was reported by Dr. Black.

After some discussion and amendment, the report of the majority was adopted.

Dr. Black, and Messrs. A. W. Black and Wylie desired that their dissent should be recorded.

The minority report is as follows :

“The right to all blessings, both spiritual and temporal, being forfeited by the fall, the right to both is restored to the Elect by the redemption of Christ. All blessings to the believer are covenant blessings, and all covenant blessings are purchased by Christ. For the reprobate Christ purchased nothing.

JOHN BLACK.”

The convention then proceeded to consider the report on the alterations of the Westminster Confession of Faith.

On motion agreed to adopt the alterations of the 20th, 23d, and 31st chapters of the Westminster Confession already made in the Confession of the Associate Reformed church.

The delegates of the Reformed Presbyterian church declined voting.

The alteration of the 5th section of the 31st chapter of the Confession, proposed by the committee, was adopted. This alteration is as follows :

“Synods and Councils are to handle or conclude nothing but that which is ecclesiastical ; and are not to meddle with civil affairs, which concern the commonwealth, except by maintaining a pointed and faithful testimony against political immoralities, and passing decrees for the preservation of the purity of the church, according to the law of Christ, whatever may be the laws of the nation ; or by way of advice, for the satisfaction of conscience, if they may be thereunto requested by the civil magistrate.”

On this question also, the delegates of the Reformed Presbyterian church declined voting.

On motion, Resolved, That the second committee on reports of delegates, be instructed to report this evening, on the power of the civil magistrate in religious things.

Convention adjourned till half past 7 o'clock. Prayer by Mr Wallace.

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Half past 7 o'clock, P. M.

Convention met, and was opened with prayer by the President. Members present as above, except that Mr J. N. M'Leod, D. D., principal, attended in the place of his alternate, Mr. A. W. Black.

The minutes were read and approved.

The second committee on propositions reported as follows, viz:

“The second committee on propositions, having before them the Recommendations of the Reformed Synod, and the memorial of Mr. Graham and others, on the subject of missionary union and co-operation, Report, That while the union of the churches represented in this Convention in labors of love in behalf of the Heathen, is much to be desired, said union can better be effected when the churches themselves shall unite ; and as an attempt is being made to unite them, which it is hoped will be successful, it will in the opinion of the committee, be

wisest and best to wait the issue. Having submitted these views, the committee beg leave to be discharged from the further consideration of the subject."

The report was accepted and adopted.

The same committee reported a proposition on the power of the civil magistrate, which, after an amendment, was adopted.

The delegates of the Reformed Presbyterian church declined voting.

An amendment was proposed to the 20th chapter, 4th section, of the Westminster Confession, as altered by the Associate Reformed church, "that instead of the words, 'May be lawfully,' &c., it should read, 'Ought to be called to account, and proceeded against by the censure of the church, if they belong to her communion.'" This amendment was adopted.

Proceeded to the fourth recommendation of the committee of business, viz: The settling of "the form of the Testimony.

On motion of Dr. M'Leod, seconded by Dr. Black, Resolved, That the form of the Testimony be a concise declaration of the truth, with a condemnation of the opposite errors.

On motion of Mr. Anderson, seconded by Dr. M'Leod, Resolved, That both the declarative and condemnatory part of this Testimony be accompanied by Scripture proof.

On motion of Mr Anderson, seconded by Mr. M'Elwee, Resolved, That this Testimony be accompanied with suitable illustrations where deemed necessary, which illustrations, however, shall form no part of the terms of communion.

A motion was made by Mr Beveridge, and seconded by Mr Anderson, that this Testimony be preceded by a brief narrative, not however to be considered as a term of communion. This motion was lost by the following vote, viz;

*Affirmative*—Dr. Macdill, Dr. Black, Messrs. Anderson, M'Elwee and Beveridge — 5.

*Negative*—Messrs. Wallace, M'Laren, Dales, Scouller, Dr. M'Leod, Wiley, Davidson and Findley.—8.

Proceeded to the fifth recommendation of the committee of business. Agreeably to this recommendation, Mr. M'Laren, Mr. Findley, Dr. Black, Mr. Anderson and Mr. Davidson were appointed a committee to draft documents for a Basis of Union. The committee to choose their own chairman.

A motion was made and carried, that the doings of the preceding Conventions respecting the Catechisms, larger and shorter, the Form of Government, Directory for Worship, and

Book of Discipline, be re-affirmed ; it being understood that the Catechisms, larger and shorter, being founded on the word of God, shall form a constituent part of the subordinate standards of the United Church, and shall be of authority, and for use, as a comprehensive system of religious and catechetical instruction.

On motion of Mr. Anderson, seconded by Dr. M'Leod, Resolved, that the above committee prepare the draft of a covenant adapted to the existing circumstances of the United Church.

On motion agreed to meet in Pittsburgh, at 7 o'clock, P. M., on the Tuesday preceding the third Wednesday of May, 1847, in the Reformed Presbyterian Church.

The minutes of the meeting were read and approved. The Convention adjourned to meet as above.

Closed with prayer, singing and pronouncing the Apostolic benediction.

SAMUEL FINDLEY, President.  
T. BEVERIDGE, Secretary.

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*Resolutions and Proceedings of the Convention, agreeably to the Report of the Committee on Business.*

Whereas the Convention of 1844 reported to the bodies represented, that a union of the churches represented could not be effected, except by an alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion ; and whereas, the delegates of the Convention of 1845 reported the consent of the churches to these propositions ; therefore,

1. Resolved, That these points be considered as already settled.

Yet, as some diversity of sentiment respecting the most proper mode of effecting this alteration exists, the Convention agree to the following declaration :

This Convention being fully satisfied that the different bodies here represented, do either entirely, or so far agree in their views of the power of the civil magistrate respecting religious things, as to warrant their union, so far as relates to this subject: and being desirous, where such an agreement exists in their principles, that no hindrance to union should occur on the ground of the form of expressing these principles, therefore agree, that the alterations of the Confession in the parts relating

to the magistrate's power, shall be incorporated in that Confession in the following manner, viz:

The present text shall be printed in one column, under the caption, "The Westminster Confession:" the altered text in a parallel column, under the caption, "The Confession of the United Presbyterian Church."

And as members of these churches may have their predilections for other forms of exhibiting their views on this subject, and the Convention do not wish to interfere with such predilections, it shall be judged sufficient as a ground of union, so far as relates to this subject, that all the members of the United Church agree to the doctrines set forth in the altered text to be adopted: and in Baptism, Ordination, and on all occasions when assent to the standards of the United Church is required, it shall be in the following form, viz: "You hereby profess your agreement with the doctrines set forth in the Westminster Confession of Faith, as they are received by the United Presbyterian Church."

The following propositions were adopted by the Convention, on the various subjects reported on by their committees, on the reports of the delegates.

### 1. *On Psalmody.*

Singing the praise of God is a solemn act of religious worship; and to be acceptable must be conducted according to divine appointment. The book of Psalms contained in the Holy Scriptures, is to be used in the worship of God, to the exclusion of imitations, and all other uninspired compositions, among which we include such songs as are employed under the name of paraphrases.

### 2. *On Slavery.*

Slaveholding, which is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, subject to be bought and sold, is condemned by the law of God, and censurable by the church.

In what cases a man may sustain to a slave the relation of a master, in the eye of the civil law, without being involved in the sin of slaveholding, is hereafter to be declared by the United Church.

### 3. *On Communion.*

1. That the Church cannot in faithfulness receive to her communion, statedly or occasionally, those who refuse adherence to her profession, and subjection to her government and discipline.

cipline, or who refuse to forsake a communion which is inconsistent with that profession which she makes.

2. That in the hearing of the word, in worshiping assemblies of the visible Church, we should regard ourselves as engaged in a solemn act of worship, and holding therein communion with God and his people. We should therefore avoid attending on the ministry of such as are known to be erroneous and opposers of evangelical truth.

#### 4. *On Testimony bearing.*

1. Testimony bearing includes both the declaration of the truth, and the condemnation of the opposite error.

2. Although the Church should forbear with those in her communion, who have not attained a satisfactory view of every point in her testimony, while they consent to walk according to her profession, do not oppose it, and lie open to instruction; yet as a witness for Christ, she may not recede from a full and particular testimony which she has attained; but whereto she has already attained, she must walk by the same rule, and mind the same thing.

#### 5. *On the Headship of Christ.*

1. Jesus Christ, besides the sovereignty and dominion belonging to him naturally and necessarily as the Son of God, has, as Mediator a twofold kingdom. He stands related to the Church as his proper kingdom given to him by the Father, the subjects of which he makes a willing people by his grace.—This kingdom is spiritual, and not of this world, though it exist in it as a visible organized society. Of this kingdom, the Church visible and invisible, he is the alone King and Head.

2. Besides this kingdom, and in subservience to its interests, the Mediator has a dominion given to him over all created persons and things.

3. Among the all things subjected to the Mediator, are to be reckoned the nations of the earth, and their constituted authorities, and where his will is revealed, they are bound in all their political relations and administrations, to be subject to his authority as “Governor among the nations and the Prince of the Kings of the earth.”

4. Although the manner of administering his kingdom will be changed, yet Christ will not cease to be the Mediator, but as the Prophet, the Priest and the King shall, in full possession of the glory of God, remain through eternity the Head of his body the Church.



### 6. On Covenanting.

Covenanting with God is a moral duty under all dispensations of the covenant of grace. We engage in this duty when we lay hold of God's covenant, and take him as our God in Christ. And this is done in a very public and solemn manner, when we subscribe the Confession of the Church's faith, and receive the sacraments. Occasions may arise, when it is proper that Christians should conjointly enter into a solemn and explicit engagement, to hold fast the profession of their faith, and walk in all the commandments and ordinances of the Lord blameless. And as often as God, in his providence, opens the way, and the duty appears seasonable, it shall be regarded as the privilege, and the duty of all who may see their way clear, to enter into such engagements; while it shall not be required of any as a term of communion, to enter actually into them.— And such engagements may be made with the solemnity of an oath, or by subscription with the hand. Such covenant transactions by believers, with God as their own God, and the God of their seed, so far as agreeable to the word of God, bind posterity, and this not only because of their conformity to the word of God, but also in virtue of the public solemn engagement of their ancestors.

In times of danger to the church and to religion, it is consistent with the practice of the faithful in different ages, and with examples in Scripture history, for the people of God to associate by solemn compact, or covenant, for the maintenance of true religion.

We acknowledge that we are bound to prosecute the great work of the reformation, and to abide in the true Protestant religion, as contained in the Confession of Faith and Catechisms, because we believe it is founded on the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; and because our obligation is enforced by the various acts of our reforming ancestors, and of our ancestors down to the present day, in entering into covenant with God.

### 7. On Fasting.

Fasting is an extraordinary duty, to be attended to when God ministers special occasion to churches, congregations, or individuals. It cannot therefore be inseparably connected with any stated ordinance; nor can its observance be enjoined as essential to the right administration of any ordinance of grace. Yet *a day of humiliation* preparatory to the administration of the Lord's Supper, is a suitable means of preparation, and should be observed in all ordinary cases.

### 8. *On Faith.*

Although the believer may not have sensible assurance of his own state of grace, yet saving faith, resting on no other ground than the testimony of God, and consisting not in a belief that we are in a state of grace, but in an appropriation of Christ and his salvation to ourselves on the ground of the free promise and gift of God alone, has, in its very nature, an assurance or persuasion of the truth, grace and faithfulness of God in the gospel offer, and of our welcome individually to all that is offered. This assurance or persuasion is not suspended on uncertainties, or conditions to be fulfilled, and is strong or weak in proportion to the strength or weakness of faith. Doubt is so far from being an ingredient in faith, that it is of a contrary nature.

### 9. *On the Purchase of Christ.*

Common benefits being of an earthly and perishing nature, and common to believers and unbelievers, are not to be considered as purchased by Christ, but these benefits being by breach of covenant forfeited to all men, this forfeiture is, to believers, removed, and the sanctified use of them restored by the merit and mediation of Christ.

### 10. *On the Power of the Civil Magistrate.*

As the kingdom of Christ is spiritual, acknowledging no other laws and no other rulers than those he has appointed in it, the civil magistrate, as such, is no ruler in the Church of Christ, and has no right to interfere in the administration of its government. He is bound to improve every opportunity which his high station and extensive influence may give him for promoting the faith of Christ, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it. But, to accomplish these ends, it is not warrantable for him to use any kind of violence towards either the life, the property, or the consciences of men. He ought not to punish any as heretics or schismatics; nor ought he to grant any privileges to those whom he judges professors of religion, which may hurt others in their natural rights. It is the duty of the magistrate to protect both the civil and religious rights of all the members of the community; and while he is bound to do what he can for the promotion of the welfare of the community, and the individuals composing it, he may not assume to himself to control their faith, or manner of worshiping the Father of Spirits. The appointed means for promoting the kingdom of

Christ are all of a spiritual nature. The weapons of our warfare are not carnal, but spiritual ; and mighty, not through the force of human laws, compelling men to that which they dislike ; but, through God, by his almighty power and grace, making the obstinate and rebellious to yield a cheerful obedience. The civil magistrate ought, however, to restrain those vices which are injurious to society, and for which none can justly plead as what they are bound in conscience to practice. He ought to be a terror to evil doers, and a praise to those who do well ; and so the proper exercise of his office is, in its consequences, beneficial to the church.

*For the Evangelical Guardian.*

### PSALMS IN VERSE.

Being specimens of an unpublished metrical translation of the whole of the " Psalms, Hymns, and Spiritual Songs " of the Old and New Testaments, combining literal sense and smoothness of rhyme, and with a measure adapted to the subjects.

By WILLIAM WRIGHT, Minister of the Gospel.

### PSALM XXIII.

JEHOVAH's my Shepherd ; aught want shall not I ;  
 In tender grass pastures he makes me to lie,  
 He leads me by waters of stillness all day,  
 My soul he recovers if ever I stray.  
 He guides me, for sake of his name, in the ways  
 Of righteousness. O ! to his name be the praise,  
 Then, though through the valley of death---shade I tread,  
 No harm shall befall me, no ill will I dread,  
 Because thou art with me ; thy rod and thy staff  
 They comfort me greatly ; at troubles I laugh.  
 Before me a table thou furnishest now,  
 In sight of my foes, as themselves must allow ;  
 My head thou hast fatted with ointment, my bowl  
 Is brim full. Where's joy like the joy of my soul ?

Yes, goodness and mercy all days of my life  
 Shall follow me, follow me, follow me rife ;  
 And I in the house of Jehovah shall rest,  
 A nameless continuance of days, in him blest.

PSALM C.

With gladness to Jehovah sing,  
Ye whole inhabitants of earth !  
O serve with joy the Eternal King,  
Before him come with strains of mirth !

Know that Jehovah's God alone :  
His people and his pasture's sheep  
He made us, nor are we our own ;  
He formed us his commands to keep.

With thankful praise his gates draw near ;  
His courts re-enter with acclaim :  
His courts to all his saints are dear ;  
Give thanks to him and bless his name.

Because Jehovah's good to all,  
His mercy is forever more ;  
And Oh ! let men upon him call,  
From race to race, his truth's in store.

MR. EDITOR :

It would appear from the above specimens of a new metrical version of the Book of Psalms, which we find in a late number of "the Witness," a Free Church paper published in Edinburgh, Scotland, that efforts are being made there similar to those of some of our brethren on this side of the ocean,—that they are laboring for a new metrical version of the Psalms, more smooth and correspondent to the taste of the age, than the version which was adopted by the Westminster Assembly two hundred years ago. Perhaps these efforts will demonstrate the impracticability of providing such a version, without some poetic license granted to the versifier. If he must be confined closely to the original text, he must *fail* to meet the demands of modern taste in his metre. The poet must be unshackled,—he must be allowed to give us a *liberal* translation. And if we *must have a liberal translation*, and facts fail to furnish it in meter, might not much labor be saved, and many advantages be realized by the Church, by a resort, at once, to the adopted *prose* translation ? It can be sung, and sung magnificently, in *chants*. Such a Psalmody, once successfully introduced, might be denominated the *universal* Psalmody of all churches using the english language, because in reality it would be so. But neither Rouse's version, nor the metrical version of any other man can ever obtain this honor. With regard to the merits of

the above specimens, it is left to the reader to decide for himself.---  
There is some paraphrasing in them.

W.

*For the Evangelical Guardian.*

THE SONG OF DEBORAH---Judges v. chap.

For Israel's avenging; Oh, bless ye the Lord!  
When freely the people uncover'd the sword.  
Oh! hearken ye kings! Oh, ye princes give ear!  
I'll sing to Jehovah, who wentest from Seir---  
I'll sing to Jehovah---to Israel's God,  
Who scatter'd the hosts of proud Jabin abroad!

Oh Lord! when thou went forth from Edom, that day  
The earth shook and trembled, the hills fled away!  
The heavens descended, the clouds dropped rain,  
E'en Sinai's proud summit flow'd down to the plain!  
In days of brave Shamgar, the son of Anath,  
And Jael, whom Sisera smote in her wrath,  
The highways were vacant, the trav'lers withdrew,  
And hasten'd through by-ways, known only to few.  
Until I Deborah, a mother, arose,  
The villagers broken, and scatter'd by foes,  
Selected new gods; not from war were released;  
For villages ceased---yea in Israel they ceased!

Oh! was there a shield, or a spear to be seen,  
'Mong the thousands of Israel that day on the green?  
My heart's to the rulers of Israel, that came  
And gave themselves freely unto me, by name.  
Ye that ride on white asses---who walk by the way,  
And that sit in the judgment,---triumphantly say---  
Oh, bless'd be Jehovah!---Let each one relate  
The acts of Jehovah, with justice replete!  
Those that from the noise of the bowmen are free,  
Adown by the walls shall rehearse them with glee.  
Yea even the acts which Jehovah hath wrought.  
'Gainst those that the ruin of Israel sought,  
Who dwelt in his villages. His people then  
Shall safe to the gates of those springs go again.

Awake, awake, Deborah! breathe forth a song.  
Arise thou Barak! lead thy captives along;  
For him that remain'd to've dominion *He* made,  
And over the chieftains the sceptre I sway'd!

They were present 'gainst Am'lek, from Ephraim's race,  
And Benjamin after came close in the chase.  
From Machir the governors freely came down,  
Whilst scribes came from Zebulun, old in renown.  
With Deborah Issachar's princes appeared;  
E'en Barak with Issachar, much to be feared.  
For Reuben's neglect, they were anxious to know  
When sent forth on foot to the valley below.  
For what did he stay 'mong the sheep-folds to hear  
The bleating of flocks, when the foe was so near?  
For Reuben's neglect there were great thoughts of heart,  
Whilst Gilead abode beyond Jordan apart.  
And, say, why did Dan in his ships stand aside?  
Or Asher, continue in ports to abide?  
Zeb'lun and Napht'li were a people not slow  
To hazard their lives unto death 'gainst the foe.  
When kings came from Canaan, and fought without pay,  
Adown by Megiddo in Taanach that day,  
The stars in their courses 'gainst Sisera fought---  
They fought e'en from heaven! The Kishon it caught  
Our foes when retreating, and swept them away---  
The proud stream of Kishon received them a prey!  
Oh, my soul! thou'st vanquished proud Jabin at length,  
And low in the dust thou hast trodden down strength!  
For then by the prancing the horses' hoofs failed---  
By means of the prancings of chiefs who were mailed!

'Cursed be ye Meroz', said the angel of God,  
'Yea bitterly cursed be thy dwellers abroad;  
For not to the help of the Lord coming there---  
The help of the Lord, 'gainst the mighty that were'.  
But bless'd above women shall Jael remain,  
The wife of the Kenitish Heber by name;  
Because butter she brought, in her costliest bowl,  
And for water gave milk, with a liberal soul.  
Yea bless'd shall she be, above wives in the tent,  
Who down through the temples of Sisera sent,  
With the artisan's hammer, the nail she did hold  
In her left, whilst her right his dest'ny told.

So when pearced and stricken, she smote off his head.  
 At her feet he descended, he fell down dead,  
 Where he fell, there he died---at her feet he lay  
 A glorious trophy---for Barak a prey!

The mother of Sis'ra look'd eagerly forth  
 And cry'd through a lattice that look'd from the north,  
 'Oh! why is his chariot in coming so long?  
 Why moveth his chariot so slowly along?  
 Her wise ladies answer'd the question she cry'd,  
 Yea in comforting words to herself she reply'd,  
 Oh, have they not sped, and divided the prey,  
 A damsel or two unto each as his pay?  
 To Sisera a prey of unnumber'd hues  
 Of various colours---the prey that he'll choose---  
 A prey, upon both sides with needle-work wrought,  
 And meet for the neck of the chieftain who fought' t

As Jabin and Sisera's Hosts were destroy'd,  
 So perish the foes of Jehovah---the Lord,  
 But let them that love him remain undismay'd  
 As heaven's bright orb when in beauty array'd.

H. A.

Sycamore, 1846.

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For the Evangelical Guardian,

### OUR OBLIGATION TO SEEK THE GOOD OF THE JEWS.

Through the instrumentality of Abraham, we enjoy privileges of incalculable worth, which, as they relate to our eternal destiny, are as far in value above all the privileges that refer to this world only, as the soul is more precious than the body, as heaven surpasses earth, and as eternity exceeds time. Let us take a view of these advantages, that we may be impressed with a sense of their great importance, and of our duty to promote the best interests of the house of Israel who have been the means of putting us in the possession of them.

The author of our salvation proceeded from the Jews. It is true that he is the Son of God and in this character is from the Father, and with him and the Holy Spirit one in essence, and equal in every di-

vine perfection. The Scriptures represent him as receiving the names and titles, possessing the perfections, performing the works, and as having addressed to him the worship of the only living and true God. But the Son of God became the Son of man. "The word was made flesh---God was manifest in the flesh." He did not however become man by ordinary generation, but was conceived and born of a virgin. Having in this manner assumed human nature, he was not involved in the guilt of Adam's first sin like other men, and did not, as they do, inherit that depravity of nature which is inseparably connected with it. He is denominated the holy thing born of the virgin, and declared to be holy, harmless, undefiled, and separate from sinners. That he might be our Savior it was necessary that human nature should be thus assumed by him. Mankind sinned, and none but man could give satisfaction. The law must be obeyed in the same nature in which it was transgressed, and punishment suffered in the same nature in which it was merited, before we could be delivered from the miserable condition in which we had placed ourselves. And the Son of God, by his obedience to the death of the cross in our nature, made an atonement for sin, and became the author of eternal salvation to all them that believe. But the human nature in which he, by this means, accomplished our salvation, proceeded from the Jews. He took on him the seed of Abraham---came, as concerning the flesh, of the Israelites. Must we not then acknowledge that the Hebrew nation, as the instrument in God's hand, provided the manhood in which our Savior brought in that righteousness by which only we can be justified before God, and saved with an everlasting salvation?

Jews were the inspired writers of the Old Testament. This volume contains the first intimation that was given of the method of our deliverance from eternal misery. It exhibits the Savior as sustaining characters, performing works, submitting to sufferings, and enjoying honors, that he may redeem us to God. In it we are informed, that, as the seed of the woman, he, by having his heel bruised, shall destroy the great enemy of our souls---that, as the seed of Abraham, he shall bless all the nations of the earth---that, as a person possessing the divine and human natures, he, as represented by the ladder in Jacob's vision which was placed on earth and reached to heaven, shall be the medium of friendly intercourse between God in heaven and men in this world---that, as a prophet like Moses, he shall teach men the way of salvation---that, as a priest after the order of Melchisedec, he shall put away sin by the sacrifice of himself, and fully accomplish all that the sacrifices under the ceremonial law were designed to prefigure---and that, as the king set by the Father on the



holy hill of Sion, he shall deliver his people from the power of their enemies, and bring them through difficulties, trials, and dangers to rest and glory in a far happier state of existence. Besides which, this book records examples of holy conduct which are fitted to captivate the heart and constrain to imitate them, and laws to direct how to live, it also abounds in expressions of faith in God's promises---love to God---desire for manifestations of his friendship---delight in his service---hope of enjoying his glory---joy in his salvation---of bitter sorrow of heart for offending him---and of resolution to run in the way of his commandments, which are fit means of exciting and cherishing all the holy feelings in the hearts of God's people, in every age and place of the world, in their diversified circumstances, till they are prepared for the enjoyments and exercises of a state of perfect felicity. Indeed there are portions of the Old Testament that have a particular reference to us as Gentiles, and in which we have a peculiarly deep interest. In them we are assured, that the Son of God, as our Savior, shall receive the heathen for his inheritance, and the uttermost parts of the earth for his possession---that he shall be given as a light to the Gentiles, that he may be for salvation to the ends of the earth---that, as a root of Jesse, he shall stand for an ensign of the people, and that to him the Gentiles shall seek. These and other predictions that relate to the conversion of the Gentiles have been fulfilled in our experience. In the accomplishment of them, we have received the knowledge of salvation---been brought into the church of the living God---have the ordinances of religion dispensed to us, and enjoy the privileges of God's peculiar people. But how were the precious truths of the Old Testament saved from perishing? Was it not by being recorded? In the first ages of the world when men lived on earth hundreds of years, the knowledge of them could be preserved by oral instruction. But when the life of man was shortened, it became necessary that they should be written in a book, to prevent them from being forgotten, and men from being left in ignorance of them after they had been revealed. Did not holy men of God, who were Jews, record them as the Spirit dictated, that they might be preserved for the use of the church in every future age? And is it not to them as the penmen of this record, under God, that we owe the privilege of consulting it, and acquiring a knowledge of its contents?

The Scriptures of the Old Testament were safely kept by the Jews. Is not this a matter of the greatest importance? Though revealed truths were faithfully recorded, if the record had been lost, could the ends for which it was made have been gained? However profitable these Scriptures are for doctrine, reproof, correction, and instruction,

in righteousness, and whatever may be their fitness to make the man of God perfect, and to furnish him completely for all good works, had they been allowed to perish, would we not have been strangers to all the advantages that result from the enjoyment of them? But was not this invaluable treasure securely kept by the children of Israel? "To them were committed the oracles of God." They considered them as a sacred deposite with which God had intrusted them, to be preserved both from being lost and mutilated, and watched most assiduously to prevent anything from being added to them or taken from them. Through means of their vigilant care we have in our possession the Old Testament as it was deposited in their hands, with this difference, which makes it more valuable to us because fitted to be more useful---that though it was committed to their care in Hebrew, we have it translated into English, and are favored with opportunities of reading it in a language which we understand. Had not the Jews acted the part of a faithful Depository of this holy volume, would we not have been strangers to the account given of the creation of the world---of the federal transaction between God and Adam as our representative, and his breach of that covenant by which we are involved in guilt and depravity---of the first promise of deliverance for Adam and his children by the appearance of the Son of God in our nature to give his life for our ransom---and of the predictions of the prophets respecting the conversion of the Gentiles?---Would we not have been ignorant of the display given of the evil nature and ruinous consequences of sin, in the destruction of the wicked inhabitants of the earth by the deluge, and of the not less guilty inhabitants of Sodom and Gomorrah by fire and brimstone from heaven---and of the care which God exercises over the interests of his people, manifested by delivering the Israelites from the bondage of Egypt, giving them a triumphant passage through the Red Sea while Pharaoh and his army were drowned, conducting them safely through the wilderness, and introducing them in the accomplishment of his promise, into the possession of the land that flowed with milk and honey? Would we not have wanted evidence that Jesus of Nazareth is the Messiah? Is it not by comparing his character, condition, works, sufferings, death, resurrection, and glory with those of the Messiah as described by the prophets, that we are supplied with the most satisfactory evidence that our Savior is the person whose character they delineate? Do we not read in the Old Testament, that the Messiah was to be a prophet like Moses, a priest after the order of Melchisedec, and a king sitting on the holy hill of Sion---that he was to be despised and rejected of men, a man of sorrows and acquainted with grief---that he was to open the eyes of

the blind and unstop the ears of the deaf, to make the lame man leap as an hart and the tongue of the dumb to sing---that he was to have his hands and feet pierced, and to be brought to the dust of death---that though he was to lie in the grave, he was to rise without having seen corruption---and that he was to be exalted and extolled, and made very high? And when we find that these were the characteristics of Jesus of Nazareth, are we not, in consequence of the Old Testament being carefully kept by the Jews, furnished with the most convincing proof that Jesus of Nazareth is the Messiah promised to the fathers, and that there is no salvation in any other---no other name given under heaven among men whereby we must be saved.

Jews, as they were moved by the Holy Ghost, wrote the New Testament. This additional revelation sheds light on that contained in the Old Testament, confirms and illustrates its truths, and places before our minds, in a clearer light, the method of salvation, and the eternal states of happiness and misery, one or other of which awaits every one of us according to his works. Do we not read in the New Testament plain histories of the conception and birth of our Savior---of the doctrines he taught and miracles he wrought---of the holy life he led and sufferings he endured---of his resurrection and ascension to the throne of glory, that he might be a Prince and a Savior to give to us repentance and forgiveness of sins? But is not the intelligence that we receive on these subjects in the Old Testament, communicated only by promises, predictions, and figurative representations, the meaning of which is not very readily perceived? Does not the Old Testament make known, only in an obscure manner, the world beyond death and the grave? But are not life and immortality so clearly brought to light by the New Testament, that all who read must know that when our bodies die our souls shall be carried to heaven or sent down to hell according as the Savior has been received or rejected---that our bodies shall be raised from the grave, reunited to our souls, and every one of us appear before the tribunal of Christ to receive a sentence according to his deeds, that those who have believed in the Savior shall come forth to the resurrection of life, be placed on the right hand of the Judge, welcomed to the kingdom prepared for them, and received into the enjoyment of eternal life, but those who have continued in unbelief shall come forth to the resurrection of damnation, have the left hand of the Judge for their station, be commanded to depart cursed from his presence, and sent away to suffer everlasting punishment. These truths in which every individual of the human family has the deepest interest, and which are stated in the New Testament in the most luminous manner, were recorded by Jews under the direction of the Spirit. And

we possess the record which they made with a difference similar to that with which we have the Old Testament, and which is likewise highly advantageous to us, that though it was made in Greek, we enjoy it in English, and have been able to read it from our childhood. Are we furnished in the New Testament with a very profitable addition to the revelation contained in the Old? Does the New Testament grant great and necessary assistance in understanding it? Does the New Testament afford plainer and more copious information respecting the way of deliverance from the wrath to come, a brighter view of the eternal world, a more moving display of the love of God to us, and present in a more affecting manner all the motives to holy obedience than were previously enjoyed? Can we deny that we are under obligations to Jews, as God's instrument, in conferring on us these privileges, and placing us in a far more advantageous position than that even of their fathers, though they were treated by God with greater kindness than all the other nations of the earth.

The first preachers of the gospel to the Gentiles were Jews. It is admitted that in preaching the gospel they began with their brethren according to the flesh. The Son of God during the time he lived on earth in our nature, travelled through the cities and villages of Judea and Galilee, preaching salvation to the lost sheep of the house of Israel. He chose twelve Jews to be his apostles, and when he first gave them a commission to preach the gospel, he strictly charged them not to go into the way of the Gentiles, nor enter any city of the Samaritans. But after he rose from the dead, he extended their commission, and enjoined them to preach the gospel to every descendent of Adam whom they might have an opportunity of addressing. His command was, "Go ye into all the world, and preach the gospel to every creature." The apostles it is true did not for some time think of giving obedience to this command in all its extent, but continued to feel a strong aversion to the Gentiles, and to be deeply impressed with the idea that they would contract pollution by associating with them. But Peter was instructed by the Spirit, through means of a vision from heaven, to go and preach the gospel to the Gentiles, and no longer count them unclean. He obeyed the heavenly vision, and when he was engaged in preaching the gospel to those into whose presence he formerly counted it a sin to enter, the Holy Ghost fell on them, and God granted to them repentance unto life. Paul was called in an extraordinary manner to preach among the Gentiles the unsearchable riches of Christ. He was appointed the apostle of the Gentiles, and being sent by Christ immediately far hence unto them, he preached the gospel unto them, turned them from darkness to light and from the power of Satan to God, planted churches among them,

ordained elders in the churches which he planted, and set matters in such order as to prepare the way for ministers being raised up in every succeeding age of the world to preach the gospel to the Gentiles, and convert the kingdoms of the earth into the kingdom of Jesus Christ. Have not the Jews then been employed by the Head of the Church to favor us with the Bible to read, the preaching of the gospel to hear, and all the ordinances of the Christian religion to observe, that we may be trained up under the influences of the Spirit, for enjoying the happiness of engaging forever without weariness in the services of the heavenly temple?

Do we, through means of the children of Israel, enjoy so many invaluable privileges? Are we not then bound by every feeling of gratitude to promote their happiness? The condition in which they are placed is very miserable, both in a civil and religious point of view. Once they formed the greatest nation on earth. In the days of Solomon they surpassed all other nations in knowledge, riches, power and splendor. But they have been deprived of their existence as a nation, scattered over the earth as vagabonds, and for eighteen centuries trodden under foot by the Gentiles. But degraded, oppressed, and persecuted as the Jews have been by the nations of the earth, this is not the worst part of their misery. Their condition in a religious point of view is far more deplorable. For a long period they were the only church of God under heaven. But when the Messiah came in the name of the Lord to save them, instead of receiving him with joy, they despised, reproached, persecuted, and crucified him, and by this conduct cast themselves out of the church, and provoked God to cause his wrath to come upon them to the uttermost. Their descendents approve of their wicked deeds in rejecting and crucifying Jesus of Nazareth, treat his character with the greatest contempt, and still suffer the curse which their fathers asked for themselves and their children. The Jews thus rejecting the only Savior must perish under guilt the most aggravated. Does not their miserable condition make them fit objects of our compassion? And are we not laid under the strongest obligations to seek their salvation? But how can we do this? Can we not pray for them? Has not God promised to bring them to the land of their fathers, receive them into his church, and grant to them all the privileges of his children? Can we not pray that the outcasts of Israel may be assembled, and the dispersed of Judah gathered together from the four corners of the earth, that the deliverer may turn away ungodliness from Jacob---that they who are the natural branches may be grafted into their own olive tree---and that all Israel may be saved? But can we do no more in seeking the salvation of the Jews than pray for them? Can

we not send the gospel to them? Our Synod has two missionaries in Palestine, that, by making known to the Jews in that land the way of salvation, they may win their souls to Christ, and save them from eternal perdition. Can we refuse to pray for our missionaries?---for protection from the dangers to which they may be exposed---strength to endure the labors in which they are to engage---and success in converting to the faith of Jesus many of the children of Abraham. But is this all that we can do for our missionaries, that we may send the gospel to the Jews in Palestine? These men of God have left their country and their kindred, and are in a strange land without any means of support except what the Synod has promised from the churches under their inspection, and if we do no more than pray for them, as they cannot live unless their bodily wants are supplied, they must return to their country, and for any thing that is in their power leave the Jews in Palestine without the gospel. Would this reflect any honor on us as a church of Christ bound by the strongest ties to seek the salvation of the house of Israel? Can we not, and will we not prove that our prayers for our missionaries proceed from the heart, by contributing of our substance as God has prospered us, to aid in granting them comfortable subsistence when striving, in compliance with our request expressed by the Synod, to gather to the good Shepherd some of the lost sheep of the house of Israel? There is no reason to fear that we shall suffer loss by giving our money with this design. Scattering to gain this end is the means of increasing. Casting our bread on the waters with this intention is the way to find it afterward with profit. Honoring the Lord in this manner with our substance and with the first fruits of all our increase, is the best method that we can adopt to encourage us to expect that our barns shall be filled with plenty, and our presses burst out with new wine. Nor is there any ground of hope that what we refuse to give for this purpose shall be gain to us. Withholding from Christ's cause more than is meet tends to poverty. Sowing sparingly shall assuredly be succeeded by reaping sparingly, whether the sowing consist in scattering the seed over the fields, or parting with our money either for the support or spread of the gospel. Besides should we not keep in mind the advantages that shall be derived by the church of Christ from the conversion of the Jews? "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

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## HINDRANCES TO THE USEFULNESS OF MINISTERS.

The principal causes of alarming declension in religion, and the principal obstacles therefore to the success of the ministry seem to be these :

1. Engrossing worldliness in the church, with its attendant evils,—lack of public and secret prayer, want of devout and habitual attendance at the sanctuary and devotional meetings, and looseness in the observance of the Sabbath.

2. A deplorable want of parental faithfulness; including the lack of personal oversight, care and instruction, particularly catechetical instruction; and the lack of enforcing strict obedience, observance of the Sabbath, faithful and orderly attendance upon its worship, and reverence for the ministers of God. This includes also the lack of care in the selection of school teachers, the want of care and often of knowledge as to their religious character, and whether they pray and read the Scriptures in their schools, give catechetical and other religious instruction, and otherwise exert a healthful, moral and religious influence. The consequences are, a host of loose and irreligious, sometimes infidel teachers; the exceeding difficulty and sometimes impossibility of minister's having a voice and influence in the selection of teachers, and in the visitation and management of schools, and the consequent obstacles thrown in the way of his gaining an influence directly over the pupils, or of their minds being disposed to look to him for guidance and instruction.

3. The control so much given into the hands of youth. It is dignified, proper, and the law, both of nature and of Scripture, that the parent should bear authority and not yield to the control of the child. It cannot be disguised that the acceptableness and even continuance of the minister's labors in a place are often made to depend on the will of the youth; and the minister had need to walk circumspectly within very narrow limits as to doctrine, reproof, correction, instruction in righteousness, if he would wish to retain his place or keep a shadow of influence upon not only the youth, but the oldest and most stable part of the Church.

4. The multitude of lectures and bustling reforms. What is in its origin and within proper limits praiseworthy, has come to be woefully perverted. Popular lectures have been so much encouraged that the business has fallen into the hands of a host of adventurers who take it up to earn their bread, to gratify an unblushing craving for public notice, or even covertly to intro-

duce the poison of infidel and other ruinous doctrines. It was the declaration of Mr. Collins, the president of the infidel convention in New York last year, that he did not inculcate his infidelity openly, but lectured on education, temperance, phrenology, abolition, &c., and adroitly introduced his sentiments into these lectures ; and this pattern he held up to his associates for their imitation. Thus too the ministry as a source of instruction is neglected, undervalued, and postponed to sources less legitimate, and, to say the least, vastly less useful.

5. Abuse of Revival influences. There has come to be an habitual expectation and outward effort on the part of many for periodical excitement on the subject of religion ; a shout and dust are raised about revivals in public, while little or nothing is done in private ; ministers are blamed and nigh turned off unless there be a revival every winter ; while yet prayer is neglected, personal conversation and effort not employed, children left lawless, neglected, and domineering, public worship even, remissly attended, and the Church setting its example and conversation directly across the path of the minister. That preaching, too, is relished and demanded, which appeals to the excitabilities and lets go the scorching and fundamental doctrines ; and a popular noise and smoke are raised for a revival to conceal, unconsciously it may be to the actors, their more private path and allow them to walk on in it without divorce from their sins. A kind of gain is made of Godliness,—the pride of gain to the numbers enrolled in the Church.—*Ohio Observer.*

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## WHAT IS PREACHING ?

The following article, found in the Boston Recorder, ministers rebuke to a great variety of critics, and does it so happily, that the publication can hardly fail of proving beneficial.

Almost every man *thinks* he knows what preaching is. He knows at least to his *own* satisfaction, though it may be that very few others would be satisfied with his model. So it comes to pass, unfortunately, that in any given parish, there are about as many standards of preaching as there are individual hearers. Each has his idea of the preacher's voice, manner, style of composition, and of all the qualities that should enter into his sermon, as long or short, doctrinal or practical, pungent or pathetic, and so on. Possibly some people forget that this varie-



ty of tastes and opinions exists, and forgetting this, they begin to impose their own notions upon the preacher and all the people. Thinking that such may be made more comfortable to themselves and others by a gentle hint, we quote for their benefit the following passage from Gilfillan, in answer to the question, "What is preaching?" It is from the chapter on "Edward Irving and the preachers of the day." And after saying that the above is a question to which there would probably be as many replies as to, "What is truth?"—that almost every minister and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject, he adds :

One man thinks that to preach means accurately to divide a given topic, logically to illustrate it and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of scripture, bringing out from it all that is in it and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon if it does not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemic idea of preaching. Another likes no preaching but what contains a string of appeals and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electric shocks—one burst from beginning to end ; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter ; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languidly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamations ; he is not pleased unless every sentence begins with O ; the interjection Ah, has to him a peculiarly pathetic sound ; it seems to melt into his midriff like snow ; and that preacher would be his Magnus Appollo, who should say, "O, we remark in the next place." This is the interjectional idea of preaching.—Another desiderates chiefly delivery ; no minister is a favorite unless his voice be musical, and his attitude smack of the boards ; unless he indulge in a profusion of studied declama-

tion, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only half of the time. This is the arithmetical idea of preaching. One man abuses a sermon because he does not understand it; another admires it, because he does understand it; and a third admires it, because he does not understand it. One man constantly asks, ere giving his verdict, What do the best judges say? Another with some favorite model in his eye, says—What is this to Hall, or Chalmers, or Thomson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin that it trembles before the zephyr. A third likes one general idea to pervade a sermon, and to gather around it, by force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limetles, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with scripture, and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would deem a sermon in within very straight-laced limitations. Another would allow it a wide and varied range, to draw illustrations from the meanest and loftiest object—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on *ad infinitum*.

This is no caricature, as all will admit.—Perhaps it does not include every variety of opinion that actually exists. But it is enough to show that neither Noah nor Isaiah, nor Paul nor Peter, no, nor an angel from heaven, could so preach as to meet all these demands. We should say, then, that he who requires a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, what is preaching?—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in language applied to an excellent Scotch minister of whom it is said—“He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical,—

“And fools, who came to laugh, remained to pray.”

## A RELIGION OF CEREMONIES.

There is scarcely an hour in the day (says Thomson, in his recollections of Mexico,) when the bells are not heard in the street, announcing that some priest is seated in a coach drawn by two mules, followed by ten or a dozen friars, with gold wax candles, chanting as they go. The coach is preceded by a man who rings a small bell, to announce the approach of the Host ; when every one who happens to be in the street is expected to uncover himself and kneel, and the inmates of all the houses on the street do the same thing. Nothing is more common than to hear them exclaim, whenever they hear the bell, "Dios viene, Dios viene,"—God is coming, God is coming ; when, whatever they may be doing, they instantly fall on their knees. What I have described, is the visit of the Host to some common person. The procession is more or less numerous, and the person in the coach of more or less dignity, from an humble priest to the archbishop of Mexico, according to the dignity and station of the person visited. Sometimes the procession is accompanied by a large band of music. The visit of the Host to the Senora Santa Anna, of which I have heretofore spoken, was attended by a procession of twenty thousand people, headed by the archbishop. Until very recently every one was required to kneel, and a very few years since an American shoemaker was murdered in his shop for refusing to do it. But now they are satisfied if you pull off your hat, and stop until the Host passes.

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## THE END OF LIFE.

Always remember for what end you were born ; through the whole of life look at this end ; and consider, when that comes, in what will you put your trust : not in the bubble of worldly vanity, it will be broken ; not in worldly pleasures, they will be gone ; not in great connections, they cannot serve you ; not in wealth, you cannot carry it with you ; not in rank, in the grave there is no distinction ; not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world, but in that of a life spent "soberly, righteously and godly, in this present world."

## EDITORIAL NOTICES:

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The First Presbytery of Ohio met at Hopewell, on the 20th ult. The members were all present, except Mr. Graham, who, it was understood, was detained by ill health. Discourses, as pieces of trial, were heard from Mr. Milligan a student under the care of Presbytery, and also, by request, from Mr. Ross, a student under the care of the Presbytery of Steubenville. With the discourses of both, the Presbytery was highly pleased. The next meeting was appointed to be held at Oxford on the last Tuesday of December. The following supplies were appointed:

*Fairhaven*---S. W. McCracken to administer the Lord's Supper on the 4th Sab. November. Mr. Herron to preach on the 1st and 2d Sabbaths December. Mr. Boyse the Sabbath immediately preceding the next meeting of Presbytery.

*Concord*---D. Macdill to administer the Lord's Supper on the 3d Sab. Nov. and to preach one Sabbath afternoon. Mr. Allen the 3d Sab. Dec.

*Sycamore*---In addition to what supplies Mr. Allen their pastor elect can give them. Mr. Prestly is to administer the Lord's supper on the 2d Sab. Nov.

*Hopkinsville*---J. Prestly to administer the Lord's Supper on the 1st Sab. Dec. and to moderate in a call.

The following paper was adopted by the Presbytery:---

Whereas in holy and wise providence our brother and fellow-servant in the ministry, John Reynolds, was, on the 4th of September last, called by his Master, from his labors, to receive, as we trust his reward---Therefore, *Resolved*,

1 That while it is our duty to bow to the sovereign will of God, we cannot but feel that in his removal, his congregation and the church at large, have sustained a serious loss.

2 That we hereby express our sympathy with his bereaved family and congregation.

3 That we desire to regard this dispensation of providence, as a call addressed to us who remain, to increased diligence in testifying the Gospel of the grace of God, and as a warning to all to give all diligence to make their calling and election sure.

And whereas it may be truly said that our deceased brother spent his days in self-denying labors; and whereas from a variety of circumstances we have reason to believe that his family is left in a straitened condition. Therefore, *Resolved*,

That in the judgment of this Presbytery, it is the duty of the members of his congregation, and of neighboring congregations, to consider their case.

It was ordered that this paper be published in the E. Guardian.

*Convention of Reformed Churches.*---As the minutes of the Convention of Reformed Churches appear in this No. we need not occupy our pages farther with an account of its proceedings. The reader will see that the delegations of the different churches were required to bring in brief statements of the views of their respective churches, on the real or supposed points of difference. This was a work of some responsibility; as we had not access to all the necessary documents, and on some of the points mentioned, the Associate Reformed Church had never, in a formal manner, declared her opinion. For the information and satisfaction of our brethren, we give the declaration made by the delegates of the General A. R. Synod of the West, on some of the principal points mentioned; premising, that, on the subject of covenanting, we cannot pretend to verbal accuracy, as part of the copy which we preserved, is lost or mislaid.

"The delegates of the General Associate Reformed Synod of the West, declare, at the outset, their conviction, that many of the supposed points of difference between the churches represented in this convention, ought, in whole or in part, to be matters of forbearance; and that shades of difference in reference to them all, may and should be, borne with. Such forbearance, it is believed, is practised to a very considerable extent, by the different churches in reference to their own members; and why should a nearer agreement be considered necessary to union among the different Churches, than is found to be necessary to internal union and harmony in any of them respectively. Two cannot walk together except they be agreed: but the definition of this agreement may be so rigid, as to render it impossible, that any two should be agreed. Fidelity to our Lord and Master requires, that we resist the introduction of a multiplicity of such terms of communion, as can secure no practical good, while they must inevitably gender strifes, and exclude the people of God from "the heritage of Jacob their father."

*On the power of the Civil Magistrate circa sacra.*

The Civil Magistrate ought to rule in the fear of God. He should

take cognizance of, and punish, such open violations of both Tables of the law, as are contrary to the peace, order, and moral purity of society, and therefore injurious to society. But with the church, as such, which is the spiritual kingdom of Christ, and not of this world, he has nothing to do. With her officers, laws, and ordinances, he may not interfere, while she keeps herself within the sphere of her duty, and acts in obedience to her Lord and Master, not disturbing the peace or order of society. He is to protect all men in the exercise of their inalienable right to associate together in a church capacity, for their spiritual edification. But no pretence of religion should shield from his cognizance, blasphemy, or any other offence against piety, for which no plea of conscience can justly be alleged.

#### *On Psalmody.*

1. It is the will of God that the inspired songs contained in the Book of Psalms, be used in his praises, both in public and private, till the end of time.

2 That metrical version which is most faithful to the original should be preferred.

3 The use of uninspired songs, or songs of human composition, is a corruption of the worship of God, and should be resisted by the doctrine, and if need be, by the discipline of the church.

#### *On Fasting.*

Fasting is an extraordinary duty, the season for which is to be learned from the aspect of God's providence, or the character of his dealings with his people. It cannot therefore be inseparably connected with any stated ordinance of religious worship. Nevertheless, the duty of fasting *may* be attended to in connection with the administration of the Lord's Supper. The circumstances of churches or of individuals may render it proper: but it being, in this connection, no part of the institution of Christ, it can by no means be regarded as essential to the right administration, or the worthy receiving of that ordinance.

#### *On Covenanting.*

Covenanting with God is a moral duty under all dispensations of the covenant of grace. We engage in this duty, when we lay hold of God's covenant, and take him as our God in Christ; and this is done in a very public and solemn manner when we subscribe the confession of the Church's faith and receive the sacraments. Occasions may arise when it is proper that christians should conjointly enter into a solemn and explicit engagement to hold fast the confession of their faith, and walk in all the commandments and ordinances of the

Lord blameless. Such covenant transactions with God as the believer's own God, and the God of his seed, bind posterity.

It is agreeable to the dictates of common sense, and the law of self-preservation, and consistent with the practice of the faithful in different ages, and with examples recorded in scripture history, for the people of God to associate by solemn compact or covenant for the maintenance of true religion in times of danger.

We acknowledge that we are bound to prosecute the great work of the reformation, and to abide in the true Protestant religion, as contained in the confession of faith and Catechisms, because, we believe it is founded on the Apostles and prophets, Jesus Christ himself being the chief corner stone, and because, our obligation is enforced by the various acts of our reforming ancestors, and of our ancestors down to the present day, in entering into covenant with God."

*On the Headship of Christ.*

(On this point we extractd our views, with some merely verbal abbreviation, from the Testimony of the Reformed Presbyterian church in Scotland. It is believed that there is really no diversity of opinion on this subject among intelligent evangelical christians, and that no denomination has any superiority over another, in point of orthodoxy ---though a few applications of the doctrine have been made by some to which others would not subscribe.)

"The Lord Jesus Christ is, by the appointment of God the Father, set as King upon his holy hill of Zion: over which, as his special kingdom, he is invested with an absolute power and supremacy, as its sole and only Head, to appoint offices, officers, laws, and ordinances. By virtue of this solemn investiture, He has in all ages called out of the world, and maintained therein, a church unto himself, which he governs by a complete system of laws, officers, and censures, instituted in his word, and has not left the affairs of his church, in which he peculiarly presides, to be regulated by the policy and invention of men. As king of Zion, in a day of efficacious grace, he subdues the hearts and wills of sinners to his obedience, persuading and enabling as many as were appointed to obtain salvation through him, to believe on his name---whom he keeps by his mighty power through faith unto salvation. In subserviency to this his special mediatorial kingdom, the Lord Jesus Christ has a supreme and sovereign power given to him in heaven, and in earth, and over the powers of darkness---angels and authorities and powers being made subject unto him. The management of all the affairs of providence is put into his hands, whereby he restrains, and disappoints, and at last totally destroys, all the enemies of his interest and glory---ordering and over-

ruling all creatures and events, for the accomplishment of the great and glorious ends of his incarnation, and the lasting good of those that love him."

On the subject of communion, we referred the convention to the views presented by the delegation from the Synod of New York; and on the subject of faith to the act on Faith and Justification.

On all these points, the propositions agreed on by the Convention differed in no *material* feature, from the views here presented,—in our judgment; nor from the views presented by the delegates from the other churches.

A committee was appointed to prepare a draught of a testimony and the convention is to meet again, some time before the day set for the meetings of the different Synods, to consider the draught and prepare it for being presented to the Synods.

Here we would make a few suggestions and, express the hope that they will be attentively considered.---Having considered all the real or supposed points of difference, and having found such a general agreement, is not *this agreement* a sufficient basis of union? May not the union be consummated, without waiting till the testimony of the United Church be brought to full maturity? Indeed, would the sanction of the different Synods, make it the Testimony of the United Church?---If we wait till all the Synods agree with respect to all the details of the testimony, even to the very mode of expression, will not this occasion needless delay, if nothing worse? But let the union be once consummated, and let all begin to feel themselves to be members of one body, and the suspicion that there are doctrinal differences among us, be completely banished from our minds, and there be no longer any real or supposed party interests to be protected; then will it be far easier to come to an agreement as to the form and substance of the testimony. For our part, we are entirely willing to intrust the United Church with the whole business of framing her own testimony.

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*Theological Education*,---A complete course in Miami University occupies about 6 years, and the Theological course in our Seminary at Oxford, three years more, making a period of nine years, that a young man has to be engaged in close persevering study, before he is licensed to preach the gospel. If he is considerably advanced in years, or has made considerable attainments before he commences his course, it may be shorter; but in most cases, it is not less than above



stated. All this is thought to be necessary to prepare a young man for the work of the ministry. Not, that he will be able to make a greater display at first and draw greater crowds after him, than if his course had been one half shorter. Indeed, it may be the reverse; for by this time, he has learned to despise that *sophomoric* eloquence which is so acceptable for a few months to many hearers, though it always sooner or later excites disgust; but he who is thoroughly trained, will with the blessing of God, on persevering industry, in the great majority of cases, continue to be a useful and acceptable preacher, till age and toil have worn out his mental and bodily powers.

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*Editorial changes.*---The CHRISTIAN INSTRUCTOR formally published and edited by Dr. Forsyth of Newburgh, has passed into the hands of Rev. J. B. Dales of Philadelphia, and will hereafter be edited and published in that city. Some time since Rev. D. R. Kerr took charge of the PREACHER and is now its editor,

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*The "Organ's" attack on Dr. Claybaugh.*---The "Organ, and Sons of Temperance Record" of August 22 contains a spiteful attack on Dr. Claybaugh of Oxford and the church of which he is a member, which might have been noticed before this time. The offence of Dr. C. was refusing to announce to his congregation, that a certain "Bro. W." to whose name is appended the letters M. W. P. which we suppose means, MOST WORSHIPFUL PRIEST OR PATRIARCH, would deliver a lecture on the subject of temperance. The announcement was refused, not on account of any opposition to the cause of temperance of which Dr. C. has been one of the earliest and most steadfast advocates, but partly, on account of his objection to secret societies, and partly, because the announcement would have been virtual resistance to the General Synod of his church, which, for the same reason, had advised its members to have no connection with that fraternity. It was on this ground, as we are credibly informed, that Dr. C. based his refusal, to the gentleman who handed him the notice; remarking, that even if he himself had no serious objection to the order of the Sons of Temperance, yet, as the Synod had so advised, he could not make the announcement: for at all times, he felt himself bound to respect lawfully constituted authority, both in church and state, when it enjoined nothing which violated his conscience. But the "Organ" will have it, that the announcement was "refused, because the M. W. P. was "an infidel of the baser sort." And what

is very remarkable, he does not pretend to deny the charge, but proceeds on the supposition that it is "true." What tempted the "Organ" to make out a case so much worse for himself, and the M. W. P. than the facts required? Was it his innate love of extravagance and paradox? Or would he conciliate the favor of "infidels of the baser sort," by presenting himself as the unshrinking defender of one of their ringleaders?---When Dr. C. refused to publish the appointment, he had heard nothing of M. W. P.'s infidelity; nor had the rumor reached him, that the titled gentleman, finding himself alone in the company of some young men, entertained them to their heart's content, with obscene jests.

Suppose then the M. W. P. were what the Organ names and does not deny—or leaving him out of view, suppose that a man of vile principles and base morals, and a retailer of vulgar smutty anecdotes on the Sabbath, should make his appearance in Oxford, as the professed advocate of some isolated virtue, where would be the propriety of decent men and christians running after him, and of ministers of the Gospel recommending him as a teacher of morals? What would be the effect on the public conscience? Must ministers of the Gospel be *abused* because they will not endorse the character of such a man? It must not be lost sight of, that the organ assails Dr. C. because he (Dr. C.) does not think that vile men should be set up to lecture a moral and religious community. Hence his contemptible slang about 'Simons pure,' and "heresy," and "narrow bigotry," which will doubtless do all that he intended---that is, gratify vulgar minds, and enlist the sympathies of all who have reasons of their own for scoffing at the very idea of moral "purity."

The Organ's attack is replete with false statement, false assumption, and *mean* insinuation. The assertion that he "assails no particular man or sect," is that of a dastard, and is obviously untrue. Nothing but a consciousness of the guilt which he would cover by a denial, could have induced him to make it. After doing all the injury he can, he condoles the injured, with, "I did not mean to hurt you." But no one is badly hurt. I dare say Dr. C. can overlook the injury. Yet such wanton assaults on men who wish to serve God and their country in their own way, and will not tremble under the lash, or bow to the dictation, of such papers as the Organ, should not *always* pass unnoticed.

The Organ states that the M. W. P. spoke several times in Oxford, to crowded audiences; whereas he lectured but once in public, and with that, many of his hearers were fully satisfied.---He also assumes that all who are not in favor of the Sons of Temperance, are the foes of temperance, an assumption which argues the blockishness or the

recklessness of the author. It is a notorious fact that many, if not most, of the long-trying and steadfast friends of temperance, who fought its battles in the day when a man hazarded something by being a temperance man, regret the organization. Its friends are generally the *neophytes*. That in their new-born zeal with their eyes as yet but half open, they should dream they are doing all the good, is not surprising. It is the weakness of all upstart reformers.---The President of Miami University makes a levee, and no intoxicating drinks are used. The Organ makes it an occasion for glorifying his order---"The Sons of Temperance have done much for Oxford." What Dr. MacMaster thinks of the order, we do not know. Probably he leaves them to themselves, as we also would in general do, if they would mind their own business, and let other people alone. We would however hazard little, should we affirm, that the President's temperance principles and habits were formed, long before the Sons of Temperance were born.

The engines of a great city were playing on a great fire. A little boy came running up and began to ply his Alder syringe on the opposite side. Seeing the fire go down, he shouted, "See how my *squirt* puts out the fire!" A bystander patting him on the head, said: "That's a little man!"

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From the Convention, I went to Philadelphia and New York, to purchase books for the Theological Seminary at Oxford. Philadelphia is a fine city, and can show many things which call up interesting associations. There is the same old house in which Jefferson penned the declaration of independence, now occupied, I believe, as a kind of liquor shop. There is the antiquated house in which William Penn, the founder of the city, resided. And the house in which the Declaration of Independence was adopted by the Continental Congress, with the old "Independence bell" in the cupola, which, however, is now unfortunately cracked.---I visited that stupendous piece of folly, the Girard College. The main building is constructed entirely of white marble, even the roof being made of plates of white marble. It is built after the model of an ancient Grecian temple, and has already cost more than a million of dollars. It will yet require two or three years, and two or three hundred thousand dollar to complete it.---The Associate Reformed Church is rapidly rising in this city. The principal congregation, numbering about 400 members is under the pastoral care of Rev. J. B. Dales, a man of popular talents, of pious and modest deportment, who shares in a large degree the affection and confidence of his people. The other congrega-

tion is of more recent origin, and is under the pastoral care of Mr. Scouller a young man who promises well.

New York has undergone great changes, since I left it, on leaving the Theological Seminary in the year 1817. The mass of the population now reside beyond the bounds of what was then the city. Most of the churches are now also "up town" a mile or two beyond what was formerly the region of churches. The Wall Street church, of which Dr. Miller was at one time the pastor, is now on the other side of the Hudson in Jersey city. Murray Street church, whose pulpit, at the period referred to, was occupied by Dr. Mason, is removed at least a mile farther up, and presents precisely the same appearance it formally did, every stone probably occupying its former place in the walls. The Middle Dutch Church is converted into the city Post Office, and said to be the best office of the kind in the world. The principal Associate Reformed Church in the city is under the pastoral care of Rev. W. McLaren, a man of solid talents and acquirements, who stands well with the city clergy as a pious and peaceable man. His congregation may be said to be a new organization.---It will be remembered by many of our readers, that the Associate Reformed Churches in New York and Philadelphia, went into the General Assembly about thirty years ago. (Most of them, however, still retain the name *Associate Reformed*, probably for the sake of the church property and some other interests.) There were indeed a few individuals who were not satisfied with the change; but the work of building up our cause had to be commenced anew. And I am happy to say, that in both cities, our congregations are organized on the genuine principles of the Associate Reformed Church. All fears which were formerly entertained on this subject, may now safely be dismissed.

On the Sabbath evening before leaving the city, I paid a visit, in company with Mr. McLaren, to old Katherine Ferguson, a colored woman who became a member of Dr. Mason's Church about 40 years ago. She is a remarkable woman. The most of what she made by keeping a confectioner's shop (enough to have placed her now in independent circumstances) she spent in feeding, clothing, and educating destitute colored children. She is warmly attached to the Associate Reformed Church, and remembers Dr. Mason, and the "days of old," with peculiar delight. Two young persons, members of Mr. McLaren's congregation, were in her house, being there, as I understood, to read the Bible, and converse with her. This would not fail to make on a mind at all accustomed to sober reflection, a favorable impression as to their piety.---One object of my visit, was t

obtain from her lips an account of an occurrence which I had sometimes heard related. Her statement was as follows: "After Dr. Mason commenced preaching in Murray Street, some 'gay ladies' from Pearl Street, said to him: 'Doctor it will not do for those colored people (Katharine and a male relative of her's who had made a profession of religion) to sit at the same table with the white communicants.--- They should be at a Table by themselves at the last.' The Dr. simply replied, that he would think of it. When the day for the communion came round, and the people were about to take their seats at the Lord's table, the Doctor came down from the pulpit, and taking the two colored persons by the hands, he said, 'This is my brother, this is my sister. He that doeth the will of my Father which is in heaven, the same is my brother, and sister and mother. In Christ Jesus, there is neither Greek nor Jew,---Barbarian, Scythian, bond nor free;' and then led them forward to the table and set them down 'first of all.' This was the result of the Doctor's reflections on the subject, and it settled the question forever.

On the spot, where intelligence is conveyed "by lightning" a stranger, though he may have read much on the subject, will sometimes be struck with surprize. While crossing the Hudson river on Monday morning, I read in a N. Y. paper, intelligence which had been sent from Baltimore (a distance of about 200 miles) the day preceding (Sabbath) at 11 o'clock A. M. (The paper also must have been printed on the Sabbath. What a pity that our improvements should thus increase the amount of sin in the land!) When leaving Philadelphia at 3 o'clock P. M. the city bell was ringing an alarm of fire; and early next morning the Baltimore papers were circulating the intelligence that a great fire had broken out in Philadelphia on the afternoon of the preceding day and consumed 24 houses.

The expense of constructing a line of Telegraph is not great,--- Within a few years, it will doubtless be extended to Cincinnati, and how much farther west we cannot tell. A man in Cincinnati may then converse with another in Boston, as if they were face to face, there being no sensible difference between the time of the transmission and reception of intelligence. The powers of nature are yet but imperfectly understood. Great advances beyond anything we now witness, are yet to be made. On a Rail Road car, you may travel 150 miles in 8 or 10 hours, though the thing is yet but in its infancy.

In all these things, God is too little in men's thoughts. With respect to many who are reaping the fruits which result from researches which have been made into the works of *His* hands, by intellects

which *He* has lighted up, it may be truly said, that "God is not in all their thoughts." But it will not be so always. The days will come, when all these improvements will be consecrated, to *Him*, whose is the "Kingdom, the power, and the glory;" and even now in various ways he makes them tributary to himself, though men mean no such thing, neither is it in their hearts.

### Obituary.

Rev. John Reynolds, whose death is noticed in a preceding page, was born in the Forks of Yough in the State of Pennsylvania, on the 25th of February 1804. Four or five years afterwards, while he was yet a child, his father removed to the State of Ohio. He was licensed to preach the gospel in October 1825, and a year afterwards was settled in the pastoral care of two or three vacancies near Kaskaskia Illinois. On account of ill health, and some other causes, he returned to Ohio in about 18 months, and officiated as a constant supply to the vacancies of Piqua and Sidney till October 1831 when he took the pastoral charge of some small vacancies on the Wabash in the State of Indiana. In the year 1840 he again returned to Ohio, was a few years pastor of the congregation of Concord, when he took charge of the congregation of Fairhaven, at which post, he ceased from his labors.

Mr. Reynolds was a man of parts. His literary and Theological attainments were beyond what is ordinary. He was well acquainted with the rules of order in Church courts, had a correct judgment, was honest and fearless; and consequently was of great use in difficult cases. At the time of his death he was laboring among the people of his charge with increasing acceptance. Perhaps he was not calculated to gather people rapidly into the church; but if those who enjoyed his ministry did not become an orderly and well-trained people, it was not his fault. In the language of Cecil, he would never like Falstaff, "get together such ragamuffins that he was ashamed to muster them."

Short and modest obituaries are best. His last illness was short, and we have heard little of his last words. But of his genuine piety few will be disposed to doubt, as none who knew him will fail to bear testimony to his exemplary christian deportment.

## NOTICE.

It is known that Mr. Reynolds attempted to make a new version of the Psalms and published the result of his labor. In doing so, he adhered strictly to the true principle that the Psalmody of the Church should be a faithful metrical version of the inspired songs, and that one version is not more holy or acceptable to God than another equally faithful. The intention---the design was good, whatever may be thought of the execution. The Edition is scattered among the churches. We have been requested by some of the brethren, and by the administrator of the estate, to turn the attention of his friends and brethren to the subject, and to say, that any pains they may take to sell the books remaining in their possession unsold, and forward the proceeds to Robert Beckett near Hamilton, will confer a favor on the widow and fatherless.

Preacher please copy.

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\* \* The World's Convention, or Christian Alliance, and some other subjects will be noticed in our next.

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\* The notice given some time ago of a possible reduction of the price of the Evangelical Guardian at the end of the present volume, seems to have been misunderstood by some. At its present size, the price cannot be safely reduced,---whether it will be thought best to put the work at \$1 00 and reduce it to its former dimensions of 36 pages to each No. must be a matter of consultation and arrangement, and will depend on the opinions of those concerned.

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ERRATUM.---In page 47, 2d and 3d lines from the top, instead of "*Perhaps the substitution of good books is important and should be read,*" read "*Perhaps the substitution of good books in the room of the Bible is an evil among us. Good books are important, &c,*"

**THE**

# **EVANGELICAL GUARDIAN.**

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## **UNION BETWEEN THE SECESSION AND RELIEF SYNODS.**

**THE** following is the basis of union agreed upon, between the committees of the Secession and Relief Synods : The committee, after carefully considering the matter, were unanimously of opinion that the two religious bodies whom they represent—the United Associate Synod and the Synod of Relief being substantially one in doctrine, worship, and order, should, without unnecessary delay, be formally united under the name of “The United Presbyterian Church of Scotland,” composed of those ministers and congregations who are under the jurisdiction of the Synods formerly known as the “United Associate Synod” and the “Synod of Relief,” and that the following principles should be solemnly recognized as the basis of their union :

1. That the word of God, contained in the Scriptures of the Old and New Testaments—the only rule of faith and manners—is the law of supreme and ultimate authority in this church.

2. That the Westminster Confession of Faith ( the substance of which is to be found in another form in the Catechisms, Larger and Shorter ) is, with the exception of such passages as attribute, or seem to attribute, to the Civil Magistrate authority in matters of religion, the Confession of this Church—expressive of the sense in which we understand the Holy Scriptures.

3. That the Presbyterian form of Church Government without any superiority of office to that of teaching presbyter, and in a due subordination of Church Judicatories, founded on and



agreeable to the word of God—is the government of this Church.

4. That the Ordinances of Worship shall be administered in the United Church as they have been in the bodies of which it is formed and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

5. That the term of Communion with this Church is a credible profession of the faith of Christ—a profession made with intelligence, and justified by a corresponding character and deportment.

6. That the election of office-bearers of this Church, in its several congregations, belongs by unalienable right, exclusively to the members in full communion.

7. That the church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His gospel, at home and abroad.

8. That “as the Lord hath ordained” that they who preach the gospel should live of the gospel—“that they who are taught should communicate to him that teacheth, in all good things”—that they who are strong should help the weak—and that having freely received, they should freely impart the gospel to those who are destitute of it—this church looks to the voluntary contributions of the members of the church, influenced by regard to the authority of Christ, for the means of upholding and extending christian institutions.

9. That the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavor to maintain the unity of the whole body of Christ, by a readiness to co-operate and hold fellowship with all its members in all things in which they are agreed.

That the United Church, in their present most solemn circumstances, join in grateful acknowledgment to the Great Head of the Church, for the measure of spiritual good which he has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of the Lord, to apply more faithfully the great principle of church-fellowship—to be more watchful in reference to admission and discipline—that the purity and efficiency of our congregations may be promoted, and the great end of our existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or “the world lying in wickedness.”

## WHERE WAS YOUR CHURCH BEFORE LUTHER?

*A Lecture addressed to the Students of the Theological Seminary, Oxford, O.; Oct. 17, 1846, By Joseph Claybaugh, D. D.*

# LECTURE

WHERE was your church before Luther? So asks the Romanist of the Protestant, in proud defiance, resting on the antiquity of Popery and scorning Pretestantism as a novelty. If the church were a mere *name*, this question might be asked; and the subject of Rome, by making out a succession of ages, bearing the Christian name and denominated "The Church," in communion with the chair of St. Peter, from the age of the Apostles down, might establish the antiquity of the church in connexion with the Romish See, and brand the whole tribe of Protestant Communions with heresy and innovation. But as the Christian religion is a religion of *principles* by which it is distinguished from every other religion, so the Church of Christ is a society organized on these principles, and by *them* is distinguished from every other society. A society may bear the *name*, and may be traced through ages back to the beginning as having borne it; but if it have lost, or corrupted the principles on which it was first organized, or have so overwhelmed them with a mass of moral rubbish as to make them of no effect, it is no longer the same society. It may bear the *name*; but it has lost the *character*. The *principles* it has not; the *end* designed, it answers not. The *thing itself*, it is not.

The principles, on which the Church was organized, are found, and it is but reasonable to expect them to be found, in the recorded instructions of its Great Founder and his inspired

servants—in the *Holy Scriptures*. And in answer to the question, propounded to Protestants, Where was your Church before Luther? if the Christian Church be a society founded on the principles taught by Christ and His Apostles,\* it may be, as it often has been, triumphantly replied, **IN THE HOLY SCRIPTURES**. There we find the principles on which the Church was organized, the principles for which the protestant reformation has contended, the principles which Rome has lost, or corrupted, or buried. And there we do *not* find the peculiar principles to which Rome clings with a deathlike grasp, and which the Protestant world discards.

But is it not an admitted principle—does not the Bible teach—that *there shall always be a true Church on earth*? Does not the Saviour say, On this rock I will build my Church; and the gates of hell shall not prevail against it? True; but, as the church is not at all times equally prosperous, and as in her present state on earth she is subject to mixture and error;† this her perpetuity does not imply, that she is at all times equally pure, or yet that she is equally visible. At some times and in some places the doctrines of the gospel may be taught and embraced, the ordinances of Christ administered, and public worship performed, with less purity than at other times and in other places; and so the church be less pure; and owing to this, as well as to her external circumstances, her distinctive features may not be so clearly seen, and she may be less visible. But still she exists, though less pure and less visible.—Particular portions of the church may so degenerate, as to become synagogues of Satan, “the habitations of devils and the holds of every foul spirit, and cages of every unclean and hateful bird”;‡ but, then the true church exists some where else than in *their* communion. She exists wherever a people can be found holding the principles, on which the church was originally founded, in some good degree of purity; where the commandments of God have not been made void by the doctrines and traditions of men; where the doctrines, ordinances

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\*Eph. 2. 20. †Math. 13. 24--30; 36--43; 47--50. Rev. 2 & 3 chaps. ‡Rev. 18. 2.

and worship of Christ have not been lost, or so corrupted, and buried as to have lost their power.

Also, as the scriptures enjoin to mark and shun those, who by introducing doctrines contrary to God's word, cause divisions and offences; \* to withdraw from every brother that walketh disorderly and not after the divinely delivered instructions; † and to have no fellowship with those who disobey any of the apostolic injunctions; ‡ so when a body of professing christians place themselves in the same evil category, it is duty to withdraw from them; and such withdrawal is not schism; it is righteous dissent, the lifting up of a faithful testimony against error and corruption and in favor of reform.— And as we may thus withdraw from an erring brother without *unchristianizing* him, regarding him as a brother still, but treating him as an erring one; § so, by parity of reasoning, we may withdraw from a degenerating or erring church, without *unchurching* it, regarding it still as a portion of the visible church, but treating it as a portion thereof in error.

Now, the progress of corruption was gradual in the church of Rome, until she assumed all the characteristics of the great Christian Apostacy, and became fully revealed as the MYSTERY OF INIQUITY; the GREAT WHORE that sitteth on many waters, (by which are meant "peoples, and multitudes and nations and tongues"); arrayed in scarlet and purple and decked with gold and pearls and precious stones; seated on a scarlet-colored beast, full of names of blasphemy and having seven heads and ten horns; having a golden cup in her hand full of abominations and filthiness of her fornication, which she committed with the kings of the earth; and having upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH; making the people drunk with the wine of her fornication, herself drunken with the blood of the saints and with the blood of the martyrs of Jesus, and, by means of her phrenzied votaries and subjects, waging war with the Lamb. ||

\* Rom. 16. 17 & 18. † 2 Thess. 3. 6. ‡ 2 Thess. 3. 14. § 2 Thess. 3. 14. 15. || Rev. 17 chapter throughout.

Until the apostacy reached its maturity, we regard her as a portion of the visible church gradually becoming more and more corrupt. Now, history enables us to trace the progress of dissent keeping pace with the progress of her degeneracy, until, when at last she became so wholly and incurably corrupt as to have ceased from being a church of Christ, the dissent grew into an open, wide, and eternal separation. So that while the church has been at some times less, and at others more, pure and visible, she has always existed. We can trace the principles of the Protestant Church through all ages from Luther up to the Apostles, or from the Apostles down to Luther. Tracing downward we can find them in the church of Rome, or what at first deserved to be called the Catholic Church; and as they became relinquished there, we can find them in the ranks of dissent.

A full investigation of this subject would require volumes. In a brief lecture no more can be expected than a hasty sketch. No more will be attempted than to give such a view as may serve to awaken interest in this very important subject, and turn your attention, as opportunities may be afforded, to its investigation. And here I would remark that a history of the Church of Christ is yet a desideratum. It is hoped that the day is not distant, when men competent to the task and possessing the requisite materials, shall undertake and accomplish the work.

Though for several centuries the doctrine of the church continued uncorrupt, yet as early as the third century various rites and ceremonies and practical corruptions had crept in, unknown to the primitive church. The church had been alternately favored and persecuted. In times of prosperity multitudes joined who in the day of trial fell away, and seeking to be restored when persecution ceased, were too easily readmitted. In a word the discipline of the church had been shamefully relaxed. The clergy had grown in influence and wealth, a carnal policy began to prevail, a disposition in some quarters to accommodate and please the world became apparent, and even in this "martyr-age" of the church, her moral purity was serious-

ly endangered. In this state of things a reformer arose ;—NOVATIAN, a man of irreproachable life, extensive learning, and orthodox faith, eloquent and winning. He, with others, was disgusted with the easy policy of the bishops in restoring the *Lapsi* ; and when Cornelius, who was a zealous partisan for the lax discipline, was elected bishop of Rome, he, concluding that his efforts to restore the primitive discipline would be unavailing, withdrew. Many joined him in Rome, and elsewhere ;\* and though he and his adherents were subsequently excommunicated as schismatics and heretics, Novatian churches, called, probably by way of reproach, Cathari, or *Puritans*, were formed throughout Christendom, and subsisted, at times flourished, until the fifth century. Mosheim severely censures Novatian and his followers, and their discipline may in some particulars have been too austere ; but Mosheim's own account of the morals of the church in that age, shews that there was abundant reason for lifting the standard of reform. And that the Novatians were not really regarded as heretics, (whatever they might have been called in times of excitement) is evident from the fact, that they were treated with great mildness, not only by Constantine, but also by the Council of Nice ; as well as from the fact that their adversaries specify no point of doctrine on which they differed from the church.—At an early age the church began to lose sight of the doctrine of justification through the righteousness of Christ received by faith, and with it of the nature of true holiness. Merit began to be attached to certain works. The religion of sacraments and forms, began to supplant the religion of faith and love.—Superstition began to rear its head. So early as the fourth and fifth centuries do we find the elements of the great Apostacy developing themselves. The ascetic life was in high esteem, a great merit was ascribed to celibacy, fastings and mortifications of the flesh, and the various austerities of the monastic life ; marriage began to be forbidden to the clergy ; the tombs of the martyrs were venerated as sacred, and visited by crowds

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\* According to some Novatian was chosen as bishop by the minority, who contended for a purer discipline.

of pilgrims performing vigils, and burning tapers in open day ; prayers were addressed to departed saints, and large sums were devoted to religious purposes in order to atone for sin. Whilst these things were encouraged by a superstitious and venal clergy, and even whilst better men, fearing to stem the torrent of superstition, and even from pious motives, and considerations of expediency, humored the popular whim, there were not wanting those who, in the spirit of genuine reformers, lifted up their voice against these corruptions and abuses. We find **AERIUS**, presbyter of Sebaste, about the year 380, raising the voice of remonstrance against the festival of Easter, against prayers to the dead, against fastings, and against the growing pride of episcopal prerogative. "What is the bishop with the presbyter ? The one differs in nothing from the other ; for the order is one, and one the honor and dignity.—What the pass-over that it should be performed by you ? There is no need to enact the passover ; for Christ, your passover, is sacrificed.—To what purpose after death do you call over the names of the dead ? If indeed the prayers of those in the one place do at all profit those in the other, why then let no one be pious, let no one do good, but let him possess some friends and let them pray for him.—Neither is fasting commended ; for these things are Jewish, and under the yoke of bondage. If I wish to fast, I will choose my own day, and fast with liberty."\* This man was indeed branded as a heretic for these doctrines of the Protestants, and the heresy of Aerius was often charged upon the Protestants. Though he belonged to the Semi-Arian party, it is well known, that many of the orthodox were well pleased with his opposition to episcopal arrogance, and to the growing corruptions of the times.

A few years after, **JOVINIAN** an Italian monk left his retirement and proclaimed, that those who followed the rules of the gospel in society had as fair a chance for heaven as those who followed the same rules in solitude, that pleasures are not necessarily sins, and that temperance is as virtuous as abstinence,

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\* Epiphanius as quoted in Gieseler, vol. 1. p. 309. Note 3. Phil. Ed. 1836.

and marriage as celibacy. He was also charged with maintaining the perseverance of the saints. For uttering these Protestant doctrines, which two centuries before no one would have disputed, he was assailed by Jerome, the fiery Palestinian monk, the bulwark of superstition in that age, and by the bishops of Rome and Milan ; condemned in council, and sentenced by the Emperor to be seized and scourged, together with his adherents and abettors, and then confined in exile. All this ado is proof that the writings of Jovinian had no little effect, and that his doctrines had commended themselves to the good sense and piety of the age.

But the severity exercised against Jovinian did not crush the spirit of reform. About six years after we find two monks in Milan, the very diocese in which he had been condemned in council, SARMATIS and BARBATIANUS, propagating the same opinions:—"There is no merit in abstinence, none in celibacy—They rave, who chastize the flesh with fastings \* And about as many years after we hear the voice of VIGILANTIUS in Spain, loud enough to waken the monk of Palestine in his monastery at Bethlehem, proclaiming the vanity and idolatry of worshipping relics, frequenting the graves of the martyrs, keeping vigils and burning tapers at their tombs, and praying for the dead ; and the inutility of bestowing our goods for pious purposes, as a means of expiating sin. Vigilantius was not alone in his views ; for though silenced by the fury of Jerome, we have the testimony of this clamorous monk himself, that there were bishops who were his abettors. "You say (cries the monk addressing one of his friends) that Vigilantius, † who is so called by misnomer, for he were better named *Dormilanti-us*, ‡ again opens his stinking mouth, and belches forth the nastiest stench against the relics of the holy martyrs ; and calls us who venerate them worshippers of ashes and idolators, because we venerate the bones of dead men ; he says that vigils are to be condemned, that continence is heresy, and chastity the seed-plot of lust.—Oh! horrible wickedness, it is said that he has bishops partners of his villainy ; if however, *they* are

\* See Giesler p. 310. vol. 1. note 5. † Wakeful. ‡ Sleepy.



to be named bishops who do not ordain deacons unless they have previously taken wives."§ The old lion of Jordan fairly gnashed his teeth that Vigilantius should publish, and persist in publishing, such doctrines; but his rage knew no bounds at the thought that he was countenanced and supported in it by prominent and influential ecclesiastics. The cause of superstition was the cause of papal aggression, the monks were the patrons of both, both were favored by the spirit of the age; but many bishops and inferior clergy long, though ineffectually, resisted. Though the tide of superstition disdained all checks and raged on till it overspread the christian world, yet, from the number and respectability of its opposers towards the close of the fourth and at the beginning of the fifth century; from the fact that they were widely dispersed, in Asia, in Italy, in Spain; and from the sensation their writings produced, and the wrathful stormy opposition they provoked, it is evident that there were scattered through the church many good and orthodox men who deeply abhorred the growing corruptions; and that the spirit of those reformers must have lived in the breasts of many throughout christendom for ages to come.—Accordingly, we find traces of enlightened piety, shewing, that whilst lordly prelates and selfish monks were pushing forward the cause of superstition and papal usurpation, there were both clergy and people minding spiritual things.

The tide of superstition rolled westward; and for a time, while its deep and turbid waters overwhelmed the East and Italy, there was a good degree of primitive christianity in the west of Europe, especially in Ireland and North-Britain.—The bishops of France for a considerable time resisted image-worship, and other popular superstitions. Owing to its insular situation, the British church remained for a long time less contaminated, and retained more of the peculiarities of the Apostolic age. In the latter half of the fifth century their synodical acts recognize no celibacy of the clergy, and bodily austerities were pronounced worthless in comparison with purity of

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§ Translated from the original of Jerome's Letter to Riparius quoted in Gieseler vol 1. p. 310, note 6.

heart. After the Saxon invasion had overthrown the church among the Britons, the remnants of British christians were driven to secret places; but the *Irish Churches*\* were still prosperous, and towards the close of the sixth century were greatly revived by the efforts of COLUMBAN. With them the order of bishops was unknown, the scriptures were appealed to as the only rule of faith, and the study of them encouraged among the people, the marriage relation was held in honor among the clergy, and the worship and government of the church were conducted independent of Rome. They had their convents, but they were rather seminaries of learning and piety, and centres of missionary effort. Many of the monks, if they might be so called, had wives, which proved that they were rather professors of learning and theology, than monks. These churches propagated christianity among their northern neighbors especially the Picts, and established churches after the same model and holding the same principles; and these again in the following century planted churches in England, which for many years retained the doctrines and customs peculiar to the Irish Church, notwithstanding the efforts of the Roman missionaries. Vestiges of these primitive christians, holding the principles of the Protestant reformation, continued to be found in Scotland till near the age of Wiclif. The school of Iona founded by Columban continued for a long time to shed its light on Scotland, and it was not till about the end of the eleventh century that the Scottish Church owned submission to the Roman See, and it was late in the thirteenth before her authority was fully established.

About the year 590 Columban entered Burgundy, where, as well as on the borders of lake Constance, and in the vales of the Appenines, he established churches and seminaries after the Irish or Scottish model, the doctrines and usages of which he defended with great zeal, and by means of which a love of learning was diffused. His letters to the Popes, Gregory the Great and Boniface III evince the independent spirit of the Irish Church: "As your honor is great, so should your care

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\* The same with the CULDEES.

be great, that you lose not your dignity by any perverseness. Power will be with you as long as reason shall remain : for that is the sure key of the kingdom of heaven, which by true knowledge opens to the worthy and shuts to the unworthy. If it act otherwise, it can neither open nor shut.”\*

Let us now turn our eyes in a different direction. It is acknowledged even by some of the Roman Catholic doctors, that the controversy with NESTORIUS was a war of words. His heresy was more nominal than real. He was arraigned through envy, judged with partiality, and condemned by arrogance and violence. In wording himself as he did, he was guarding against a superstition, which finally established the idolatry of the Romish Church, the worship of the virgin Mary as “the Mother of God.” The union of the two natures in the one *prosopon* he admitted, but denied that the union was such as to constitute the mother of Christ, *mother of God*. Therefore he was excommunicated. His followers spread all over Asia ; and actuated by missionary zeal, propagated the gospel in the remotest and most barbarous nations. The Nestorian Church, though it has suffered great declension and been much corrupted, has kept clear of *Mariolatry* and many other superstitious doctrines and customs of Rome ; and there is good reason to believe, that, in the day of its zeal and prosperity, it was the instrument in the hands of the Great Head of the Church, in maintaining throughout all the east for centuries, a purer and a simpler faith, one more in accordance with that of the apostolic age, and of the Reformation.

In claiming the PAULICIANS as reformers we need not be over-anxious to clear them from every shade of error. It will be remembered, that their history was written entirely by their enemies, whose statements are self-contradictory, and evince the most bitter religious rancor. For example Petrus Siculus, who is the principal authority, admits that the Paulicians professed the leading Catholic doctrines ; but he adds, *insincerely*. The charge of Manicheism is improbable. The specifications alledged to fix this stigma on them do not prove the

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\* See Geisler vol. 1. p. 363. note 12.

charge. The Paulicians held doctrines incompatible with the doctrine of Manes. They also strenuously denied the charge. For ages scarcely a sect arose differing from Rome, but it was stigmatized with the brand of Manicheism, the odious heresy that had troubled earlier ages, the very name of which was handed down as the representative of all that was heretical and vile. Hence it was a ready catchword in the mouths of the enemies of reform. The Paulicians gave many evidences of their possessing the faith and patience of the saints of primitive times. Like the Reformers of the 16th century, they recommended to all classes the study of the Scriptures, and expressed their indignation against those who, by prohibiting them to all but the priests, would take away the key of knowledge; they rejected those superstitious notions about the eucharist, which subsequently resulted in the doctrine of transubstantiation; they refused to adore and worship the Virgin Mary; they despised the absurd veneration of the supposed wood of the cross, and the images of the saints; and discarded the several grades of the hierarchy, adopting a simpler form of Church-government, and calling their ecclesiastical rulers by other names. They arose in the latter half of the 7th century in Asia Minor, where they suffered in meekness for one hundred and fifty years under the intolerance of the Greek church; but still they grew and multiplied. In vain were they assailed by the arm of successive Emperors. They persevered with inflexible fortitude, until restored to their civil privileges and the free exercise of their religion by the emperor Nicephorus. During the brief respite then afforded they greatly increased in strength, only to endure, other and more violent persecutions. Under the empress Theodora, the grand patroness of image-worship, more than one hundred thousand perished. Those who survived either took refuge under the Saracens, or were transplanted into Bulgaria and Thrace.— Here they propagated their doctrines, and became sufficiently numerous and respectable to enlist the Emperor Alexius Comnenus in personal discussion with their teachers. Many it is said yielded to his eloquence, others to the more winning persuasives of rewards and preferments; but others firmly adhered to their faith and were placed in durance near the emperor,

Thus for about three hundred years this people suffered for maintaining some of the leading doctrines of the Protestant faith ; and if at length they resorted to carnal weapons in self-defence, it will be remembered that oppression drives a wise man mad.

But though we find little more of the Paulicians in the annals of the Greek Church, we are not yet done with their history. By various means furnished by commerce, war and the crusades, they found their way from Thrace and Bulgaria into Italy, France and other countries in the south and west of Europe ; there, under various names such as Bulgari, Cathari, or *Puritans*, as well as Pauliciani, to swell the ranks of dissent which appeared in the eleventh and twelfth centuries.

But here we must take a step back to pay our respects to the great Protestant Reformer of the ninth century, CLAUDIUS, bishop of Turin.—Chaplain to Louis, the son of Charlemagne, he was distinguished for his knowledge of the Scriptures and his abilities as a preacher. About the year 817 he was promoted to the see of Turin by the emperor for the purpose of checking the growing rage for image-worship, which prevailed in that diocese. By preaching and in his writings he vigorously attacked the worship of images, the adoration of the cross, the traffic in relics, the practise of pilgrimages to Rome, the fancied supremacy of Peter and his supposed successors, the infallibility of the church, prayers for the dead, the doctrine of human merits, and other abominations which were already making their appearance in the church of Rome. His views of the Lord's Supper are those of the Protestant world. And in the grand fundamental principles of Protestantism, he was a Protestant ;—rejecting all human traditions and authority, his appeal was to the Bible alone. Like Luther he wrote a commentary on the epistle to the Galatians, and like Luther maintained the doctrine of justification by faith without works of law. Amidst a storm of opposition raised by angry monks, who reviled him as a heretic and a blasphemer, and excited the populace so that his life was endangered, he persevered in his labors, for twenty years or more, till the villages of Piedmont were filled with his disciples, who, as Romish writers themselves confess, handed down his doctrines during this and the

Following century. Thus in the thickest night of Romish darkness, God ordained a lamp for his Anointed.

The most potent causes often operate unseen, whilst their effects only are visible. We have found the Irish and Scottish churches for centuries resisting the corruptions of Rome, and maintaining the fundamental doctrines of Protestantism, and we have followed the labors of Columban from the island of Iona to the south of France, the shores of Constance and the valleys of the Apennines; we have marked the principles and the sufferings of the Paulicians, and followed them to nearly the same localities; in these very regions have we seen a Reformer rising up and successfully propagating the very doctrines of the Lutheran reformation and filling the country with his disciples. For successive centuries these several classes of reformers are operating in places widely remote, perhaps unknown to each other; at length they meet, compare views, are astonished and rejoiced to see how nearly they agree, and tho' they still maintain separate communions and denominations, regard each other as enlisted in one common cause of opposition to Romish corruption, and defence of the primitive faith. Their combined influence, however obscure they are, awakens thought; other reformers arise, the clouds have been gathering, and Rome is visited, and startled, by a storm of dissent.

The twelfth century is distinguished for the number of its sects in the South of France, in the North of Italy, and even in Flanders and Germany, which to a greater or less extent held the doctrines of the Reformation. Early in this century PETER DE BRAUYS arose in the South of France, in Languedoc and Provence, the successful opposer of transubstantiation, prayers for the dead, the intercession of Saints, celibacy of the monks and clergy, purgatory, and other forms of superstition; and founded a numerous sect. Shortly after him, HENRY OF THOLOUSE, the founder of another sect called the Henricians, proclaimed with great fervor and eloquence and with unbounded popular applause, similar doctrines first in Lausanne in Switzerland, and then in Poitiers, Bourdeaux, and other cities of France, until he was arrested in Tholouse. The doctrines of these Reformers lived and spread long after their death.—ARNOLD OF BRESCIA, the thunder of whose eloquence so rous-

ed the people of Italy and Rome as to appal the sovereign pontiff and make him flee for safety, was a political as well as ecclesiastical reformer ; and notwithstanding the numerous calumnies of his enemies, may be justly regarded as the Apostle of religious liberty, whose principles lived after him in the breasts of numerous followers, to be espoused and advocated with increasing success by future reformers. Towards the close of this century the cause of reform received a powerful impulse from the labors of PETER WALDO of Lyons, whose followers, at least those in the vicinity of that city, took the name of Leonists and poor men of Lyons, but naturally in process of time amalgamated with the reforming communities which had long before existed in the various countries where they became scattered, and where Waldo was driven by persecution, to labor. To this man the christian world was indebted for the first translation of the Scriptures into a modern tongue, since the Latin ceased to be a living language. This measure added much to the reformation of that age. Driven by persecution Waldo, followed by most of his flock, fled first into Dauphine, thence into Picardy, and thence into Germany, every where preaching the gospel in its primitive simplicity, and carrying with him his translation of the New Testament. At length he settled in Bohemia. Many of his disciples fled into the valley of the Piedmont, taking with them this new translation, and there incorporated with the disciples of Claude, the ancient VAUDOIS or VALLENCES, of which WALDENSES is doubtless a corruption. Claudius of Turin, and not Waldo, was the founder of this people. They existed long before the latter. So did the ALBIGENSES in the South of France. The council of Tours 1163, only three years after the conversion of Waldo, declared the prevalent heresy to have sprung up *long ago*, and to have spread little by little till it had infected many provinces.\*

The Dissenters of the 12th and 13th centuries were called by different names ; but, though there were shades of differ-

\* There is an old Confession of Faith of this people published by John Paul Perrin in his History of the Waldenses, the date of which is fixed from certain MSS. at 1120, forty years before the conversion of Waldo. See Appendix A.

ence in different countries and as their views came to be influenced by different men prominent in reform, yet they were, with some few exceptions, substantially one ; and the very same people were called by different names in different countries.— The Albigenses, and Waldenses, names embracing nearly all the rest, were substantially the same ; the former inhabiting Albigenian Gaul, the latter the Alpine valleys ; their parent-stock the ancient Paulicians and the disciples of Claude, and their doctrines and discipline more fully confirmed, and perhaps somewhat modified, by the teachings of Waldo and other reformers. On almost all important points their doctrines were those of the Protestant reformation. According to Venema, whose industry and ability entitle him to be regarded as good authority, the chief articles of their ( so called ) heresy, were the following :—

1. That the holy scriptures are the only source of faith and religion, without regard to the authority of the Fathers and of tradition. As they principally used the New Testament they were charged by their enemies with despising the Old ; but as Usher proves from Rainerius and others, they regarded the Old as Canonical Scripture.

2. They held the entire faith according to the Apostles' Creed.

3. They rejected as full of superstition and as inventions of Satan and the flesh, all the sacraments except baptism and the Lord's Supper, together with the sanctity of temples, vestures, images, crosses and the worship of relics.

4. They rejected purgatory, with masses and prayers for the dead, acknowledging after the present life only heaven and hell.

5. They admitted no indulgences, nor confessions of sins, with any of their consequences, except mutual confession of the faithful for instruction and comfort.

6. They held the sacraments of baptism and the eucharist only as signs, denying the corporeal presence of Christ in the Eucharist.

7. They held only three ecclesiastical orders, bishops, presbyters, and deacons ; and that the remainder were human figments ; that monasticism was a putrid carcass, and vows the invention of men ; and that the marriage of the clergy was both lawful and necessary.

Finally, they asserted that the Roman Church was the Whore of Babylon ; and denied obedience to Popes and bishops, and that the pope had any Scriptural authority over other churches, or the power of either the civil or ecclesiastical sword. This representation of their views accords with those of other



eminent historians, and is sustained by their own formularies and by the accusations of their enemies. Though the Petrobrussians, and perhaps one or two other dissenting sects, may have rejected infant baptism, that the Waldenses did not, is evident from their own disclaimer ; though they did not regard it as essential to salvation, and often delayed it rather than have it administered by Romish priests. Their enemies called them Manichees, as they had called a portion of their progenitors, the Paulicians ; but why ? Because they lived abstemiously and called the Pope Antichrist. That they were not Manichees is evident from other doctrines charged upon them, as heresies by their adversaries, as well as taught in their own confessions. In their lives, they were marked by simplicity, piety and the strictest virtue. This even some of their most bitter enemies confess. As to the rancorous charges of secret lewdness and of their worshipping the devil in the shape of a cat and the like, they are too absurd to merit notice. They are like other tales told about them, as " that their children were monsters born with black throats, and were all over hairy, and had four rows of teeth." It is a pity that a historian so respectable as Hallam should place such reliance as he does on an author so bitterly and ridiculously prejudiced as *Alanus de Insulus*.

In the beginning of the thirteenth century, these reformers were sufficiently numerous, and the provinces they inhabited sufficiently prosperous, to arouse the vengeance and tempt the avarice of Innocent III, and his patrons and dependants. According to Sismondi these countries were, in learning, refinement, civilization and wealth, at least a century in advance of the age. To suppress their religion and to extinguish that spirit of civil and religious liberty which it inspired, the inquisition was set on foot, and large armies of crusaders, amounting to hundreds of thousands, were employed. The chivalry of France and England hastened to the south of France in holy war against the heretics, as they had formerly done to the Holy Land against the Saracens. For nearly half a century the countries of the Albigenses presented one continued scene of persecution and war, in which unheard of cruelties were practised, and which resulted in the devastation of the country, and the destruction and banishment of these reputed heretics. Whilst this persecution raged an event occurred which proves that the Albigenses were *radically*, as well as in particular doctrines, Protestants :—*At a council held at Tholouse A. D. 1229 a canon was adopted prohibiting to the people the scriptures in the vulgar tongue.* The Bible, the Bible, is the religion of PROTESTANTS. The Bible, the Bible, was the re-

ligion of the ALBIGENSES. By this act, the first of the kind passed, Rome proclaimed that the Albigenses were readers of the Bible, and that the reading of the Bible caused and supported their heresy. Just what she says of Protestants to this day !

Persecutions similar to those which befel the Albigenses in the south-western provinces of France, awaited their brethren of the Alpine valleys, or the Waldenses. For centuries, up to the era of the Reformation and afterwards, they were persecuted with unrelenting barbarity in every conceivable way by the bishops and clergy, by monkish inquisitors ; and by the princes and nobles with armed military legions. In the midst of unparalleled sufferings they maintained their principles with inflexible fortitude. By means of persecution they were scattered through every country of Europe ; in the very heart of France, particularly in the Alpine provinces, in Switzerland, in Austria, in Bohemia, in Germany and Flanders, and in Calabria in the south of Italy. Though myriads perished, persecution could destroy neither them nor their principles. The Lollards of the 14th and 15th centuries were but the same people, under a different name. From them indirectly WICLIF and Huss derived the light which they diffused in their respective ages. These distinguished men are not to be considered so much the broachers of a new reform, as Master-spirits whom God raised up to sustain, each one in his day, those principles of Bible truth which had long been maintained by humbler instruments. The doctrines of Wiclif and Huss took their type in part from the then overgrown corruptions of the regular and secular clergy, and from the intolerable usurpations, exactions and oppressions and profligacy of the Roman See, all which roused their opposition ; but still they were in substantial accordance with those of the Waldenses, and their predecessors back through all the ages of Papal darkness. In the grand fundamental principle, *the sufficiency of scripture, to the exclusion of all human authority and tradition, as the rule of faith, and the right of all men to read and judge of its meaning for themselves* ;—in this, and many other important Protestant doctrines—in all the leading features of Protestantism—we find the ancient Irish Church, the Paulicians, the disciples of Claude, the Albigenses and Waldenses, the Wiclifites and Lollards, and the Hussites, agreed. And they all alike, though with different degrees of suffering, were the objects of Rome's unsparing vengeance.

WICLIF, by his great talents and learning which he consecrated to the elucidation of God's word, by his high reputation in the schools, by his position as occupying the theologi-

cal chair, and enjoying as he did the powerful protection of the duke of Lancaster, gave a mighty impulse to the cause of truth and civil and religious liberty. Those who had been contending more obscurely, and suffering, for the same cause, would hail him as a welcome auxiliary. He was to the reformers of his day, but on a more magnificent scale, what Waldo had been to those of his. His followers were numerous, his writings were widely extended, and his translation of the Bible, the master-piece of all his works, was carefully circulated.

In consequence of the connexion existing at that time between England and Bohemia, his writings found their way to the latter country ; a region which had abounded with the reformers of earlier ages. There they were studied by HUSS and JEROME, in whom the doctrines of reform found able advocates, and who were charged with both the heresy of Wiclif and "the leprosy" of the Vaudois. Here again a new impulse was given to the reformation, which stirred up the wrath of the great ecclesiastical prostitute, already drunken with the blood of the saints and of the martyrs of Jesus, till it knew no bounds ; as the flames of Constance and the long and bloody wars of Bohemia attest. The prevalence of a purer faith had engendered a spirit of freedom ; the Hussites, the Vaudois, and the friends of liberty united in one common cause ; and led on by the immortal ZISKA,—who has been styled "a spirit of fire in a body of iron, whose activity knew no fatigue and became exasperated at rest,"—were sufficiently numerous and powerful to maintain a long and doubtful struggle with the combined powers of the Emperor and the Pope. That wild and extravagant opinions, that numerous and discordant sects, should be found among a people just waking up from the long dream of superstition, and agitated and phrenzied by such fearful commotions, is not at all surprizing ; but the Confession of Faith of the TABORITES presented in 1842, in the Synod of Kuttemberg, is a succinct, comprehensive and lucid exhibition of the doctrines taught by Luther and the Reformers of the 16th century, and would not suffer in the comparison with the Protestant Confessions of a later day. \*

The doctrines of this Confession, differing but little from those of the Waldenses, were handed down till the era of the Reformation by THE UNITED BROTHERS OF BOHEMIA AND MORAVIA, whose churches amounted in number to two hundred at the beginning of the 16th century. They continued in correspondence with the Waldenses, from whom their first ministers had received ordination ; and with whom they longed and prayed that God would raise up effective and successful

\* See Appendix B.

reformers. In a Synod held in 1189 they resolved, "*that if God should any where raise up faithful doctors and reformers of the Church, they would make common cause with them.*" When Luther arose, they hailed his appearance with joy : and afterwards, when the Catholic league, under the Emperor Ferdinand, was formed to crush the nascent reformation and with it the liberties of the world, they joined the confederates at Smalcalde.

Thus I have attempted briefly to answer the question, Where was the Protestant Church before Luther ? Its principles are in the Bible ; and there has been a people in every age maintaining them, and lifting up their testimony against the opposing corruptions of Rome ; a people rejecting traditions and human authority, and cleaving to the word of God as the only rule of faith and worship ; a people, characterized by their love of liberty, their heroic independence, their reverential regard for the Divine will, their simple unostentatious piety, their pure morality ; "an afflicted and poor people, trusting in the name of the Lord" ; a people, whom Rome anathematized, hated, and sought to destroy, but who, safe under the protection, and strong in the might, of Him who engaged, "that the gates of hell should never prevail against His church," outlived all all her persecutions, and **OVERCAME BY THE BLOOD OF THE LAMB AND BY THE WORD OF THEIR TESTIMONY.**

#### APPENDIX A.

Confession of Faith of the WALDENSES; the date of which Sir Samuel Morland fixes from certain MSS. in the year A. D. 1120.

1. We believe and firmly maintain all that is contained in the twelve articles of the Symbol, commonly called the Apostles' Creed, and we regard as heretical whatever is inconsistent with the said twelve articles.

2. We believe, that there is one God ; Father, Son and Holy Spirit.

3. We acknowledge for sacred canonical scriptures the books of the Holy Bible [ The titles of the several books follow, corresponding with the received Canon.]

4. The books above mentioned teach us, There is one GOD, almighty, unbounded in wisdom, and infinite in goodness, and who, in His goodness, has made all things. For He created Adam after His own image and likeness. But through the enmity of the Devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam.

5. That Christ had been promised to the fathers who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

6. That at the time appointed of the Father, Christ was born: a time when iniquity everywhere abounded, to make it manifest, that it was not for the sake of any good in ourselves, (for all were sinners), but that He, who is True, might display His grace and mercy toward us.

7. That Christ is our life, and truth, and peace, and righteousness---our shepherd and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for our justification.

8. And we also firmly believe, that there is no other mediator or advocate with God the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints---namely, that they are waiting in heaven for the resurrection of their bodies at the day of judgment..

9. We also believe, that, after this life, there are but two places---one for those that are saved, the other for the damned, which two we call paradise and hell: wholly denying that imaginary purgatory of Antichrist, invented in opposition to the truth.

10. Moreover, we have ever regarded all the inventions of men (in religion) as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy-water, the abstaining from flesh on certain days, and such like things, but above all the masses.

11. We hold in abhorrence all human inventions as proceeding from Antichrist, which produce distress and are prejudicial to the liberty of the mind. [Referring to the pernicious & painful selfinventions of the Catholics.]

12. We consider the Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper, and even necessary that believers use these symbols, or visible forms, when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them.

13. We acknowledge no sacraments but baptism and the Lord's Supper.

14. We honor the secular powers, with subjection, obedience, promptitude, and payment.

## APPENDIX B.

Confession of the Taborites, such as it was presented in 1642, in the Synod of Kutttemberg.

1. As the Scriptures are the word of the true and eternal God, as it has been written by the inspiration of the Holy Spirit in the books of the prophets and apostles, and confirmed by divine miracles, and as no person who has arrived at years of discretion can without it go to God, it follows that it ought to be translated into the vulgate or mother tongue, according to St. Peter's command & ought to be followed with the greatest veneration. With respect to the doctrine of the Fathers, it must be received when it is in conformity with the canonical books, and rejected when it is contrary to them.

2. There is but one God in three persons, as is taught in the Holy Scriptures, and in the *Nicean* and *Athanasian* creeds; we must love him with all our heart, with all our soul, and with all our strength.

3. After having been well acquainted with God, man, must know himself; he must understand that before the fall of Adam he was in innocence, but that after Adam fell by the wiles of the devil, he became subject to sin, and was conceived from a criminal seed; that to that original fault he has added actual sins, which have engaged him in a perpetual penalty, which he cannot escape by his own strength.

4. Man, awakened by the means of the divine word, and by the sentiment of temporal penalties, when he acknowledges his sins by the grace of the Holy Spirit, if he feels a bitter sorrow for them, if he avoid them as much as he can, if he confides in the mercy of God the Father, and in the precious merit of Jesus Christ; if, in fine, he does not resist the Holy Spirit, which, by the word, inflames and augments his faith---such a man ought to know that all his sins are pardonable by the merit of Jesus Christ without which no person can be saved, because he is the only propitiation between God and man, as the types of the Old Testament have shown him.

5. And this salutary faith not being able to exist without works, according to St. James, justifies alone, according to St. Paul, Rom. 3: 4, 5, Gal. 3: Eph. 2: so that the believer may approach in all confidence the throne of the grace of Jesus Christ, our great Pontiff. Heb 4: and possess the tranquility of his conscience with a firm hope of salvation, Rom. 8:

6. Although the commandments of the decalogue contain all the good works that we are obliged to perform, they are not accomplished so perfectly, on account of human infirmity, as that salvation may be hoped for by the observation of these commandments, much less by that of human ordinances. Now the reasons for which faith ought to be accompanied with works are: 1, gratitude towards God; 2, they give proof of faith; 3, edification of one's neighbor; 4, progress in holiness; 5, recompense both in temporal and eternal life.

7. Wherever this doctrine is taught, the christian church is there, of which Jesus Christ is the head, and although they are found in the midst of it dead members, whoever, however, holds this confession, and regulates his life by it, belongs to that church, and out of it there is no salvation. The apostolic succession of the ministers of the church, which undoubtedly merits much consideration and respect, is not restricted to certain persons, and to a certain place; but is founded on the purity of the saving doctrine taught in the Holy Scripture, which is confirmed by the authority of St. Jerome, St. Ambrose, de Pointit, book I, chap. 6. and Tertullian in his book *de Praescript.*

8. For fear the visible church should fall into doubts and infidelity, God has given it the Holy word and sacraments, which cannot deceive. The word surpasses the sacraments in excellence, because it ought to precede them.

9. The sacraments are the visible sign of an invisible spiritual grace and of the participation in the heavenly goods, which they signify: they are two in number.---*Baptism* and the *Supper of the Lord*.

10. *Baptism* is an outward sign of an inward washing away of sin; children can also, be initiated into it, on condition, however, that when they have arrived at a more advanced age, they make a public profession of their faith.

11. The sacrament of the Lord's Supper, which consists of simple bread and simple wine, without any change, is the body and blood of Jesus Christ abiding in heaven, which faith attributes and applies to

itself; and without this faith no person can receive the things signified by the sacrament. that is to say, the spiritual and heavenly things which are the body and blood of Christ.

12. The sacrament of the communion-table is only bread and wine, which are a sign of the body and blood of Jesus Christ, who is in heaven, and who is applied to each person by faith: without this faith, no one can receive the reality of the sacrament, (*rem sacramenti.*)

13. As the sacrament is only bread and wine, one must be eaten & the other drunk according to the institution of Jesus Christ; but it is not allowable to offer it for the living and for the dead, nor to enclose it in a shrine, as if it were a God, nor to carry it from place to place, nor to abuse it, contrary to the express prohibition of God, in the first commandment of the law.

14. Although we tolerate ornaments in churches where there is neither scandal nor superstition, and that they are matters of indifference, yet if any one were to attach to them a virtue affecting salvation, it would be necessary to retrench and prohibit them: which particularly regards images, to which, contrary to the command of God divine worship is paid; for if, according to Isa. 6: it is not permitted to adore the dead, much less is it allowed to adore images, which indirectly concerns the invocation of saints.

In the 15th and last article. purgatory was ranked among fabulous stories.

## CATALOGUE OF STUDENTS.

### *First Year.*

M. MORRISON,  
R. C. STEWART,  
B. C. SWAN,\*

Adams Co. O.  
Rush Co., Ia.  
Oxford, O.

### *Second Year.*

B. L. BALDRIDGE,  
J. ALEXANDER CAMBELL,  
J. A. FRAZIER,  
CLARK KENDALL,  
J. MILLIGAN,  
R. ROSS,

Decatur Co., Ia.  
Bloomington Ia.  
Ripley, O.  
Xenia, O.  
Preble Co., O.  
Belmont Co., O.

### *Third Year.*

R. NEWTON FEE,  
A. W. M'CLANAHAN,

Bloomington, Ia.  
Ripley, O.

### *Fourth Year*

HENRY ALLEN,†  
J. M. HERON,†

Cincinnati, O.  
Xenia, O.

\* General Assembly.  
† Licentiates,

*First Presbytery of Illinois.*

At a recent meeting of this Presbytery, Messrs. M'Coy and Patterson were added to their roll by certificate, and Mr. M. M. Brown by ordination. The pastoral relation of Rev. Joseph Thompson to his congregation was dissolved. The Presbytery has now twelve minutes on its roll.

*For the Evangelical Guardian.*  
**Presbytery of Michigan.**

**MR. EDITOR:**

The following preamble and resolutions were adopted by the Presbytery of Michigan at its meeting in Lafayette in August last, and are forwarded to you for publication; and as per one of the resolutions.

Whereas this Presbytery labors under great embarrassment from the want of ministerial aid, and whereas we may, and ought to do something to promote the interests of the church in our bounds by encouraging a student of theology: Therefore

1. *Resolved*, That this Presbytery will endow a scholarship in the Theological Seminary, on condition that the student of theology who receives its aid, put himself under the care of the Presbytery.

2. *Resolved*, That this endowment shall be such as to secure thirty dollars annually, to be applied to the purpose specified, without any obligation on the recipient to repay it.

3. *Resolved*, That all the ministers and probationers laboring in the bounds of this Presbytery be required to take up subscriptions where they may labor, for the above purpose.

4. *Resolved*, That Presbytery's clerk be directed to send these resolutions to the Evangelical Guardian for publication, accompanied with an appropriate explanation of our condition, motives, and wishes in reference to this matter.

The Presbytery of Michigan includes the northern part of Indiana, beginning with the 40th parallel of latitude, and the State of Michigan. The country is generally new, but its population is fast increasing; and probably there is no portion of our missionary field, more worthy of cultivation. Over its entire extent are scattered families and settlements warmly attached to our church, which may be the nucleus of many flourishing congregations if properly cultivated.—There are on our list, besides settled congregations, near twenty places, many of them promising, asking for the ministration of word and ordinances; and many others doubtless might be found by exploring. To supply all these demands we have four settled ministers---and rarely ever over a few months labor from Gen. Synod. Our ap-



portionment of supply from Gen. Synod has always been a mere pittance, and even this has heretofore been greatly diminished by the remarkably frequent failures of the missionaries.

To build up the church of God in this portion of the vineyard is our object; to obtain laborers able, faithful, and willing to devote themselves to the work here, is our wish.

As this Presbytery has at present no students of its own, it proposes to aid any student of theology who comes properly recommended, and complies with the above resolutions. It is not intended to obligate him to remain in the bounds of this Presbytery after licensure---but still it would be very desirable that he spend under the direction of Synod one year at least amongst our churches.

Should any wish to accept of our proposition, (and it is earnestly hoped there will) any information on the subject can be obtained from the clerk or any other member of Presbytery.

J. F. KERR, Pres. Cl'k.

### Presbytery of Springfield.

REV. SIR:

There was a called meeting of the Springfield Presbytery at Bellefontaine on the 4th of November 1846. About half of the ministerial members were present. Mr. Bonner was appointed clerk pro. tem. The business, though common, was important and interesting. It was not the consideration of some difficulty among brethren, or anything which, in its immediate or remote consequences, might probably be expected to wound the feelings of any who seek the church's good. The principal object of the meeting, was to endeavor to make more adequate provision for supplying the destitute stations within our bounds. This, to some extent, was done. Arrangements were also made for organizing congregations at several of our missionary stations. It was pleasing to learn that a number of our smaller vacancies and stations were making increased and commendable efforts to have the word and ordinances dispensed among them. We need two or three devoted missionaries, in addition to those we have. If our destitute people in this, and other Presbyteries, are going to arouse and make some proper efforts to obtain the means of grace, is there not an especial call for all to whom is committed a dispensation of the Gospel, to feel that woe is unto them if they preach not the Gospel, where they are called?

Mr. Thomas Palmer was received under our care, and it is expected he will be ordained by the next meeting of Presbytery in Urbana on the 1st Tuesday of January, 1847, at 10 o'clock, A. M.

A MEMBER.

**Missionary ground in the Presbytery of Michigan.**

DEAR SIR:

In fulfilment of my Synodical appointment for August, September, and October, I preached at Camden, five Sabbaths, at Burnets Creek vacancy, three, at Logansport, two, and on the Reserve, two. A few facts relative to each of these stations may not be entirely unimportant or uninteresting to the readers of the Guardian.

Camden is a small village, in Carroll County, about eight miles north of east from Delphi. An associate reformed family from Kentucky, settled near this village in 1831. They soon applied to the nearest ministers to give them as much of their time as they conveniently could. The first five years they only received a day now and then. Others, however, soon joined in with them. Some of our missionaries, called and preached to them a few days from time to time. In 1836, the congregation was organized, with 11 members.

One fourth of the time for six months in 1839, and one half, during the winter of '42 and '43, and that of '43 and '44, they had regular preaching. During these periods of regular service the prospects were quite flattering, many attended regularly upon the word, and the number of members increased to 30. Since the spring of '44 they have, unfortunately, been almost destitute, and as might be expected, have thereby suffered materially. The number of members have decreased to 26, regular hearers have become irregular, and occasional ones have almost entirely disappeared. I, however, had the great satisfaction to preach from day to day, to a considerably increased audience---and I do think there is good reason to hope that regular preaching with the blessing of Heaven, would soon gather again the former audience, and more than make up the former number of members. Both by behavior and attention the people generally, manifest that they know how to appreciate plain, practical preaching.

Twelve miles north west from Camden, in White County, is the vacancy called Burnets Creek. It was organized last spring. It then numbered 8, and now 13 members. Most of these members and the neighbors generally, were Seceders and their children, formerly of Green County, Ohio. If regular preaching can be had here, there is little doubt, I think, but that a vacancy of considerable size may very soon be built up. The people are very anxious indeed for regular preaching, and they show their anxiety by readily doing their part---yea I might say more than their part, to support it.

Of Logansport, I can say it is a pretty place; but the prospect at present, of establishing an Associate Reformed congregation there, in our humble opinion, is anything else but encouraging. The ground is fully occupied by others. What few members (only 3) we have

there, appear to have fully concluded that nothing can be done, and of course they are little disposed to make an effort.

It was my lot to be the first of our missionaries, to visit the station in the western part of the reserve. No organization has here taken place, neither do I think it expedient that it should yet. The whole number of members is only 5---the furthest of whom are only 17 and the nearest 13 miles from Camden. They can for the present connect themselves with that vacancy. This station, however, we think should be attended to, and that now. The country is just beginning to open. Persons of all classes are moving in and the ground unoccupied.

As to the inducements which any of these stations offer to emigrants it is sufficient to say they are in the Wabash valley and none of them distant from a good market. For hearing particulars, Mr. Thomas Thompson, esq., Delphi. Mr. Andrew Hannah, or Mr. Wallace, Burlington, may be referred to.

J. P. W.

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*For the Evangelical Guardian.*

## RESURRECTION OF THE DEAD, No. 2.

*"The dead shall be raised, incorruptible" 1 Cor. 15, 53.*

2. Who are they, who shall be the subjects of this resurrection? They are the dead, *the dead* shall be raised, incorruptible. This has reference to the bodies, and not the spirits of men. The body dies, but the spirit never. The body resolves into its original elements, loses its distinctive organization, and thus ceases to be; but the spirit which is one and indissoluble, goes to God who gave it, and there perpetuates its existence. The spirit is immortal. Of the bodies of men alone, from whom the spirit has departed, it may be said, they are dead; of the spirits of men, they live forever. "Man dieth and *wasteth away*, yea, man giveth up the ghost:" that is, the *body* of man dies and *wasteth away*, the *body* gives up the ghost. Such language is inappropriate to the spirit. The soul of man is not capable of dissolution. It may be annihilated, and thus perish, but it cannot waste away, it cannot give up the ghost. But no one, who understands the word of God, ever supposes, for a moment, that the human spirit shall be the subject of annihilation. It consequently survives the death of the body. And "if a man dies, shall he live again? Thus Job inquired. If the body of man be the subject of death, and the dissolution of its material organization, shall it ever be reconstituted, and reanimated, and resurrectionized? "The dead shall be raised, incorruptible," says the inspired Paul. "Marvel not at this" says

the blessed Savior himself, for the hour is coming "in the which, all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, & they that have done evil, unto the resurrection of damnation." Again, says Paul, I have hope towards God, that there shall be a resurrection both of the just and the unjust.

Here it is taught, that the resurrection shall be *universal*. *The* dead, *all* the dead, (for the definite article *the* is equivalent to *all*) shall be raised incorruptible. It is true, that the passage from which the words just quoted are taken treats particularly, of the resurrection of the genuine disciples of Christ, whose resurrection shall be a glorious and felicitous one. But the proposition is no less true, that "*the* dead," *all* the dead, both righteous and wicked, both just and unjust, "shall be raised, incorruptible." The deceased bodies of mankind, from our first venerable progenitors to the latest of their posterity, however long or short a period, they may have made their beds in their grave,---however widely dispersed throughout the globe may be the material particles of which they were formerly composed, whatever were the circumstances or means by which they were reduced to the state of dissolution,---whether they have bleached on the mountain summit, or on the sandy desert, or in the wide untravelled wilderness, or have been carefully deposited in the vaults of the wealthy, locked up in the dark enclosures of art, or overwhelmed by the accumulating mass in the depths of the unfathomed ocean, they shall rise again. The earth shall give up her dead,---the sea shall give up her dead,---death and hell shall deliver up the dead which are in them. Death and corruption shall shriek throughout all their vast and dreary dominion, for their mighty conqueror shall come,---shall come, and their dominion shall terminate.

"Oh Death! with what an eye of desperate lust,  
From out thy emptied vaults, thou then will look  
After the risen multitude of all  
Mankind! Ah, thou hadst been the terror long,  
And murderer of all of woman born.  
None could escape thee! In thy dungeon house,  
Where darkness dwelt, and putrid loathsomeness,  
And fearful silence, villainously still,  
And all of horrible and deadly name,---  
Thou satt'st from age to age, insatiate,  
And drank the blood of men, and gorged their flesh,  
And with thy iron teeth did grind their bones  
To powder---treading out beneath thy feet  
Their very names and memories: the blood  
Of nations could not slake thy parched throat."

But when the resurrection trump shall blow---when the voice of the son of God shall break up the slumbers of the tomb, then shall the sceptre of the king of terror be broken,---then shall his throne be demolished in irrecoverable ruins,---then shall he be bound, as a fallen tyrant, and fixed to the triumphal car of his victor, and he led before the assembled universe, as a spectacle of humbled pride, and conquered power forever; and the righteous shall sing, "Oh death, where is thy sting! O grave, where is thy victory!"

"The dead shall be raised,"---there shall be no exception. The righteous die,---the wicked die,---kings and subjects, tyrants and slaves, philosophers and barbarians, rich and poor,---all die; and the dead shall be raised incorruptible;---shall come forth from the state of dissolution, re-organized, re-animated, and "dressed in robes of everlasting wear."

Such is the mysterious, but sublime and well-substantiated doctrine of revelation in regard to the future destiny of the human body.

Our next enquiry will be, what change are the subjects of this event destined to undergo?

For the Evangelical Guardian,

#### CLAYTON AND QUINCY.

Among the various points of interest to the Associate Reformed church and especially to those who contemplate removing westward, we would claim for these a share of their attention. And for the purpose of calling the attention of such, and giving such information concerning them as may be desirable, a small space in the columns of your excellent periodical is solicited.

The congregation of Clayton is situated in the vicinity of a village of the same name, in the eastern part of Adams County, Illinois, in that part which has been erected into a new county, yet unorganized, under the name of Marquette. It lies in what is called "The Wedge" a point of land formed by the Illinois and Mississippi rivers, and generally known and celebrated for its fertility. The congregation consists of a few families who moved, a few years ago from Kentucky, with one or two others have been organized under the care of the 1st Presbytery, of Illinois. They have long been anxiously waiting for some of their brethren to settle among them so as to enable them to enjoy stately the ordinances of the Gospel, in the mean time doing what they are able themselves. But hitherto their operations have been disappointed. They number about 15 members at present, but it is hoped their number will be increased, that the

youth and others will recognise God as their God, & the God of their fathers. They have advantages in their location of soil, climate and market possessed by few. The soil is of unsurpassed richness and from 2 to 4 or 5 feet deep. Timber is abundant and of a good quality for all necessary purposes, cheap and easily obtained. Here, in contrast with the great part of the State, the timbered land is cheaper than the prairie. The climate is dry and healthy. It is on the table land between the Illinois and Mississippi rivers, and the miasmatic exhalation from the low, flat lands adjoining them and it is to be supposed to a great extent, absorbed or dissipated before reaching this point. It will not suffer in comparison with any other part of the country in this important item. Its situation between the great rivers of the State, also gives this point an important advantage with respect to the opportunity of making a disposition of the surplus produce.--- Situated at about an equal distance from each, near enough to be accessible to both, the inhabitants can have choice of markets and avail themselves of all its advantages arising from competition between them. It is about 30 miles to each from this point. It is expected that the opening of the canal connecting the Illinois river with Lake Michigan, and affording a more direct communication with the east via the Lakes, will give an impetus to trade along the Illinois river of all the advantages of which, as well as the competition thereby created with the traders on the Mississippi river the inhabitants of this section of the country can avail themselves. Land is cheap and can be obtained without trouble. Coal can be obtained in most places. With all these advantages this can scarcely fail, at no distant day to be a wealthy and flourishing section of the country. The only drawback to its prosperity is the want of water, which, however, can partly be remedied by the application of steam as a motive power, which the abundance of fuel will justify. Let then those who wish to secure a home in a healthy and pleasant part of the country, with every facility for living in abundance and among an enterprising and warmhearted people, look at this place before locating elsewhere.--- They will be received with open arms and every assistance will be offered them. Any one desiring further information can obtain it by addressing a letter to Jason or Rankin Wallace, Clayton, Illinois, or to the Synod's missionary there.

Quincy is a flourishing little city on the Mississippi river, containing nearly 5,000 inhabitants. It is situated on a high bluff, from which a full view is had of the river, far up and down, and on the opposite bank into Missouri. For the beauty of its situation and construction, and of the adjoining country it has few equals, and no superior in the west, and few elsewhere. It has sprung up as if by magic with-

in a few years. But fifteen years ago, a frame-house in which was the land-office with two or three log-cabins was all it contained.--- Twelve years ago it contained but 3 brick houses, now it numbers its hundreds, and the number is rapidly increasing. It now contains 10 churches from 25 to 30 dry-goods stores, and numerous groceries, and iron, hardware-store, and shoe stores. About 200,000 bushels of wheat, passes through the hands of the dealers and about 10,000 hogs were packed during the last season for the principal part of which cash was paid. In its present and prospective importance it is the first of all between St. Louis and Galena. Its position below the lower or Des Moines Rapids give it a decided advantage over any point above them; while it is sufficiently distant from St. Louis to be out of the reach of injurious competition from that source. It is backed by an extensive fertile and well settled country, and measures are taken to draw trade from Missouri, by means of a free ferry across the river.

Here the General Synod by the suggestion of the 1st Presbytery of Illinois, have appointed a missionary for the purpose of endeavoring to gather a church, and the supposed want of information respecting it must be an apology for the prolixity of my remarks.

Previous to the visit of the missionary there last spring, the Associate Reformed Church was generally unknown even by name. None of the ministers had ever preached there, except, as I was afterwards informed by the people of Clayton, one, who, as he travelled on his lonely way, spent the Sabbath there and preached, one who has since gone to his rest the lamented Mehard. It was therefore the first duty of the missionary to search out those who might be favorable to his cause, and a partial investigation has resulted in a conviction that with ordinary attention and care a congregation *can be established*. There is no genuine Calvinistic Church in the place, in all the existing churches the imposing services characteristic of the present day are practised, organs and other instruments and choirs form the praises which are offered to God from Sabbath to Sabbath. There are those to whom these things are not agreeable and who cannot enjoy religious services performed after this manner, and are therefore disposed to look favorably upon a church which practices the simple form of worship to which they have been accustomed from infancy. There are also those who are and others who have been members of the Associate Reformed Church, and of the kindred churches. These are grounds of hope. But there must be help from abroad, from emigration, and every man who should come with a determination to do his utmost so far as his influence, his contribution and his prayers are concerned for the advancement of the

church he will be *invaluable*. There is every inducement so far as climate, soil, facilities for education and good society are concerned that could induce a farmer, a mechanic, a business or professional man to locate himself here. A church formed here will exercise an influence over a large scope of country which ere long must be, is already, important. Here then a man's influence will repay a thousand fold and perhaps under his own observation. Let then from the old and established congregations, where a sufficient and perhaps superabundant support for the ordinances of the Gospel is raised easily and without self-denial, come those who may aid others who by every exertion of self-denial are unable to procure, except at long intervals the enjoyment of the privileges of Christ's house. Any person wishing farther information can obtain it by addressing Mr. Joseph M'Clintock or James M'Cormick, Quincy, Illinois, and any information respecting any person living in this part of the country favorable disposed towards the Associate Reformed Church will be thankfully received by Synods missionary at Clayton or Quincy.

M. M. B.

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## CHURCH OF CONVERTED CATHOLICS.

The American Protestant for October, contains a deeply interesting letter from Rev. Herman Norton, Secretary of the American Protestant Society. It is a description of a visit to one of the missionary stations of this society, among the French Romanists in Canada, and it is of special importance as showing what kind and persevering effort, by God's blessing, may accomplish for the superstitious and benighted Catholics. Mr Norton thus describes a meeting which he attended, and the character of the church there gathered.

"On Tuesday all were present at the school house. It was a meeting of unusual interest. The tearful interest with which they listened to a simple exposition of the nature and fruits of evangelical faith, was truly affecting. At times they were unable to suppress their joy and gratitude. Had the committee, or the friends of this society been present, they would have said "here is enough, and more than enough, to compensate for all the toil, labor and expense that have attended the operations of the society." To see a people just emerging from the midnight of popery, rejoicing in the the faith of the gospel, is a rare sight. Such a sight carries conviction along with it, that here is the work of God. And you are constrained to exclaim, 'What hath God wrought!'



"If any question whether any thing can be done for the conversion of Romanists, let them come and see. This is a work that will bear examination. It needs only to be known, to secure the confidence of every christian and candid mind.

"As they retired from the meeting, having listened more than an hour to an exposition of faith and its fruits, one and another said, 'I am guilty, I am guilty, and I am resolved to do more than I have ever done before,' &c. &c. Instead of being satisfied with the past, they were humbled under a view of their deficiency, and of the rich grace of God, of which they were the happy subjects.

"This church now consists of 81 members. Every one of them was born and trained up in the Roman Catholic Church! They have all been converted under the labors of your missionary. Another church like this is not to be found in the U.S. Such a company of believers I never saw before. While looking upon them, and noticing the peaceful and happy expression of their countenances when singing the praises of God, the tears started from my eyes. Hard indeed must be the heart that would not be affected by such a sight. In this little church are ten times the number of souls saved in the ark, when the ungodly world were swept away—all monuments of the grace of God—all rescued from the iron grasp of despotism, and from the gloomy regions of superstition."

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## EFFECTS OF SABBATH BREAKING.

It is difficult to determine how much of the sin and misery of our world arises from violating God's command to keep the Sabbath day holy. A gentleman in England, says Dr. Edwards, who was in the habit for more than twenty years, of daily visiting convicts, states that almost universally, brought to a sense of their condition, they lamented their neglect of the Sabbath, and pointed to their violation of it as the *principal cause* of their ruin. That prepared them for, and led them on step by step, to the commission of other crimes, and finally to the commission of that which brought them to the prison and often to the gallows. He has letters almost innumerable, he says, from others, proving almost the same thing, and that they considered the violation of the Sabbath the great cause of their ruin. He has attended three hundred and fifty at the place of their execution, when they were put to death for their crimes; and nine out of ten, who were brought to a sense of their con-

dition, attributed the greater part of their departure from God, to their neglect of the Sabbath.—*Alliance & Visitor.*

### REMARKS ON WAR.

It is not intended to discuss the question of the lawfulness of war in general, nor to inquire into the justice or necessity of the war in which our country is at present engaged. War, in all cases, is a heavy judgment on a nation, and should be so considered by all reflecting people. Christians should humble themselves before God, and confess their own sins, together with the sins of the nation, both rulers and people. And incessant prayer should be made to the Governor of the world, deprecating his righteous displeasure, and entreating him to remove this severe scourge from us. It is true, the seat of war is without the limits of our country, but its evil is felt in almost every town and village in the land. Our five hundred fellow-citizens who have fallen in battle have left dear relatives to bewail their untimely end. Who can conceive of the pang which has been inflicted on many a mother's heart? Who can describe the desolation which has overwhelmed the affectionate wives of some of these slaughtered soldiers? In a moment their brightest prospects have been darkened; they look upon their tender offspring, now deprived of a father and protector, and their only relief is tears. But often, in the first agony of grief, tears are denied them; their grief is too deeply seated to admit of the relief which tears afford. Think, also, of the affectionate sister who lately parted with a beloved brother, hoping to receive him again covered with honor. Honor, indeed, he has acquired. His country will honor his name, and hand it down to posterity emblazoned on the faithful page of history. But the slaughtered patriot perceives it not. And the bleeding heart of the affectionate sister may be gratified, but cannot be relieved by these posthumous honors. Who can tell how many thousand hearts of fathers and brothers and friends, as well as mothers, wives and sisters, have been made to bleed by the events of this lamentable war? In some cases, the loss in battle of a single individual has cast a gloom over a whole city. I was pleased to see the notice that in Baltimore, when the news was received of the fall of the brave, the amiable, the talented Watson, every vessel in the harbor exhibited signs of mourning. But what spoils of victory or acquisition of territory, or even glory, can compensate the mourning, bereaved widow and children for their loss? How strange the contrast! While the multitude are expressing by the cannon's roar their obstreperous joy and exultation, many are weeping in secret, and bewailing their irreparable losses.

**Despots and tyrants may continue war for the gratification of their ambition and rapacity ; but this cannot long be the case in a country where the people have it in their power to control their rulers. Before the evils of war are experienced, many ardent spirits feel anxious to rush into the ensanguined field, hoping to distinguish themselves, and reap a harvest of glory ; but when thousands of families are clothed in the weeds of wo, on account of their mournful bereavement, a reaction must take place, and the demand for peace become more and more general and urgent, until the cry of the people will enter into the ears of the rulers ; and if not heard, their power will be felt in hurling from their places such rulers as prefer their own gratification and aggrandizement to the welfare of their constituents. This is one of the most precious blessings of a republican government. It is gratifying to know that our government has, from the beginning, held out the olive branch in one hand, while the sword was brandished in the other ; and that while the country was exulting on account of glorious victories, they were holding out the hand of reconciliation.**

**Let Christians pray much and fervently that this bloody war may be soon ended. Let them pray to the God of heaven to shield our brave soldiers in the time of danger, and give them success, and bring them home in safety.**

**When the wicked in any country become daring in their impiety, and disturb by their violence and crimes the peace and order of society, war is sent as a besom of destruction, to sweep them off the land. It also serves, sometimes, to humble the pride and arrogance of a people intoxicated with long prosperity. As a punishment alone can it ever be useful. If the millions of dollars which the present war will cost, however soon it may be terminated, could have been laid out in useful improvements, in promoting education and encouraging learning and the useful arts ; or if such a sum could be raised to propagate the gospel over the whole world, and to extend civilization to benighted Africa—how much more glorious the results than any war can produce? When will the time predicted in prophecy arrive, “When men shall learn war no more, but shall beat their swords into ploughshares and their spears into pruning hooks : When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and the lion shall eat straw like the ox ; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice’s den?” “Pray, then, for the peace of Jerusalem ; they shall prosper that love her.”—*N. Y. Obs.***

## THE STORM AND THE COMMUNION.

During the terrible storm encountered by the Great Western, the sacrament of the Lord's supper was administered, as is stated, "to upwards of sixty persons, many of whom received it there for the first time in their lives." This has been widely spoken of in the papers, as a most happy exemplification of the spirit of Christian union, at the sacrifice of prejudice and every selfish consideration. We take a little different view of that communion service, for it seems to us that while the fear of death "crumbled all human barriers," it also broke down the barriers by which Christ would protect his own table from profanation. Many partook of the holy ordinance "for the first time in their lives." Their being pale and panic struck in the hour of peril, was deemed a qualification for the ordinance. It is true "that when the Great Shepherd comes his own sheep all huddle together;" but it is equally true, (sometimes,) that when the terrors of death come, the sheep and the goats all huddle together, in a way not sanctioned by the Great Shepherd, who knoweth only his own. We fear the consequences of promulgating the idea, that men who never professed Christ, nor gave any proof of the fear or the love of God in their hearts, may rush to the Lord's table in a moment of awful danger, and be comforted and made tranquil and fitted to die. If the stupid thousands of this world are to be told that dying grace can be had in this way, false hopes and delusions will be multiplied, only to be dashed in pieces by something more terrible than the ocean storm.

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### EDITORIAL NOTICES:

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*The Evangelical Alliance.*---The proceedings of the World's Convention which met at London in August last, and at which an Evangelical Alliance was formed, have been so generally published in both the secular and religious papers, that we deem it unnecessary to lay them before our readers. What we now propose is simply to make a few remarks on the general subject.

Constrained as we are to differ from most who have noticed the subject, we feel ourselves placed in a situation of some difficulty. This consideration alone may be deemed a sufficient reason why we should doubt the correctness of our opinions. It should produce some hes-

itation. It will prevail with us to suppress at the present time, some thoughts which have occurred to our minds.

We do not doubt but that some good may result from the meeting, and that it will be a link in the chain of events, which is to usher in a better day. But we must say, that we have been disappointed, and that we do not look for any important results of a useful character. Indeed we doubt whether the Alliance will ever meet again. Our reasons are:

1. It seems plain from the reports that in an early stage of the meeting, before the members had counted the costs, or carefully considered the difficulties in the way, they resolved to form an Evangelical Alliance. And the enthusiasm, and entire unanimity with which this was done, are regarded as an omen for good. To us this appears doubtful. The enthusiasm which is felt at the beginning of an undertaking, before people have sat down and counted the costs, is generally a short-lived affair. And as to the unanimity; perhaps it would not have been less promising had it been less—a thing which might have been reasonably expected in so large an assembly, if the reasons for and against the measure had undergone a cool dispassionate and enlightened review.

2. Having adopted the resolution, the convention next proceeded to the work of creed-making, and agreed on some eight or nine propositions as the basis of the Alliance. Now we have long believed that the days of creed-making are numbered, and this new attempt is not of such a character as to induce any change of opinion. Did they agree on the propositions reported or only *seem* to agree? Perhaps neither: they simply declared that the Alliance shall consist of "such persons only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine understated." But what are evangelical views? The term *evangelical* was at first appropriated by a certain class of theologians, and used as the designation of a particular system of doctrine. But it has long since lost its distinctive signification. It means now whatever those who use it mean by it. The convention might just as well have resolved that the Alliance shall consist of such persons as hold what are commonly understood to be orthodox views of the doctrines of the Bible. There would have been the same real agreement among them, and only less seeming agreement.

3. The subject of slavery was introduced by a Mr. Hinton of London, who wished to have the words "not being slave holders" added as an amendment. Many letter writers censure him severely for introducing "that delicate and exciting subject," to the endangering of the harmony of the Convention. The American delegates take great

credit to themselves for opposing Mr. Hinton's amendment, and some of them indulge a confident hope that the action of the Convention will silence the "rabid abolitionists." Now we doubt, and from the first, have doubted this. The effectual way of silencing such men is not to insist that slavery must always be treated with the greatest lenity and forbearance, standing ready to apologise for it on all occasions. While christians and ministers and churches do so, the "rabid abolitionists" will rage on; and they will say too, and with too much appearance of truth, that the American churches are the "main-pillars of slavery." And is it altogether slander? Have they no colorable pretext for doing so? How many "able" apologies and defences of slavery have been produced by christian ministers with a few years past? How often has a man been more censured in the church, for saying that slavery is a sin, than for *practising* slavery? While among the people of the world in the slaveholding States, there is a pretty general conviction that slavery is morally wrong: a more general conviction that it is politically wrong: and not a few of them would rejoice to see measures adopted for its removal. These would thank christian ministers if they would spare themselves the pains of searching the Bible to find apologies for it. Some of the American delegates are warm if not violent anti-slavery men at home; and sometimes speak of the system in the severest terms of reprobation. A few years ago, one of them was reported in the secular papers, to have thundered forth in Cincinnati a denunciation against those who live and die impenitent in the practice of the sin, which was enough to make one's hair stand on end. And yet, when it was simply proposed that a *christian* Alliance should consist of such as are not slaveholders, they seem to have thought their beloved country reproached, and to have been seized with an ardent desire, to vindicate the insulted honor of their country by becoming the slaveholder's apologists. And what is the result? Later intelligence from Europe does not authorise the belief that the "rabid abolitionists" are disposed to cower under the rebuke: and just on the heels of the world's convention we have a gigantic effort to establish at the seat of government at home, a paper, which is to oppose the "slave power," with no ordinary amount of talent and zeal. What fearful consequences will follow, if one portion of our people continue to wage a war of extermination against slavery; and another portion continue to plead that it is a "Bible institution," thus animating the slaveholder, to hold to it as a right which he has from God---no one can tell.

4. The caution which was observed in providing for the formation of branch "Alliances" in different parts of the world, each of which may have its own peculiarities, for which the others are not responsi-

ble, forebodes no good. How will these all come together and act in concert, in an aggregate meeting?

But when they undertook to turn the convention into something more than a consultative meeting, we do not know that they could have done better than they did.

Since the above was written we have seen some sketches of the proceedings of an "indignation meeting" which was held in Exeter Hall by the "rabid Abolitionists," the object of which was to denounce the Alliance. The notorious American Abolitionist W. L. Garrison figured on the occasion. Mr. Preston a Baptist minister, and a member of the Alliance rose up to defend: He professed to understand the action of the Alliance, and if he is correct, some of the American delegates who in their communications to their friends before they reached home, exulted that they had silenced the anti-slavery agitation, must have been mistaken. They may have mistaken the courtesy with which they were treated, for an entire acquiescence in their views. Mr. Preston said: "It was not true that they had sanctioned slaveholders as members of the Alliance. Slaveholders could not be admitted into it. They had divided the Alliance into districts; before a slaveholder could be admitted, the act must be sanctioned by all the districts. And if, when the Alliance next meets in three years, or in seven years, it should be found there was a slaveholder in it, he would be cast out."

We are perfectly sick and nauseated and disgusted, with the continual repetition of what we have had heard for more than forty years, during which time, slavery has been on the steady and rapid increase, and christians, who were before clear of it, have been one after another becoming slaveholders, that they might plead the "difficulties" in their way if they should attempt to free their slaves. "Slavery is wrong---yet it is sanctioned by the Bible. It is a great evil---but what can you do to remove it? The Gospel will remove it. (And yet it is a Bible institution!) You must wait till the Gospel remove it. (But how will the Gospel remove it if neither the church nor the ministers of the Gospel must say that it is opposed to the spirit of the Gospel?) There are difficulties in the way, (Just as if christians should do nothing, nor attempt nothing---just as if these difficulties made it their duty to defend slavery!) If you discuss the subject---if you say that slavery is a sin, you alarm slaveholders for their safety and only make them rivet the chain of their slave more tightly. It is the proper subject of political discussion. (Just as if political discussion were less dangerous to the slaveholder's interest and safety.")

We have received the Scottish Herald of October 9th, and 16th, and also the Edinburgh Witness of October 17th, and glean from them some items of intelligence. The United Associate Synod, the Relief Synod, the Free Church Synod of Glasgow, the Free Presbytery of Edinburgh, and some other ecclesiastical bodies were in session. The Associate and Relief Synods were much occupied with the subject of Union. The "Basis of Union" as given in the first pages of our own present number was adopted with some amendments by both bodies, and it is confidently expected that the UNITED PRESBYTERIAN SYNOD OF SCOTLAND will be organised in due course of time.

A somewhat animated discussion had taken place in the Free Presbytery of Glasgow on a motion submitted by Dr. Willis, that the Presbytery memorialize the General Assembly, "to take into serious consideration the relation of this church, with those churches in America, which avowedly provide, by their terms of communion, for the sufferance of slavery, &c." The subject was at last disposed of by the adoption of an amendment offered by Dr. Buchanan to the effect, that, "while the Presbytery regard slavery with abhorrence---as equally contrary to the spirit of God's word, and the natural rights of man---yet as this church is in the attitude of remonstrating with the churches in America as to their duty in this matter, the Presbytery does not deem it suitable to take any additional step at present, &c." We are glad to find that our trans-atlantic brethen know that there are churches in America which have not provided in their terms of communion for the sufferance and continuance of slavery under their spiritual jurisdiction.

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*Covenanting.*---While on tour to the east we saw the Evangelical Repository, for September, which contained some extended strictures on a brief editorial on the subject of covenanting, which appeared in our July number. During our absence, the copy which came to our office was lost or mislaid. We therefore write from memory---notice only a few things which drew our attention as we glanced over the Repository---and very briefly, as the subject, in our eyes, has lost much of its interest.

1. The Repository thinks "it difficult to determine where the National Covenant ends, and the Bond commences." We cannot think so: in all the editions which we have seen, there is a *break* at the place; and the Bond must have commenced before acts of Parliament are referred to, which were passed subsequently to the formation of the National Covenant.



2. The fact that the body of the Covenant contains the words, "promising and swearing by the great name of God," is not decisive that it was actually *sworn* by the "original Covenanters." We think that the weight of historical evidence is on the other side, though there may have been local exceptions.

3. Does the quotation from Calderwood answer the Repository's purpose? We think it makes no mention of the National Covenant. The transaction described appears to have been an independent one, looking back to no former similar transaction in particular. They read portions of scripture---the Old Testament Covenants, commented on them---inculcated various duties---and engaged to their performance. As all true christians and churches are in covenant with God, as the Repository admits, they could renew their League with God, or renew their covenant, without renewing any particular covenant. It appears to have been a local movement, an occasional thing, in which the ministry of the church were afterwards called to engage---and nothing yet distinctly appears of the doctrine that "public and formal covenanting" as a distinct duty is an ordinance of the Gospel and to be regarded as a term of communion in the church---though this doctrine was growing.

4. We have not examined many commentators---but it is not very apparent that either Scott, Henry or Poole regards the transaction of the "rest of the people" when they entered into an "oath" in the days of Nehemiah, as their subscription of the identical written covenant. They signified their assent in their own way to what their leading men had done---this is all that will *appear* on the narrative, except to those who look at it through the medium of writers who were fond to lay hold of anything as proof. The presumption from this solitary instance, that all former covenants entered into by the Jewish nation were written, is too violent. As well might a writer two thousand years hence infer, that because the United States have a written constitution, they and their ancestors had such constitutions in all former ages.

5. On Romans xiv: 2. the Repository says that the Apostle used the word *confess*, not as conveying the full idea of the original, but "as sufficiently strong to answer his purpose:" and therefore thinks that we should understand the word *swear* (Isaiah xlv: 23.) as authorizing and requiring the use of the "oath" in such transactions. We doubt this. The Apostle professes to quote, at least to give the meaning of the prophet---"as it is written"--- and it is remarkable that he follows the Greek translation of the lxx till he comes to the word *swear*, which he softens, or rather translates, by a more general term, *confess*. Why this departure from a version with which

he and his readers were familiar? Why does he translate for himself? To us it appears that he uses the word, *confess*, not only as strong enough for his present purpose, but as conveying the mind of the spirit in the prophet, better than the word used by the lxx.

Does not the phrase, "each one that swears by him shall glory," in the lxiii Psalm, mean "each one that confesses, trusts, and worships him?" In plain prose language the word *swear* must be taken in its strict literal sense, but in the highly figurative and poetic language of the prophets, we are not required to take it always in its literal sense, nor are we authorized to found an important doctrine on the literal sense, more than to suppose that the desert will literally rejoice, or the trees of the field clap their hands. Hence, we have always doubted, *and do more than doubt*, whether "the duty of formal and explicit" covenanting with God, can be proved from such passages of the prophets as are usually adduced for this purpose. Instead of believing as the Repository seems to believe, and as we have heard some declare, that when God shall abundantly pour out his spirit and blessing on the church, and there shall be far more piety than at present, christians will literally subscribe with their hands, and bind themselves by formal oaths to be faithful and valiant in the cause of God and truth, far more readily and abundantly than at present they do or will do, we believe just the reverse. Oaths, bonds, covenants and subscriptions, are rendered necessary by the imperfection, not to say dishonesty of men. They are for assurance against those doubts to which frequent witnessed acts of insincerity give rise. In times when unfaithfulness, & consequently, distrust, abound, they are multiplied. In that blessed time to which we look forward with hope, when men will be held and firmly bound to God and his cause, by his spirit and love in their hearts, we really believe that they will be little resorted to. Then will a christian's "word be reckoned as good as his oath;" and committees and Synods will see little need to idle away their time in framing such instruments, as though they could strengthen with their threads of tow, those "cords of love" with which God's children are bound to their duty. Then also, will unions be formed, and union will exist in the church, and harmony and peace and love too, without every one seeking to have his brother bound up by engagement upon engagement, as though each man stood in doubt of every other man's honesty and sincerity of purpose.

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*March of the Guillotine.*---The "Armory" for November, contains a communication signed E. M. in which the writer delivers a homily on a text taken from the Evangelical Guardian touching the

propriety of suppressing Sabbath-profanation by civil penalties. Of course, the Guardian has taught every corrupt doctrine. E. M. expresses his surprise that it has not been noticed before this time, and does this in a way that might lead evil disposed persons to say that the "Armory" has not acted the part of a faithful sentinel. The "Armory man" excuses himself, by alleging that he does not receive the Guardian regularly. There need then be no suspicion of his orthodoxy: for had he seen the objectionable article in the Guardian, it may fairly be presumed that he would forthwith have dealt with it as it deserved.--- But the worst is yet to be told. E. M. thinks that a sentiment "identical with that of Dr. M'Dill," that is, just as bad, has been transferred to the Armory and suffered to pass without note or comment as sound doctrine, and instances a communication from a Mr. Shaw which appeared in June last. In this communication Mr. Shaw sustains himself by a quotation from Dr. M'Crie, (either the author of the life of Knox whose name is an host, or his son, who treads as closely as he can in his father's steps) in these words: "It is not for sins as such, but for crimes that persons become liable to punishment by magistrates. To render an action the proper object of magistratical punishment it is not enough that it be contrary to the law of God, whether natural or revealed: it must one way or other strike against the public good of society." E. M. then very truly adds:--- "The sentiment of Dr. M'Crie and Mr. Shaw seems to be identical with that of Dr. M'Dill." The reader now perceives that the Armory man is found in very suspicious company. He has published without note or comment, that is, with his tacit approbation, the corrupt doctrine of the A. R. Church, and of "Dr M'Dill." We don't see how he can, after this, call upon all "who desire to see the principles of the Reformation preserved to themselves and their children" to come forward and sustain him "with their subscriptions and money." E. M. pushes his advantage like a skilful general. He asks: "If this be the true theory, what are we all quarrelling about? There should be no longer any contention among us. We are all agreed, &c." Very well said. Mr. E. M.---what are we a quarrelling about? A Philadelphia lawyer could not tell. What now does the Armory man to relieve himself from this unpleasant predicament, and get into better company? Why, he says that he does not understand Dr. M'Crie as E. M. does. He *thinks*, but he is not *sure*, that Dr. M'Crie only intended "to draw a line, between the formal objects of civil and ecclesiastical jurisdiction." Yes, that word *formal* is just the thing. It has so many different significations: few people know exactly what it means as often applied: when the object is to make a distinction, where there is no difference it is *exactly* the very

thing. "Dr. M'Dill's" language, however, admits of no satisfactory explanation: it is naught, words, sense, logic and all, and has no right to the benefit of the word *formal*, nor to the benefit of clergy. The Armory man, however, as has been already intimated, admits that he may misapprehend Dr. M'Crie's meaning: but be this as it may, he has no difficulty in understanding E. M. nor in embracing his sentiments. Now this is complimentary. E. M. has succeeded in expressing himself clearly, where Dr. M'Crie failed; and where the Westminster Divines failed; for where they speak of the power of the civil magistrate *circa sacra*, few, even of those who contend that their meaning is sound, will affirm that they have expressed themselves in the most happy manner. But there is here an awful squinting towards *union*. Can it be that the Armory editor and his correspondent, are about to "drop" some precious truths contained in their respective testimonies, and agree on some "basis of union?" As they are almost the forlorn hope of Westminster orthodoxy, one would hope that they are not such "hirelings," that they would sacrifice truth like the corrupt "unionists."

But troubles, like blessings, seldom come alone. The Amory man has other anxieties. It seems that Mr. Shaw wrote, & he published in the July number: "Magistracy was instituted by God as the moral governor of the world, and is not derived from Christ as Mediator."--- This expression "stumbled" some of his readers and to quiet their apprehensions, or prevent them falling altogether, we do not know which, he states the doctrine in other words: "Although magistracy was instituted by God as the governor of the world, yet it is placed under christ as Mediator, in common with all other things. Now, we think both these statements passably orthodox, though we would prefer stating the doctrine in still other words. But, believing that on the Headship of Christ, and the power of the civil magistrate *circa sacra*, ninety-nine out of a hundred evangelical christians are agreed, though one half of them labor under a mental incapacity to state their views clearly and fully in a single proposition, and another half cannot or will not understand them---and believing this to be the source of all the controversy on the subject, we forbear making any statement of our own, and proceed to our application of the subject.

When the French Revolution burst forth the higher orders combined to prostrate, or at least, diminish, the power of the throne. This done, another class, the land-proprietors, and "middling-classes," came up behind them and demanded the destruction of the higher orders. The guillotine having despatched these, the "lower-orders" next raised the cry of "aristocracy" against the "middling-

classes," and demanded that their blood should be sacrificed on the altar of liberty. A word---a suspicion---any thing was a proof of guilt. Thus the guillotine kept descending, till it had almost reached the lower orders. Seeing that it would soon come their turn to be sacrificed as "aristocrats," they became alarmed and judged that it was time the work of destruction should cease: The guillotine is now in the *ascending node*. The Presbyterian Church altered the Westminster Confession of faith, and so did the Associate Reformed ---they have long since been sentenced to the guillotine. The Associate Church has been charged with the same apostacy, and ordered away to the execution. The Reformed Presbyterian church, at least in one of her branches, has been sentenced. And last, though not least, the Armory man has been caught in suspicious company and begins to tremble. It is time that E. M. should begin to look to his own safety. He comes *next*---the Guillotine has to ascend but one step higher. And when peoples' suspicions are wide awake they are easily convinced of a man's guilt; and when they have frequently witnessed these executions some people begin to be quite fond of them. Some champion of truth and orthodoxy, more staunch than E. M. may rise up, lay hold of something he has spoken or written, refuse him the benefit of "*formal*," and hurry him off to the execution as a traitor to the "*principles of the Reformation*," amidst the unavailing regrets --- *of himself and as many as will join with him.*

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Intelligence has been received from our missionaries in Syria as late as the 10th of September. They have fixed on Damascus as the site of the mission, and Mr. Barnett was then in that city making arrangements for their removal. Their effects will have to be transported over the mountains of Lebanon on mules. Dr. Paulding has relieved much suffering during the past season with but little expense of time and medicine. In a school which they have had in operation for three months under the care of a native teacher about 25 children have been taught to read more or less perfectly.

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THE A. R. SYNOD OF THE SOUTH met at Due West Corner S. C., on the 18th of September last. The Synod now embraces six presbyteries, and thirty-five ministers. They have appointed two of their members to explore Texas with a view to the establishment of a mission. They also contemplate the establishment of a mission in Africa, and several masters have offered colored youth to be educated for the

purpose. Erskine College is represented as in a flourishing condition.

There has been a large accession of students this year, to the Seminary of the First Synod of the West.

The Advocate of Organic Union, the prospectus of which was issued some time ago, by Messrs M'Millan, Wilson and Guthrie of the Reformed Presbyterian Church, is suspended until the result of the proceedings of the Convention is known.

The present Pope is accommodating himself to the spirit of this liberal and "march-of-mind" age. He is willing that there should be Rail Roads in his dominions, that the people should be educated, that the exiles who were banished by the policy of his predecessor should return. Whether he will make all the concessions which his subjects demand is uncertain: if he does, "the Ecclesiastical States" will soon be revolutionized.

There are 41 Bishops, 1523 Priests, 2845 Monks, 1472 Nuns in the city of Rome. The whole population of the city amounts to 170,000.

Petitions are in circulation praying the Legislature of Ohio, to submit the question to the legal voters of every Township, whether license to sell intoxicating drinks shall or shall not be granted within their respective boundaries. We hope that they will be numerously signed. Not that we expect the "no licence" vote to prevail immediately in very many Townships--but it will lead to discussion. "The people" will take the question up as one on which they are to act. It will turn attention to the real source of a great social evil.

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#### ERRATA.

- On page 297 line 15, read SARMATIO for "SARMATIS"
- p. 300 line 12, read reigning before "idolatry"
- p. 302 line 29, read principle for "principles"
- p. 308 line 33, read 1442, for "1842"
- p. 310 line 38, read 1442, for "1842"

## ROMANISM IN THE UNITED STATES.

Rev. L. Giustiniani, a converted Catholic priest, with whose name our readers are familiar, states some facts of interest in the November number of the *American Protestant*. What Rome is losing in the old countries, she seems determined to regain in the United States.---*Boston Recorder*.

We have been informed by the "*Univers de Paris*," of the 11th August, that twenty-one monks and friars have embarked for the United States, under the direction of three missionaries, natives of Tyrol, and of the order of the Premonstratensers, with instructions to establish convents and nunneries in the western part of the United States.

By the same journal, we receive the interesting information, that two fathers of the holy Dominican order have embarked for the United States, for the same purpose. The *Univers* rejoices in anticipation to see the first convent of the holy order of St. Dominico erected in the United States.

The *Univers* of the 4th August last, complains bitterly of the decrease of papal influence in the Germanic Confederacy. In Europe, Rome, the seven-headed monster, has lost its heads and tails. The chamber of the Great Duchy of Baden has voted to discontinue the usual support of the Sisters of Charity. Poor sisters! what will the holy brothers do?

In France at the last election, Rome received the *coup de grace*. The Jesuits are no more.

In Switzerland, all the members of the Helvetic Confederation have unanimously agreed in the Grand Council to *rescind* the five Catholic cantons (states) from the federal bonds, and expel the Jesuits from their cantons, as pernicious to social happiness, and dangerous to the liberties of the Helvetic Confederation.

In Italy, the Pope is obliged to adopt liberal measures, to change the papal regime, or lose the patrimony of St. Peter. That is virtue of necessity.

America, is the *El Dorado* of popery. Here they have freedom to intrigue; to demoralize the rising generation in their schools; to proselyte through the press, and to pollute the *ballot-box* through the three millions of Roman slaves. Or in other words to crush our liberties, and to bind our sons and daughters to the Roman chariot, as in the time of old.

# THE EVANGELICAL GUARDIAN.

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## LABORS AMONG IRISH CATHOLICS.

Rev. Henry Ford, colporteur, gives the following interesting account of a visit to a settlement of Irish in B. county Pennsylvania. "During no other time since the commencement of my services have I felt that I was doing so important a work as now. I have visited thirty-five Irish Catholic families and was received by them with respect. In not one family was there a Bible, in only one a Testament recently brought home by a young woman at service. In only eleven could I find a reader. In twelve I left a Bible, and in the remainder except two, a Testament. I most earnestly besought them to hold on to the Bible and let no man take it from them, as it was God's word in which he offered them eternal life; and that Christ with all the weight of his authority commanded them each for himself to search the Scriptures, that he might find therein by faith that eternal life. Several gave me their most solemn assurance that the priest should not take them away.

"One man came running after me two miles (leaving men who were raising him a barn) to obtain a Bible. When I very cautiously suggested to him that the priest might be displeased and take it from him, he looked very sternly at me and said, "No man shall take it from me. It is mine. I am in a free country." He thanked me most heartily for the gift, and said he had long desired it. Another, one of the firmest Catholics, said that the priests had taken from him a Latin bible promising him an English one, but as he had not fulfilled his promise, he should not have this, even though he should pronounce his heaviest curses upon him. These two men are accounted altogether the best informed among them, and when the priests visit them, officiate as clerks by reading Latin responses.

"I preached in their school-house in the centre of their settlement, on Christ's conjunction to 'search the Scriptures.' A daughter of the last named individual was present. She came expressly to receive a Bible. This family are becoming intelligent, and are evincing less

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and less sympathy with the forms of Popery. They show a desire to become more American in their manners, dress, husbandry, and regard for the Bible and other books. So I hope it will be with others as their minds expand. I think a prudent, kind-hearted minister would soon gain a hearing among them. They had a good teacher in their school, and the children were making fine progress. His time of service had expired, but I besought them earnestly to retain him. He thought he could easily have a Testament class in his school. In addition to this, they need a Sabbath-school. It would require faith and patience to carry it forward, but faith and patience would accomplish it."

In a more recent letter Mr. Ford states that he has succeeded in engaging for these people a Sabbath-school teacher who has their confidence. He supplied him with Tracts and Testaments, and promised him whatever books might be needed. He hopes for good from the undertaking.

Mr. Ford closes his letter with the following reflections:

"I thought I loved the Irish; and I am sure it was not because this specimen of Irish character was peculiarly lovely, but because in their state of degradation they so much need that somebody should love them. They are despised by our countrymen, for their poverty and squalidness, their ignorance, superstition, and utter degradation. They are priest-ridden, and in love with idols, and without extraneous influence can never rise. Privately as well as publicly have I bespoken the kind regard of our countrymen for these foreigners. They are brethren among us. I do not think the aborigines are much if any behind them in point of mental cultivation, or of the comforts of civilized life. In some families the whole amount of household furniture is not worth a dollar: not a chair, nothing but the merest apology for a table, nor a bed befitting a human being. One family of my countrymen I found in every respect as degraded, and but one. In addition to all the rest, many of them are still drunkards. Of course Americans minister to their lusts. A distillery is in operation in their borders, and I was informed that another was to be started still nearer to them.

"The main settlement I visited is in the town of R. As employment failed them on the canals and railroads, they have gone into the woods, and Yankee-like, though not with the Yankee's judgment and thoroughness, they are preparing themselves homes. They have now one element of freedom they never possessed before. They are themselves landlords. As large a number are probably in the town of A. and many of them still reside in their shanties on the highway along the canal, looking altogether to the farmers to maintain them. These are not only poor, but have not the least prospect, as the others have, of attaining to respectability and property. In B. county the Irish families are numbered by hundreds.

"I would say to patriots and Christians, We must set ourselves to work honestly and earnestly to do them good, to raise them morally and mentally, to Americanize them, or they will do us hurt. We must save them, or they will destroy us. He who sets about it gospel-wise is the true patriot, and this is what the Tract Society is doing."

# AN ADDRESS.

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*The comparative dignity and importance of the office of the Gospel Ministry: An address to the students of the Theological Seminary at Oxford, O., under the care of the Second Associate Reformed Synod of the West. Delivered at the opening of its seventh Session, Nov. 9th, 1845. By Joseph Claybaugh, D. D.*

MY DEAR YOUNG BRETHREN:

Human interests are endlessly diversified. So are human employments. Whatever employment conduces to the well-being of man and does not contravene the law of God, however humble it may be, is to be regarded as useful and honorable; and whoso pursues it virtuously and diligently, is a useful and honorable man.

Some interests are higher and some employments more important and arduous than others, requiring higher endowments and larger gifts, demanding greater efforts and sacrifices, and conferring higher benefits; and therefore more honorable.

Even the broom and basket maker, who does his work well and follows his trade with honest industry, renders an important service to community and should be respected; but no one thinks of attaching the same importance to his services, or of rendering him the same respect, as he attaches to the services and renders to the person of the man, who guides skilfully and safely the ship of state.

So far is labor from being dishonorable, that he only deserves contempt, who either has no avocation, or who having one "deals with a slack hand." It is an inversion of all rule and

reason to estimate a man's importance by his ability to live without doing any thing. The man who so lives because his patrimonial, or otherwise acquired wealth, enables him to do it, even if his indolence and luxury had no corrupting influence, is as a dead man in the world:—he produces nothing—contributes nothing to the common stock of the public good;—he is worse than dead, a mere consumer;—the scullion or scavenger is of more use than he: “A living dog is better than a dead lion.”

A man's importance in society is in the exact ratio of the benefits he confers; and this is in the ratio of the utility of his calling, and of the ability and fidelity with which he follows it. And in estimating this utility, we must look at the interests of man; not as confined to time, but as they reach to eternity.

The importance of our earthly interests is felt by all, and those employments by which they are promoted, are readily appreciated. Man knows the value of health, and feels the worth of the man who can restore it. He knows the value of his property and reputation, and feels the worth of the man who can defend them. He is jealous of his social, civil, and political rights, and honors and rewards the man by whom they are vindicated. But mankind are naturally dead to their spiritual interests; and, therefore, it is no wonder, that they lightly esteem that office, whose grand object is their promotion. The physician and the advocate find an already existing demand—a world ready to receive, and to reward them with honor and profit:—the herald of the cross has, so to speak, to create the demand for his services. He comes to a blind and impenitent, or if nominally christian, a lukewarm world, which though “wretched and miserable and poor and blind and naked,” yet says, “I am rich and increased in goods and have need of nothing.” The good tidings he brings is unwelcome, because need is not felt. The message which proclaims that need is offensive, because humiliating to the pride, and at war with the prejudices and lusts of the carnal heart. By a world lying in wickedness, he is coldly received. *Received*, did I say? By many not received at all; but repulsed with hatred and contempt.

His work is one of self-denial, of labor, and without earthly reward. Those laboring in other professions may look forward to emolument, honor, wealth, and ease; he has before him a life of toil,—self-denying, self-sacrificing toil—poverty and trial. Such was the life of his Master, and he should look for nothing better. “If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.” He who enters the office with any other views, is not only doomed to disappointment, but is unworthy of the calling. “He that taketh not his cross and followeth after me, is not worthy of me.” Our heavenly Master will encourage no false expectations, but will have a fair understanding between himself and those whom he employs in his service.

Still the office of the gospel-ministry rises in importance and dignity, in duty and reward, far above the most honorable and lucrative of those, whose proper object belongs to earth.

The world is, in its present apostate state, ignorant of God and of his will, in bitter and stubborn rebellion against him, and exposed to endless and fearful ruin;—in a state of moral darkness and death, under the dominion of ignorance, passion, appetite and lust, blind and recreant to what is truly present interest and to the duties which man owes his fellow-man; debased individually, and debased and wretched socially, anticipating in the depravity and wretchedness of time, the degradation and woe of eternity.

To dispel the moral darkness of our world, to awaken the nations from the sleep of spiritual death, to bring man to the true and saving knowledge of his Maker, and of his Maker's will;—to unfold the unsearchable riches of that most wonderful of all God's ways, the scheme of human redemption, to reconcile man to God, to save him forever, to reestablish on this revolted earth the authority and reign of Heaven, and build up to eternity the kingdom of righteousness, peace, and joy;—and in subordination to this and as the result of it, to elevate and

blest man in all his earthly relations and interests, is the design of the gospel ministry; a design, which as it originates solely with God, is carried out by an office peculiarly of his appointment, and one closely associated with the most glorious and stupendous agencies that have ever been brought to the view of the human mind, the agency of the Redeemer of the world, and the agency of the Holy Spirit, the Sanctifier of the world.

I ask your attention while I shall endeavor to point out the design of the gospel-ministry,—briefly delineate its work,—and shew the relation of the office to God in his most merciful and benevolent designs to our world, and its intimate connection with the mediation of Christ and the agency of the Holy Ghost. While all this will serve to illustrate the nature of the office, I trust it may also serve to impress your minds with a sense of its excellence and importance.

I. THE DESIGN OF THE GOSPEL-MINISTRY. This is very fully, and yet very concisely, stated in that memorable language addressed by the Lord Jesus Christ to Saul of Tarsus when he called him to this work. In sending him to the Gentiles, it was “to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus.” Here mankind are regarded in their natural condition as spiritually blind and without sight; as under the power of Satan, the god of this world; the spirit that ruleth in the children of disobedience, the great leader in depravity, pride, deceit, cruelty, and enmity to God; as guilty and exposed to endless punishment; as heirs of everlasting woe, for whom is reserved “the blackness of darkness forever.” And the design of the gospel-ministry is to rescue them from this woful condition, and to place them in the opposite condition of light, purity, divine favor and blessedness. Viewing those to be operated on as enemies, rebels and criminals, as all men in their natural state are, the design of the Gospel-ministry is their *reconciliation* to God: “He hath given to us the

ministry of reconciliation, to wit: that God was in Christ, reconciling the world unto himself; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. Regarding those to be operated on by this ministry as the chosen, redeemed and called of God, the design is somewhat differently stated: "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; *for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ*; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." In the commission which the ascending Redeemer gave his apostles, the design is expressed in more general terms;—to bring all nations into a state of willing and obedient discipleship to Him who is at once the great Teacher of righteousness and the Prince of peace, and to train them up in the knowledge and observance of His laws, for the glories and joys of His everlasting and heavenly kingdom. "Go teach (*disciple*) all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them, to observe all things whatsoever I have commanded you. And, lo, I am with you always, even to the end of the world."

1. The first object of the gospel-ministry, is to *dispel the moral darkness of our world*, and to *diffuse the knowledge of the true God*. "To open their eyes, and to turn them from darkness to light." When God would bring a chaos into or-

der, the first thing was to diffuse light. So in the moral world, In the natural state of our world since the fall, in a moral sense "darkness covers the earth, and gross darkness, the people;" and with darkness all manner of moral disorder. It is "the dark places of the earth" that are "full of the habitations of cruelty." In his fallen state, man, and without revelation the world, is ignorant of God, of his will, of what constitutes man's chief good, of man's future destiny, and above all of the way of reconciliation. The human mind filled with erroneous, absurd, base and debasing views of God, the affections are vile, the moral sense is perverted, and all that is visible in man, is overspread with vice, and wretchedness and crime. All this is sustained, over a great portion of the world, by the religious sanctions of bloody and obscene forms of superstition and idolatry. A very hasty survey of the world without the gospel is sufficient to show, that spiritually and morally it is "a land of darkness, as darkness itself; and of the shadow of death without any order, and where the light is as darkness." Now, what the gospel-ministry is to effect, is to cover this whole moral chaos with the light of the knowledge of the glory of God! To pour upon it the light of his perfections, and law; the light of his truth as to the character, relations, destiny and true interests of man; the light of that gospel which reveals the way of reconciliation, and brings life and immortality into luminous manifestation. The undertaking is one of matchless sublimity. Vast is the field to be reclaimed from the dominion of darkness;—the world, with its teeming population! Gross, thick and heavy the darkness to be dispelled; presenting itself too in all the manifold combinations of Pagan superstition, Mohammedan delusion, Papal corruption, and Jewish unbelief, together with all the ignorance, heresy, error, infidelity and delusion prevalent in the most enlightened Christian lands. Glorious is the light to be diffused;—no other than that which radiates from the Sun of righteousness as He rises upon the nations with healing in his beams—the light which radiates from the throne of God and of the Lamb. And wondrous the

change, which shall have passed on our world by its universal diffusion! That day all earth and heaven shall ring with cheering exultation, "because the darkness is past and the true light now shineth,"—and a fallen world walks again in the light of the Lord.

More is to be effected than the diffusion of objective light. We are told, "The light shineth in darkness, and the darkness comprehended it not." Light is come into the world, and men love darkness rather than light, because their deeds are evil; they hate the light and will not come to it, lest their deeds be set forth to their view in their true colors. Men are both blind, and averse to the light. Through their depravity, their pride of self-wisdom and self-righteousness, their appetites, passions, false interests and prejudices, and on account of their sins and sinful habits, they will not, and they cannot, see. "Their understanding is darkened and they are alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." They "receive not the things of the Spirit of God, neither can they know them." In vain the splendors of day shine on the sightless eye-balls of the blind; and so in vain does revelation clothe with light the verities of God. The blind eyes must be opened and receive their sight;—otherwise the images of the surrounding realities, though standing in the very light of heaven, will not be impressed on the mind. There must be *subjective*, as well as objective light. The sinner must be brought to see, to realize, to receive, to live and act under the influence of the truth. The power of God alone can do this; but that power goes along with the gospel. It is the gospel "preached with the Holy Ghost sent down from heaven." Its exhibition is "in demonstration of the Spirit and of power." It is "the power of God unto salvation." As it is proclaimed, that God who commanded the light to shine out of darkness, shines into the hearts of sinners the light of the knowledge of the glory of God in the face of Jesus Christ, and thus the gospel minister becomes the instrumental agent of turning sinners from darkness to light, and of fitting them for



companionship with Him of whom it is said, "God is light and with him is no darkness at all."

2. Along with this spiritual illumination, the object of the gospel ministry is *the deliverance of the soul from the power of sin and Satan*. This is represented in the Scriptures as the effect of Divine power;—a new creation, a regeneration, a resurrection from the dead. But this power, this new creating and vivifying energy, God puts forth, graciously and mercifully, along with the gospel. While He enables the eyes to see, He makes the heart to feel, He converts the heart of stone into a heart of flesh; He renews the affections and the will; He disposes the sinner to obey the truth. He not only enables the sinner to understand and realize the facts and considerations presented in the doctrines of the gospel, but so disposes his mind, that instead of resisting these considerations, they become influential motives, under the power of which his heart is sweetly inclined to do the will of God; so that he receives and rests on Christ as He is offered to him in the gospel, repents, loves God, and keeps His law as a law written in his heart. This great change, then, although accomplished by the power of God, is yet effected by means of the gospel in obedience to the instructions of which, the subject of this change acts in believing on Christ, in repenting from sin, in loving God, and in keeping His commandments. "Of His own will begat He us *by the word of truth*, that we should be a kind of first fruits of His creatures." The truths of the gospel as realities seen and felt, are so implanted in the heart as to become habitually controlling principles of action; those who were the servants of sin obey from the heart that form of doctrine into which they have been delivered as fused metal into a mould. Thus the dominion of sin is forever broken; the slave of sin is emancipated and becomes, under the power of principle, the willing and steadfast servant of righteousness and of God, has his fruit unto holiness, and the end everlasting life.

3. In connection with this spiritual illumination and transformation of man, the gospel is the means of the sinner's *recon-*

*ciliation* to God. Our world is a world of rebels. Naturally we are all enemies to God by wicked works. As such under his wrath and curse;—*by nature the children of wrath*. Before we can be received into favor with our offended Maker, we must present a satisfaction to his justice. For this nothing less will suffice than a perfect obedience to His law and the endurance of its penalty, which is death. This satisfaction the sinner cannot himself furnish. His carnal mind, being enmity against God, rebels against that law which requires us to love God with all our heart. And, then, the death he has incurred, involves him, weak and depraved as he is, in everlasting destruction. In this condition is “all the world”—*guilty before God, and justification by deeds of law impossible*. But the requisite satisfaction is furnished in the obedience, sufferings, and death of Jesus Christ, the Eternal Son of God in our nature, as the surety of sinful men. Here full amends is made to offended Justice, and the violated law is magnified and rendered honorable. Here God can consistently with his perfections and law justify the sinner. We are reconciled to God by the death of His Son. We are justified by his blood, and saved from wrath through Him. God is in Christ reconciling the world unto himself, not imputing their trespasses unto them. Now it is the gospel that reveals this method of reconciliation, that sets before the sinner these gracious terms of pardon and peace. In it Jesus Christ is set forth as a propitiation through faith in His blood, and it is in the belief of this gospel, that the sinner receives the offered righteousness of Jesus Christ, by which accredited to him on his receiving it, he is reconciled to God,—released from merited wrath and restored to the forfeited favor of his Maker. Now the very business of the gospel-ministry is to proclaim and carry into effect, as God’s ambassadors, this great reconciliation. “He hath committed to us the ministry of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ’s stead, Be ye reconciled to God.”

4. The gospel contemplates the perfect *sanctification* of

*the soul, its complete assimilation to God, and its eternal salvation.* The soul, which has been turned from the power of darkness and Satan unto God, though savingly illuminated, though a new creature, though reconciled to God, and made an heir of eternal life, is yet imperfect. The converted sinner needs to be further enlightened, and more fully sanctified; he needs to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. There is remaining ignorance to be dispelled, there are errors and mistakes to be corrected, the remnants of depravity to be eradicated, temptations against which he must be armed, and duties of which he must be apprised and to which he must be stimulated and encouraged. In order to be made meet for the inheritance of the saints in light unto which he has been begotten again, he must pass through a training of instruction and discipline, of duty and temptation, of labor and conflict and self-denial. It is by calling forth all his powers into active exercise under the influence of divine truth, that the Holy Spirit carries on the work of his sanctification, and brings him into nearer and nearer conformity to the image of God in knowledge, righteousness and true holiness. The sanctification of the Spirit is ever connected with the belief of the truth. It is by obeying the truth through the Spirit—it is in the belief of the truth—that the hearts of Christians are purified. And it is for the ministration of this truth to “the perfecting of the saints” in knowledge and grace unto complete salvation, that the gospel-ministry is ordained. Its duty is to watch for souls; to labor that they may be sanctified and cleansed with the washing of water by the word; to warn every man and to teach every man in all wisdom, that it may present every man perfect in Christ Jesus; as an immortal spirit delivered from all its ignorance, pollution and woe, and brought in, the fulness of the Divine image to dwell forever, in unutterable bliss, in the brightness of the Divine presence. An achievement greater than the acquisition of a world! And in subservience to this great end, what blessings is this ministry designed to impart! what light in darkness, what encouragement amidst

doubts and fears, what joy in sorrow, what consolations in adversity, what support in death. How, under its instructions, is the soul enabled to triumph over the most appalling evils of life, to rise superior to the fear of death, to anticipate the judgment of the great day with confidence, and to rejoice in the hope of eternal life with a joy unspeakable and full of glory.

5. As the gospel-ministry progresses in this work of savingly enlightening, reconciling and sanctifying man, it at the same time succeeds in *re-establishing on this rebellious earth, a revolted province in the wide dominions of Jehovah, the authority and government of God*. Prophecy tells us, that all the nations of our earth shall bow allegiance to the God that made them, that Christ shall reign king of nations as he is king of saints, and that that kingdom, which is righteousness and peace and joy in the Holy Ghost, shall be universal and perpetual. "The God of heaven shall set up a kingdom which shall never be destroyed; it shall break in pieces and consume all those kingdoms, (which were founded in injustice and oppression) and it shall stand forever. And the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." The glorious gospel of the Blessed God shall be the great instrument of achieving this grand revolution. It is the sword with which Messiah girds Himself for the conquest of the world. The ministers of this gospel are the shafts in His quiver. While every other battle is with confused noise and garments rolled in blood, Immanuel will subdue the nations to Himself by *preaching peace* to the people. And what a conquest! A world reclaimed to God, to righteousness and peace; and thus reclaimed forever; never more to withdraw its allegiance. It had been, for several thousand years, characterized by rebellion against the Living God, it had been reeking in pollution and covered with violence, it had been sending up the shout of impiety and the groan of misery; but now, it revolves in its orbit in the heavens of God,

in the presence of all worlds, a loyal, righteous, and rejoicing world, from which ascends, as the voice of many waters and of mighty thunderings, the shout of allegiance and of praise, "Al-laluia! The Lord God Omnipotent reigneth."

9. Whilst the gospel is securing all these ends, *its blessed power will be felt on the present condition of men, by enlightening, purifying, exulting and blessing him in all the relations of life.* "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." This effect shall be experienced even in man's physical constitution; "There shall be no more thence an infant of days; for the child shall die an hundred years old." Health and longevity shall take place of disease and premature death. It shall be experienced in the increased vigor and health imparted to the human mind; "he that is weak shall be as David, and the house of David as the angel of the Lord." It shall be experienced in man's secular interests, and in his domestic, social, civil and political relations, "My people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting-places; and the voice of rejoicing and melody shall resound in the habitations of the righteous.—They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise." Such are some of the visions of prophecy with respect to the temporal and social and civil condition of man, when God, by means of the gospel universally preached and generally embraced, shall cause righteousness and praise to spring forth before all the nations. Experience warrants the expectation that

these visions shall be realized. The gospel, to the extent to which it has been embraced in its purity and simplicity, has shewn its power not only to save the soul, but also to enlighten, purify, exalt and bless society. It converts the domestic tyrant into the tender and affectionate husband and father; it elevates the wife and mother; implants love and obedience in the child; banishes those passions which embroil and embitter society; lays ambition low and breaks in pieces the oppressor. The most savage nations have felt its power, and their history attests its redeeming and exalting influence. The Christian religion is the mainspring of all man's present interests, and its faithful ministers, their most efficient promoters.

Finally. While all God's works praise him, *in none of them does his glory shine forth so effulgently as in the achievements of the gospel.* The saving illumination of our benighted world, its emancipation from the bondage of sin, its reconciliation to God, its sanctification, its return to its heavenly allegiance, its eternal salvation, and all accomplished by the preaching of the cross of Christ made mighty and effectual by the power of the Holy Ghost;—these things the angels desire to look into; by these things the manifold wisdom of God is made known unto principalities and powers in heavenly places; and to eternal ages the exceeding riches of His grace, in His kindness towards a redeemed and saved world, through Christ Jesus, will fill the intelligent universe with admiring joy and praise. At the creation of our world the morning stars sang together and all the sons of God shouted for joy; but now a more stupendous work is accomplished—**A LOST AND ALIENATED WORLD IS REGAINED!**—and all parts of the universe join in one mighty, eternal, chorus of exultation. “Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.” In this superlative manifestation of his glory, the ministry of the gospel is God's chosen instrumentality. “Thanks unto God, which always causeth us to triumph

in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish."

II. Having considered the design of the gospel-ministry, let us glance at its work. This is primarily and chiefly *the proclamation and inculcation of God's truth*. "Faith cometh by hearing, and hearing *by the word of God*." It is by "rightly dividing the word of truth," that the gospel-minister "shows himself approved unto God, a workman that needeth not to be ashamed." That which he is to be employed in proclaiming is truth, certain and infallible truth, emanating from God, and having the sanction of His authority. It is this that saves the soul, that enlightens, transforms, and turns to God. This is the great means of the sinner's reconciliation and sanctification, and of all the triumphs of righteousness on the earth. To be employed in proclaiming and inculcating it, is a noble employment, one which brings the person engaged in it into alliance with hearers, and which is therefore in delightful harmony with the pure and ingenuous mind. High and ennobling are the subjects, on which in this work the mind is called to dwell, and the mouth honored to expatiate;—the character and perfections of Jehovah, the laws of the Supreme Ruler of the universe; the character of man as delineated by his Omniscient Creator, in his immortal nature, his relations to God and to his fellows, and his true interests; the scheme of man's redemption; the person, offices and work of the eternal Son of God manifest in the flesh; the agency of the Holy Spirit; the realities of death, judgment, and eternity, the everlasting joys of heaven, the endless woes of hell. Subjects these, in which every man has, and should feel, an interest; and themes worthy the highest endowments of the human mind, commanding its noblest faculties, calling for its mightiest efforts, giving scope to its widest range, and summoning into activity all its energies. The studies and labors of the gospel-ministry, compared with those of the other professions however interesting and important in their place, rise in grandeur and importance above them as

heaven is higher than the earth, as eternity surpasses time, as the immortal soul is more precious than the body, as the untreated God transcends the creature:

It is a part of the work of the gospel-minister solemnly to offer, in God's name, unto sinful men the Lord Jesus Christ in the fullness of His atonement and the efficacy of His grace, assuring all, who embrace the offer, of pardon and reconciliation with God, and of all the glories and joys of everlasting life. This is plainly implied in the great commission, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be damned." On this understanding of this commission the apostle acted, when he uttered these memorable words to the congregation assembled in the Synagogue at Antioch in Pisidia, "Be it known unto you, men and brethren, that thro' this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." The minister of the gospel comes unto his fellow-men with the fullness of the blessing of the gospel of Christ, charged with the richest treasures, even the unsearchable riches of Christ, clothed with salvation, and empowered to make the stupendous offers of Divine Mercy;—to offer sinners eternal life, a crown of unfading glory, a kingdom that cannot be moved, an inheritance that is incorruptible and undefiled and that fadeth not away. "This is the record, that God hath given us eternal life, and this life is in His Son."

In addition to the duty of proclaiming and inculcating God's truth, and solemnly offering the salvation of Jesus Christ, the work of the gospel-ministry includes the *administration of Christ's ordinances, the enforcement of His laws, and the government of His church*. They are to teach the disciples of the Redeemer to observe all things whatsoever He hath commanded, and they are intrusted with the keys of the kingdom of heaven, in the use of which, receiving and excluding men as to the privileges of the church in accordance with his instructions, their acts have the sanction and validity of His au-



thority. Here their work is not the administration of a government human in its origin and earthly in its immunities and penalties; but it is the administration of a spiritual kingdom or commonwealth, whose laws and institutions are direct from God, whose leading principles are truth, righteousness, peace and joy in the Holy Ghost, whose design is the salvation of the immortal soul, the diffusion of that godliness which is profitable to all things having promise of the life that now is and of that which is to come, and the propagation of those principles which constitute the only sure and solid foundation of man's earthly, as well as his eternal, happiness.

III. An interesting consideration in relation to the gospel-ministry, is, *that it stands peculiarly related to God in His most merciful and benevolent designs towards our world.* This is apparent both from a view of the design of this ministry, and from a view of its work. While the goodness of God shines forth in all his works, both in creation and providence, the salvation of fallen man is the great manifestation of his mercy and benevolence. "God commendeth His love towards us, in that while we were yet sinners Christ died for us.—And after that the kindness and love of God our Savior toward man appeared; not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life." The whole work, whether you consider the benefits it confers, or the character of those on whom it confers these benefits, or the amazing efforts and sacrifices of Deity in its accomplishment, is in its inception, its progress and consummation, entirely of grace,—stupendous, matchless, grace and benevolence. Now, in this work the gospel-ministry stands in close and intimate cooperation and copartnership with God. It is the relation of a dependant agency and a dependant instrumentality; yet such an agency and such an instrumentality as God chooses and appoints and honors, and

such as implies an identity of object and a community of interest, with the Father of mercies.

Hence those employed in this subordinate and dependant agency are called "God's *ministers*,"—"ministering the gospel of God,"—"according to the dispensation of God given to them,"—"able ministers of the New Testament, not of the letter which killeth but of the Spirit which giveth life." They are called God's *witnesses*, called and sent forth in the world to testify in God's behalf. They are called "*stewards of the mysteries of God*," and "*stewards of the manifold grace of God*."—*Colaborers with God*; "For we are laborers together with God. I have planted, Apollos watered; but God gave the increase." "We then as workers together with Him, beseech you also, that ye receive not the grace of God in vain." They are styled "*the messengers of the Lord of hosts*," bearing the despatches and behests of Him who is the Blessed and the Only Potentate, the King of kings and the Lord of lords; and so identified with Him, that in sending them He thus addresses them, "Verily, verily I say unto you, he that receiveth you receiveth me, and he that despiseth you, despiseth me. Whatsoever, (in accordance with the instructions ye now receive) ye shall bind on earth shall be bound in heaven, and whatsoever ye loose on earth, shall be loosed in heaven." They are called *watchmen*, placed on the walls of Zion, the city of God, to sound the alarm when any thing endangers its safety, and to watch for souls, in whose salvation God takes so deep an interest. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." And, finally, they are called *ambassadors for Christ*:—To a world up in arms against God they come as the representatives of the court of Heaven, authorized to negotiate between rebels and their offended Sovereign; and, "in Christ's stead," to propose to their fellow-sinners a treaty of peace, written with his own hand and sealed with his own blood: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you

in Christ's stead, Be ye reconciled to God." To be employed as public servants of some mighty potentate or some great nation in high and responsible office, is justly considered a great honor; but here are men employed as the high public functionaries of the Prince of the kings of the earth, the King Eternal Immortal and Invisible, the Only Wise God; and that in those wondrous negotiations of His mercy and grace, the object of which is to confer on the rebellious inhabitants of our apostate world the forfeited inheritance of everlasting life.

IV. From this it follows, that the office of the gospel-ministry forms a prominent part of that grand stupendous plan of mercy which God has in infinite wisdom adopted to save a lost world, and holds a prominent place in the arrangements of the covenant of grace, *being associated, in this plan and covenant and in their execution and administration, with the mediation of Christ, the Redeemer of the world, and with the agency of the Holy Spirit the great almighty Sanctifier of fallen humanity.* It is the chosen and appointed instrumentality through which the redemption of Christ is applied and through which the Spirit operates in the application of this redemption. This honorable alliance of this instrumentality with the mediation of Christ and the agency of the Holy Spirit in the work of man's salvation was deeply impressed on the mind of the Apostle, rousing his energies into never-ceasing activity, inspiring him with a noble confidence of conscious dignity even while he counted himself less than the least of all saints, and enabling him to look down with contempt on the reproach and scorn of the world. "Nevertheless, brethren, I have written the more boldly unto you, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me to make

the gentiles obedient by word and deed; through mighty signs and wonders, by the power of the Spirit of God." Here manifestly the instrumentality of Paul stands in glorious alliance with the work of the Great Redeemer, and with the work of the Holy Spirit. This alliance was contemplated in the eternal plan of mercy. God in choosing sinners to salvation, chose them not only in Christ Jesus and through the sanctification of the Spirit, but also through the belief of the truth preached in the gospel. Says Paul, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." It was thro' this instrumentality accompanied by the living energies of His own Spirit, that Jesus in the agonies of our redemption looked, and saw of the travail of His soul and was satisfied; for it was by the knowledge of Himself as made known in the gospel, that He, the righteous Servant of Jehovah, should justify many. One business of his life was to prepare such an instrumentality. In pleading for the success of His redemption, he pleads for its success. In making His arrangements to carry out the objects of His own work, He appoints it, and takes it into honorable alliance with Himself: "As my Father hath sent me, even so send I you;—and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Henceforth I call you not servants, but friends; for all things that I have heard of my Father, I have made known unto you.—I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. Go, therefore, preach the gospel to every creature. Lo! I am with you always, even unto the end of the world." And they went forth and preached every where, the Lord working with them, and the Holy Ghost sent down from heaven making the gospel which they preached the power of God unto salvation. They, then, who

are vested with this instrumentality and by whom it is faithfully employed, stand in peculiarly solemn and honorable relations:—not only the public servants of the Most High employed in the greatest of all his works, but also in the plan of mercy associated, in cause, in interest and in cooperation, with Him, who having purged our sins with His own blood, is enthroned on the right hand of the Majesty on high, and likewise with the Eternal Spirit of holiness and of grace. Their commission is sealed with the Redeemer's blood; their doctrines are the doctrines of His cross; the gospel they preach is the rod of His strength, and the sword of His Spirit. And if the determinations of Divine love shall be accomplished, if the plan of Mercy shall be executed, if the covenant of grace shall be successfully administered, if the Kingdom of God shall be fully extended, if Grace shall triumph over the depravity and woe of a fallen world, it will all be accomplished through this chosen and appointed instrumentality of the gospel-ministry, as well as through the Mediation of the Only-begotten of the Father, and through the efficiency of His Spirit. Of this near and honorable relation of the gospel-ministry to the Triune God the world thinks but little; by christians too, and by ministers themselves it is too lowly prized; but when the scheme of redemption shall reach its final development, then it shall appear. Then nearest to the throne of God and the Lamb burning with the seven lamps of the Spirit of God, and issuing lightnings and thunderings and voices, upon the glassy chrysal sea, between the throne and the surrounding circles of the redeemed and of the angelic host, shall be found to stand the cherubic living creatures, proclaiming first and loudest and incessantly the glory of God. Then, they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

If, my Young Friends, what I have now addressed to you be true, how vast the importance of that office to which you aspire!—How pre-eminent its dignity!—How tremendous its responsibilities! You seek to be employed in the great work

of turning men from darkness to light and from the power of Satan to God, of promoting a world's reconciliation and a world's sanctification, of extending and establishing that Kingdom which is righteousness and peace and joy in the Holy Ghost, with all its consequent and concurrent blessings, on our earth. You aspire to the labors of proclaiming and inculcating God's truth, of offering the unsearchable riches of Christ to your fellow-men, of administering the ordinances and enforcing the laws of your beloved Redeemer. You desire to be linked in with God, and with Immanuel who loved us and washed us from our sins in His own blood, and with the Spirit of truth and grace, as instruments in their hand, in the merciful work of the world's salvation. Verily you desire a good work—a great and glorious work. I trust you are moved thereto by the Holy Ghost; and that the love of Christ constrains you—that with the Apostle you are ready to celebrate the grace that first reconciles you to God by Jesus Christ, then gives to you the ministry of reconciliation. Oh! how was the mind of this great servant of God overwhelmed with the tho't, that he should have committed to his trust “the glorious gospel of the Blessed God;”—“I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful putting me into the ministry; who was before a blasphemer and a persecutor, and injurious.” How was he filled with a sense both of the unspeakable importance, dignity and responsibility of the office, and of his own guilt and unworthiness and insufficiency, and pressed down with the wondrous condescension and mercy of Jesus Christ! This feeling pervaded his soul at all times and is transfused into all his writings. He glories in the matchless treasure; but he feels, that it is committed to an earthen vessel, that the excellency of the power may be of God. He glories, that he is a laborer together with God; yet he realizes that he that planteth is nothing, and that he that watereth is nothing, but that God who giveth the increase is all in all. He glories in his triumphs as a herald and a champion of the cross; but yet he feels, that it is God who causeth him to triumph and

maketh manifest the savor of His knowledge by him in every place; and, overwhelmed with the magnitude of his work and the fearful weight of its responsibilities, and feeling his own weakness, he cries out, "And who is sufficient for these things!"

In conclusion, let me commend to you one practical thought growing out of this whole subject;—In the entire course of your preparatory studies, and, after you enter the ministry, always in the selection of your subject, in the study, composition and delivery of your discourses, and in all your intercourse with men, keep in view the nature, the design, the importance, the dignity and the responsibilities of the office of the gospel-ministry. This will powerfully stimulate effort, and guard you against the errors and improprieties, into which, through remaining corruption and the temptations of the world, you are liable to be betrayed; and it will keep you in close dependance on Him, who only can make you able ministers of the New Testament, and in the end reward you with a crown of glory that fadeth not away.

### CATALOGUE OF STUDENTS.

#### First Year.

B. L. BALDRIDGE,  
JOHN A. CAMPBELL,  
JAMES A. FRAZIER,  
DAVID HANES,  
CLARK KENDALL,  
ROBERT ROSS,

Decatur Co., Ind.  
Bloomington, Ind.  
Riply, O.  
Xenia, O.  
Xenia, O.  
Belmont Co., O.

#### Second Year.

R. NEWTON FEE,  
A. W. McCLANAHAN,  
JNO. MILLIGAN,\*  
JAMES WILLIAMSON,†

Bloomington, Ind.  
Ripley, O.  
Preble Co., O.  
Oxford, O.

#### Third Year.

HENRY ALLEN,  
J. M. HERON,

Cincinnati, O.  
Xenia, O.

#### Fourth Year.

W. W. GOWDY,\*  
SAMUEL MILLEN,†  
JOHN VAN EATON.  
JAS. P. WRIGHT,\*

Xenia, O.  
Bloomington, Ind.  
Xenia, O.  
Adams Co., O.

#### Fifth Year.

M. M. BROWN,

Preble Co., O.

\* Absent. † Licentiates. ‡ Resident Licentiates. ¶ Christian Church.

**MINUTES**  
**OF THE**  
**SECOND SYNOD**  
**OF THE**  
**ASSOCIATE REFORMED CHURCH**  
**OF THE WEST:**

*Held at Sparta, Ill., Oct. 20th, 1845.*

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The Second Associate Reformed Synod of the West met, and was opened with a sermon, the Moderator being absent, by his alternate Rev. J. N. Presley, from Phil. 4: 4. "Rejoice in the Lord alway," &c., and was then constituted by Dr. Macdill, the senior minister present.

The members of the Synod were,

*Of the First Presbytery of Ohio,*

*Ministers.*

*Elders.*

David Macdill, D. D.

Joseph Claybaugh, D. D.

S. W. McCracken,\*

W. M. Boyse,

John Reynolds,\*

James Prestley,

Peter Monfort,\*

John M. Graham,

James Morrow.

W. Wallace,

Hugh Macdill,

Spear Ferguson,\*

Jeremiah Morrow,

Robert Reid.\*



*Presbytery of Indiana.*

William Horne,\*  
S. C. Baldrige,  
William Turner,\*  
William Lind,\*  
John N. Pressly,  
Hugh Mayne,\*  
John H. Bonner,\*  
James Worth.

Archibald Martin,

*Presbytery of Springfield.*

James F. Sawyer,\*  
James R. Bonner,  
John M. Gordon,\*  
Charles T. McCaughan,  
John S. McCracken,\*  
Andrew Herron, D. D.,\*  
Robert McCoy,\*  
Samuel Sturgeon,\*

*First Presbytery of Illinois.*

James McCauley,  
Joseph Thompson,  
James C. Porter,  
John Freetly,  
W. M. Graham,  
Jackson Duff,\*  
Henry H. Johnston,  
John P. Pinkerton.

William Meek,  
Robert Woodside,  
John C. McCreary,  
Andrew Maconson,  
Maxwell M'Cormick,

Samuel Hamil.

*Presbytery of Michigan.*

Wilson Blain,\*  
Reune R. Coon,\*  
John F. Kerr,\*  
David Carnahan.

*Presbytery of Chillicothe.*

John Graham,  
Robert Stewart,  
James Arbuthnot,  
James Caskey,\*  
William T. Findley.

\* Absent.

On motion of Mrs. Prestley and Thompson, the reading of the minutes was dispensed with.

Messrs. W. M. Boyse and J. R. Bonner were nominated for Moderator. Mr. Boyse was chosen and took the chair.

On motion of Dr. Macdill and Mr. Baldrige, Mr. James Prestley was appointed assistant Clerk.

Called up the unfinished business of last meeting.

1. The report of the Committee of Overtures on a reference of the Presbytery of Ia. which was laid on the table.

2. The report of the Committee on Education. The Committee were not ready to report.

3. The report of Mr. McCracken who had been appointed to visit Kentucky, &c. Mr. McCracken was not present and no report was made.

The Presbyteries of Indiana, Chillicothe, 1st Presbytery of Ill., and the 1st Presbytery of Ohio reported.

Dr. Macdill handed in the Treasurer's report.

Read a paper from the Treasurer of Synod containing his resignation.

Dr. Claybaugh handed in an account of the incidental expenses of the Theological Seminary for the last two Sessions.

On motion of Messrs. Prestly and Porter,

*Resolved*, That the times of the meetings and adjournments of this Synod during the present Session be 9 and 12 o'clock M. and 2 and 5 P. M.

Adjourned. Closed with prayer.

*Oct. 21, 9 o'clock A. M.*

Synod met. Opened with prayer. Members present as on yesterday.

Read, corrected, and approved the minutes of yesterday.

The Moderator then announced the following nominations of Committees:

Committee of Overtures—David Macdill, D. D., S. C. Baldrige, J. R. Bonner, J. C. Porter, J. Arbuthnot, D. Carnahan.

Committee of Correspondence—Joseph Claybaugh D. D., John Graham, John N. Pressly.

Committee of Accounts—James Prestly, Jeremiah Morrow, Archibald Martin.

Committee of Revision—W. T. Findlay, H. H. Johnson, Charles T. McCaughan.

Committee to revise the minutes of the First Presbytery of Ohio—R. Stewart, J. Freely, J. N. Pressly.

To revise the minutes of the Presbytery of Ia.—J. Arbuthnot, J. C. Porter, James Prestley.

To revise the minutes of the 1st Presbytery of Ill.—John M. Graham, Charles T. McCaughan, W. T. Findley.

To revise the minutes of the Presbytery of Springfield—S. C. Baldrige, J. Thompson, W. M. Graham.

To revise the minutes of the Presbytery of Chillicothe—J. McCauley, J. R. Bonner, J. C. Porter.

To revise the minutes of the Presbytery of Michigan—J. Claybaugh, D. D., J. Thompson, J. M. Graham.

All of whom were appointed.

The Presbytery of Springfield reported.

The report of the Presbytery of Michigan was read.

Read the report of the Superintendents of the Theological Seminary.

Took under consideration the resignation of Mr. W. Taylor, Treasurer of Synod, whereupon the following resolutions

moved by Dr. Claybaugh and Mr. Baldrige were adopted, viz:

1. *Resolved*, That the resignation of Mr. William Taylor be accepted, and that the Synod hereby express their thanks to Mr. Taylor for the diligence and fidelity with which he has discharged his duties as Treasurer of this Synod.

2. *Resolved*, That Mr. James B. McCracken of Oxford Ohio be and hereby is appointed his successor.

The following resolution was moved by Mr. J. Prestley and Dr. Claybaugh:

*Resolved*, That so much of the report of the Presbytery of Springfield and the papers casting light on the case as refers to the reception of the Rev. A. Herron D. D. and others, be referred to a special committee to report to-morrow morning. *Negatived*.

On motion of Messrs. J. Graham and W. T. Findley,

*Resolved*, That Dr. Claybaugh be and hereby is appointed to receive any moneys that may have been brought up for Synod's several funds and to transmit them to the Treasurer of Synod just appointed.

On motion of Drs. Claybaugh and Macdill the following preamble and resolution were adopted:

Whereas, in consequence of famine in Syria and the adjacent countries, and the war which has recently raged in Mount Lebanon, the expenses of our missionaries have been, and will for some time likely be considerably greater than have been estimated, and as it is unspeakably important that this mission be fully sustained in the commencement, therefore,

*Resolved*, That it is the duty of our churches and vacancies to make special efforts in raising funds for meeting the expenses of this mission, to be remitted to the Treasurer of the General Synod at its next meeting, and that ministers and probationers in the bounds of our Synod, be and hereby are, instructed to lay this matter before the people.

On motion of Messrs. J. Graham and J. M. Graham,

*Resolved*, That be appointed a committee to draft a circular, or pastoral letter from Synod to our congregations on the subject of the above resolution.

The blank in the above resolution was filled with the names of Dr. Claybaugh, Dr. Macdill, and J. Graham.

On motion of J. Prestley and Dr. Claybaugh the following resolution was adopted:

*Resolved*, That one hour, immediately after the meeting of Synod this afternoon, be spent in religious exercises.

On motion of Messrs. Porter and J. Graham,

*Resolved*, That when this Synod finally adjourns it will adjourn to meet in Lafayette on the 3d Wednesday of August 1846 at 11 o'clock A. M.

On motion of Drs. Macdill and Claybaugh, Messrs. Samuel Wiley and William Sloan, ministers of the Reformed Presbyterian church being present were invited to take their seats as corresponding members of this Synod.

Mr. Sloan respectfully declined accepting the invitation.

Mr. H. H. Johnson was appointed the alternate of the Moderator to open the next meeting of the Synod in case the Moderator should be absent.

Mr. W. T. Findley was appointed to preach the missionary sermon at the next meeting of the Synod, and James Prestley was appointed to be his alternate.

On motion of Messrs. J. M. Graham and J. Porter the following resolution was offered:

*Resolved*, That the name of Mr. Sturgeon be transferred to the roll of Springfield Presbytery.

Mr. Baldrige and Dr. Claybaugh offered the following amendment, viz: strike out all after the word resolved and insert the following,

That the case of Mr. Sturgeon be referred to the Committee of Overtures. The amendment was lost. The original resolution then recurring, was adopted.

The hour of adjournment having arrived the Synod adjourned. Closed with prayer.

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2 o'clock P. M.

Synod met. Opened with prayer. Members generally present as in the morning.

The Synod then agreeably to a resolution in the morning spent one hour in social worship.

On motion of Dr. Macdill and Mr. Prestley, Rev. Michael Harshaw of the Reformed Presbyterian church being present

was invited to take his seat as a corresponding member of this Synod. Mr. Harshaw accepted the invitation.

Read a memorial and complaint from J. H. Purdy in reference to transactions of the Session of Xenia congregation and of the Springfield Presbytery.

Read a petition from Rev. J. Wallace.

Read a paper from J. E. Hannon addressed to this Synod.

On motion of Dr. Macdill and Mr. Prestley,

*Resolved*, That the last paper be now taken up.

After some remarks, on motion of Dr. Macdill and J. M. Graham, it was

*Resolved*, That the paper of Mr. Hannon be dismissed.

The memorial of Mr. Purdy and the petition of Mr. Wallace were referred to the Committee of Overtures.

The Treasurer's report, and the account of Dr. Claybaugh were referred to the Committee of Accounts.

The Committee of Revision reported that the book of the transcribed minutes was not present.

On motion of Dr. Macdill and Jeremiah Morrow,

Rev. James Prestley was appointed to receive and transmit to the Treasurer of the General Synod any donations which may be made to the Synod's Foreign Missionary Fund.

On motion of Messrs. J. N. Pressley and W. T. Findley,

*Resolved*, That be as they hereby are appointed a special committee to report on that part of the report of the Presbytery of Indiana which respects appointments of supplies to Indianapolis.

The blank in the last resolution was filled with the names of J. N. Pressley, J. McCauley and Jer. Morrow.

At the request of Messrs. Thompson and W. M. Graham on the committee to revise the minutes of the Springfield Presbytery, they were released from the duty of sitting with that committee, and Dr. Claybaugh and Mr. Arbuthnot were appointed to take their places.

It being now five o'clock Synod adjourned. Closed with prayer.

Oct. 22d, 9 o'clock A. M.

Synod met. Was opened with prayer. Members generally present.

Read the minutes of the former Session which were corrected and approved.

The committee of Accounts reported.

The committee of Overtures reported on the memorial of Mr. Purdy and the petition of Mr. Wallace.

The committee appointed to revise the minutes of the Presbytery of Chillicothe reported that the said minutes are not here.

Took up the report of the committee of Accounts, whereupon the following recommendation was approved, viz:

That it be recommended, that the clerk be instructed to issue an order on the Treasurer of Synod in favor of Dr. Claybaugh for sixteen dollars and sixty-five cents, the amount of his account for the incidental expenses of the Seminary.

Took up the report of the committee of Overtures on the memorial of J. H. Purdy, closing with the following resolution, which was adopted, viz:

*Resolved*, That as Mr. Purdy only requests this Synod to call the attention of the Presbytery of Springfield to his appeal, his paper be dismissed in the confidence, that the Presbytery will give the subject all due attention.

Took up the report of the same committee, on the petition of Mr. Wallace, recommending the adoption of the following resolution:

*Resolved*, That the petition of Mr. Wallace be referred to the First Presbytery of Ill. and that said Presbytery be directed to restore him *in the spirit of meekness*, if in their judgment he has given such evidence of repentance and reformation, as to justify the hope that he will be a useful laborer in the vineyard of our Lord. The resolution was adopted.

The committee to draft a Pastoral letter reported.

The clerk as instructed issued the order in favor of Dr. Claybaugh.

✓ Took up the report of the committee to draft a Pastoral Letter and ordered it to be printed in the minutes, & read by the ministers and probationers of this Synod from the pulpit.

The committee of Accounts reported the following resolutions, which were adopted:

1. *Resolved*, That the clerk be instructed to issue an order in favor of the Professor, (Dr. Claybaugh) for the amount of his salary \$600 for the past year.

2. *Resolved*, That the clerk be instructed to issue an order in his own favor for fifteen dollars, for his services as clerk of Synod.

On motion of Messrs. Prestley and Johnson,

*Resolved*, That a list of the names of the ministers and of the different agents of this Synod with their proper Post-Offices be appended to the minutes of Synod.

On motion of Mr. Freetly and

*Resolved*, That this Synod will resolve itself into an extra-judicial conference on the basis of union recommended by the convention of orthodox churches.

On motion of Dr. Macdill and J. Thompson,

*Resolved*, That the Synod now go into said conference.

Jeremiah Morrow was called to the chair; and after a free conversation, the conference rose and reported the following resolutions, viz:

*Resolved*, That in the judgment of this Synod, the union of the churches represented in the convention is a desirable object, to be sought with perseverance & in the exercise of *christian love, forbearance and long-suffering*, while all concerned should feel, and deeply feel, that schism in the church is sinful, and especially is it sinful on the part of those who are not willing to use all lawful means to have it removed.

2. *Resolved*, That there is no reason why the basis of union as presented by the convention, may not with some amendments which no doubt will be made on a more careful revision, be acceded to on the part of the churches concerned.

On motion of Jeremiah Morrow and

*Resolved*, That the report of the conference be approved.

On motion of J. Graham and

*Resolved*, That a committee of three be appointed on the state of the Seminary.

Messrs. J. Graham, J. M. Graham, and J. Arbuthnot were appointed said committee.

The hour of adjournment having now arrived the Synod adjourned. Closed with prayer.

— — — 2 o'clock P. M.

Synod met. Opened with prayer. Members generally present.

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Read the minutes of the morning session.

The committee appointed to consider so much of the report of the Presbytery of Ia. as respects supplies for Indianapolis reported.

The committee to revise the minutes of the Presbytery of Springfield, reported:—

That the minutes are in places almost illegible from being so much interlined. In other respects they appear to be correctly kept, except in one place where the case of Mr. Purdy is without any reason assigned declared not to be regularly before Presbytery, but in the hands of the Xenia Session, while the contrary would appear from the minutes going before. We suppose that the minutes are defective, or the resolution incorrect, (pages 1 and 2.)

The case of Andrew Herron D. D. was one encumbered with some difficulty, and the manner of his reception may demand some notice.

Dr. Herron was held as a suspended minister by the Associate Synod. He had after his suspension belonged to a Presbytery, called the Free Associate Presbytery, constituted by himself after his suspension, and by a Mr. Hall who subsequently returned to the Associate church. By the return of Mr. Hall to the Associate church, this Presbytery had become dissolved. After this Dr. Herron applied to the Presbytery of Springfield, and was received simply on the ground, that the Free Associate Presbytery had exercised all the functions of a christian church, and had been recognized as such by members of other evangelical churches, in connection with the fact, that he declared his approbation of our subordinate standards, and answered to the first four and the last of the formula of questions to ministers.

It is believed that the course of the Presbytery of Springfield is not without precedent. Such cases are to be regretted. They grow out of the divided state, which is an unnatural state of the church, and they admonish us to long and pray for the arrival of the day, when these divisions in the great Presbyterian family shall be healed.

It might have been more courteous, more respectful to the Associate Synod, and in view of the pending negotiations between that body and the Associate Reformed Church, and of the agreement in the convention of Orthodox churches, to respect each other's acts, more proper to have considered the question of Dr. Herron's suspension. But we see no sufficient reason for setting aside the action of the Springfield Presbytery, or for disturbing existing relations, created by such action. On this subject we recommend to the Synod the adoption of the following resolution:

*Resolved*, That in sustaining the action of the Springfield Presbytery, so far as to recognize Dr. Herron as in good standing in the Associate Reformed church, this Synod would be reluctant to countenance in any members of the Associate church, a spirit of insubordination, and that it cherishes for said church the most unfeigned respect, and wishes to cultivate the most friendly relations with it, and would deeply regret that any thing should occur to prevent or even impede the union for the consummation of which the churches have been laboring.

The following amendment was offered by Messrs. Prestley and Pressly, viz:

Commencing with the second paragraph and striking out all the remainder of the report and substituting the following:

Another important matter recorded in their minutes is the reception of Rev. A. Herron and others by that Presbytery. After due consideration, in view of the facts in the case as presented, we offer the following resolution:

*Resolved*, That while this Synod, taking into consideration the relation existing between the Associate Presbyterian and the Associate Reformed churches, do not see reason to disturb the existing relations of Dr. Herron and others with the Associate Reformed church; they are not prepared to approve the manner, in which, and the haste with which, they were received. And this Synod would deeply regret that this or any other subordinate matter, should prevent or even impede, the union for the consummation of which these churches have been laboring; as we entertain and would desire to cherish for said church the most unfeigned respect; and would be far from desiring to countenance insubordination in any member of the Associate Presbyterian church. This amendment was negatived.

Mr. James Prestley asked leave for himself and others to record their dissent; which was granted, and the record was made as follows:

We ask leave to record our dissent from so much of the report of the committee, "on the minutes of the Presbytery of Springfield," as refers to the reception of A. Herron D. D. and others by the Presbytery of Springfield, as in our opinion, though it might not be proper to disturb the existing relations, yet Synod ought to disapprove more explicitly the manner in which, and the haste with which the Presbytery acted in the case.

JAMES PRESTLEY,  
JOSEPH THOMPSON,  
J. N. PRESSLY,  
JAMES WORTH,  
WILLIAM MEEK.

The committee appointed to revise the minutes of the First Presbytery of Ill., reported:

That they have attended to the duty assigned them, and find that the minutes have been correctly kept, and that their transactions have been orderly.

The committee appointed to examine the minutes of the First Presbytery of Ohio, reported:

That they have examined said minutes and found them correctly kept.

The committee on the Theological Seminary reported.

The committee appointed to examine the minutes of the Presbytery of Indiana, reported:

That they have performed that duty and find their proceedings to be presbyterial and correctly recorded.

On motion of Messrs. Johnson and Porter,

*Resolved*, That it be required of Presbyteries to accompany their

reports to subsequent meetings of this Synod, and to the General Synod, with full statistical tables.

On motion of Messrs. Prestley and Findley,

*Resolved*, That when Synod adjourns this evening it will adjourn to meet in the Seminary at 7 o'clock.

On motion of Messrs. Prestley and McCaughan the Synod agreed to continue their session one half hour longer than usual.

On motion of Messrs. Porter and Johnson,

*Resolved*, That the Synod tender their sincere thanks to the citizens of Sparta and vicinity for their kind hospitalities extended to our members during the meeting.

Took up the report of the committee on the affairs of the Theological Seminary.

The committee recommended the appointment of the following persons as trustees of the Theological Seminary, viz:

Samuel W. McCracken, Jeremiah Morrow, Thomas Reed, Alexander Porter, Robert C. Stewart,

The recommendation was approved,

The committee further recommended as Superintendents of the Theological Seminary, James Prestley, James Worth, William T. Findley, James F. Sawyer, John Reynolds,

The committee also recommended the adoption of the following resolutions:

1. *Resolved*, That the Trustees of the Seminary be and they hereby are directed to prepare, in due season, as full and satisfactory a report as may be possible, of the financial situation of the Institution, and to have the same printed as an appendix to the minutes of the present meeting.

2. *Resolved*, That those congregations which have not yet complied with the Xenia plan be and hereby are requested to aim at complying as fully and speedily as possible, with the plan; and forward as soon as may be, their contributions to the Synod's Treasurer, James B. McCracken of Oxford.

These resolutions were adopted.

Took up the report of the com. on Supplies to Indianapolis.

The resolutions appended to the report, were adopted, viz:

1. *Resolved*, That in the event of S. C. Millen's connection with any of the Presbyteries under our care, that, that Presbytery with which he may connect be directed to send him to Indianapolis till the meeting of General Synod.

2. *Resolved*, That the Synod recommend to General Synod, that Mr. Millen be paid according to our missionary arrangements.

3. *Resolved*, That if Mr. Millen should not connect with the Synod, that the following appointments be made for that place, viz:

W. Turner 2d and 3d Sabbaths of November; J. N. Presley 1 and 2 Sabbaths of December, Samuel Millen last Sabbath of December, & 1st Sabbath of January; James Worth 3d Sabbath of January; J. H. Bonner 1st Sabbath of February; William Lind 3d Sabbath of Febru,

ary; Mr. Carnahan 2 Sabbaths optional; S. W. McCracken 3d Sabbath December; John Reynolds 4th Sabbath of January.

The ministers and other persons who had subscribed for liquidating the debt of the Theological Seminary were requested to state whether they had met their engagements; and it was found they had.

The hour for adjournment having arrived, the Synod adjourned. Closed with prayer.

*Seminary, 7 o'clock, P. M.*

Synod met. Opened with prayer. Members generally present.

The regular clerk not being present the minutes were not read.

The committee on education reported progress and asked leave to be continued. The request was granted.

On motion of Dr. Claybaugh,

*Resolved*, That the first Monday of January next be observed as a day of special prayer for the extension, unity and peace of the Redeemer's kingdom.

On motion of Dr. Claybaugh and Mr. McCauley,

*Resolved*, That Mr J. R. Bonner be released from paying interest on his note held by the Treasurer of Synod for money borrowed out of the young men's Fund.

On motion of J. Graham and Prestley,

*Resolved*, That on all those notes which are due the young men's Fund, which shall be liquidated in five equal annual instalments, the first to be paid the 1st day of January next, Synod will remit the interest, that has accrued or may accrue on said notes.

On motion of Messrs. McCaughan and J. R. Bonner,

*Resolved*, That Dr. Claybaugh be, and he hereby is recommended to spend two or three months in visiting the congregations under the care of this Synod, to lay before them the importance of contributions to enlarge the library of our Theological Seminary: and that the First Presbytery of Ohio, the Presbytery of Indiana, and the Presbytery of Chillicothe be directed to fill his pulpit during such absence.

On motion of J. R. Bonner and J. Graham,

*Resolved*, That Dr. Macdill and the clerk be a committee to print and distribute the minutes of this meeting; that Dr. Macdill be requested to print them in the Evangelical Guardian, and to strike 300 extra copies for distribution.

The orders in favor of Dr. Claybaugh, Professor of Theology, and of the clerk were issued.

Adjourned to meet at Lafayette on the third Wednesday of August 1846, at 11 o'clock A. M.

Closed with prayer, singing the 133d Psalm and with the Apostolic Blessing

W. M. BOYSE, Moderator.

JAMES WORTH, Clerk.

REPORT OF THE PRESBYTERY OF INDIANA.

The great head of the church has mercifully spared the lives of our

ministers, and has given us evidence, in some good degree, that his pleasure has prospered in our hands. All our congregations with some slight exceptions, are in the enjoyment of peace and harmony.

At our regular meeting in Caledonia in April last, Mr. Samuel Mil-len, having completed the usual term of study, and having delivered with acceptance the constitutional pieces of trial before the Presbytery, was licensed to preach the everlasting gospel, as a probationer for the holy ministry.

At an adjourned meeting which was held at New Zion, Decatur Co. Ia., in June last, the Rev. John H. Bonner presented a certificate of good ministerial standing and transfer from the Presbytery of Michigan, and was received as a member of this Presbytery. At the same meeting a call, the moderation of which had been granted to Bethel and Hopewell at the preceeding meeting, and subsequently made out for Rev. J. H. Bonner, was received, sustained, as regular, and presented to, and by him accepted; and he has since been installed in the pastoral charge of these two congregations.

At our late meeting held at Princeton, Ia., on the 10th of this inst. N. W. Fee and J. A. Campbell, graduates of the University of Indiana, were received as students of Theology under our care. The former who had been in attendance at the Theological Seminary during last session, as a student of the second year. Mr. Fee delivered an encouraging specimen of progress, which had been assigned to him at a previous meeting of the Presbytery. At the same meeting Mr. John McNeal a probationer from the Presbytery of Kentucky, under the inspection of the Synod of the South, presented a certificate of good standing and transfer, desiring to be taken under our care. After receiving full satisfaction from Mr. McNeal, with regard to his views on slavery, with a recommendation to attend the ensuing session at your Theological Seminary---he was received.

We would further state that at our regular meeting last spring, the Presbytery determined to send supplies to Indianapolis, the object of which was, if the prospects were encouraging to form a missionary station in that place. This city was visited by several of our members in succession; and we are happy to inform the Synod that the prospects in that place appear to be more flattering than in many other places where the Synod has succeeded in building up flourishing congregations. It is our opinion that immediate and efficient attention should be given to that point; but as a Presbytery we are not able to attend to it as efficiently as the exigencies of the case require; and would be thankful if the Synod would furnish us with the necessary aid until the next meeting of the General Synod.

That the Lord would direct all your deliberations and decisions is our sincere prayer. By order of Presbytery.

Done at Sparta, Ill., 20th  
day of Oct. 1845.

J. N. PRESSLY, Moderator,  
JAMES WORTH, Clerk.

#### REPORT OF THE PRESBYTERY OF CHILLICOTHE.

But little has transpired since the date of your last meeting, either in our Presbyterial acts, or in the history of that part of the church under our care, that requires to be reported for your action or inform-

ation. We have peace within our borders, and it is hoped we may add, its usual concomitant also,---a good degree of prosperity. Our congregations continue to be blessed with some increase of membership; and we trust our members generally with some measure of growth in grace. With one or two temporary and slight interruptions from sickness, we have been permitted, in providence, to pursue our labors in the gospel steadily through the year; and, so far as we can judge, with the usual evidence of success.

The Basis of union of Orthodox churches, has lately been pretty well circulated amongst our people; and we believe is favorably received. At our present meeting we have spent some time in its consideration, and have referred it to a committee, to be reported on at our next regular meeting. Upon an expression and comparison of views respecting it, we find that with the exception of two or three passages, we can adopt it as the bond of our ecclesiastical connection with the other branches of the church, in the late convention of delegates. We think that a little amendment in one or two places which it is hoped can be accomplished, will render it quite acceptable to our preachers and people. And we trust the dawning of that glorious day begins to appear, when the prediction shall be fulfilled "Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

At our meeting last April Mr. Thomas M'Cague was received as a student of Theology of one year's standing: he having attended during last session the Seminary at Allegheny Town. And at our present meeting Mr. James A. Frazer a graduate of the Miami University, was received with a view to his attending our Seminary at Oxford, during the approaching session. We have therefore now three students of Divinity under our inspection---Alexander McClanahan and Thomas McCague of the 2d year; and James A. Frazer of the 1st year. All which is respectfully submitted. By order of Presbytery, Done in Presbytery at Fall Creek this 25th day of August, A. D, 1845. W. T. FINDLEY, Moderator, JOHN GRAHAM, Clerk.

#### REPORT OF THE FIRST PRESBYTERY OF ILLINOIS.

In the providence of God the lives of our members have been spared; but some of us have been prevented by sickness from prosecuting the work of the ministry for a part of the past Synodical year. Health has again been restored and we are now gratified in being able to say, that we are all laboring in the vineyard of the Lord.

At our present meeting a call was put into the hands of John P. Pinkerton a Probationer under the care of this Presbytery from the united congregations of PEORIA, HARMONY, and CHILLICOTHE, which was by him accepted. At the same meeting a call from the congregation of St. Louis was put into the hands of Henry H. Johnson an ordained minister of this Presbytery, which was by him accepted.

Trials for ordination having been previously assigned to Mr. Pinkerton, they were heard at our present meeting, and he was ordained a minister of the everlasting gospel. We have now eight settled ministers on the roll of Presbytery.

The moneys to be raised in behalf of our Synod's Funds by the congregations under our care will be forwarded, in part at least to the coming meeting of Synod.

At our meeting in South Henderson last April, a libel was ordered to be made out against Rev. Jos. Thompson a member of this Presbytery, at the instance of some of the members of the congregation under his pastoral care, and at the present meeting the case having passed through a regular process, the following issue was arrived at by the Presbptery. 1st That the testimony presented was not sufficient to prove the libel. 2d. That while Presbytery considers the testimony insufficient to substantiate the charges specified in the libel, it does prove a degree of carelessness in the manner of Mr. Thompson that requires correction, and a want of prudence in his conduct that demands private admonition. He submitted and was accordingly admonished.

That he who is King and Head of the Church may be with you, and direct and bless your deliberations is the prayer of your brethren in the Lord.

Done at Hopewell, Perry Co.

H. H. JOHNSON,

JAS. C. PORTER,

} Committee.

Ill. this 17th day of Oct. 1845.

— CLENDENEN,

A statistical table accompanies this report.

#### REPORT OF THE FIRST PRESBYTERY OF OHIO.

The only important changes which have taken place in our Presbytery during the year, are the translation of Mr. Reynolds from Concord to Fairhaven, and Mr. Monfort's release in consequence of long continued indisposition disqualifying him for pastoral duties, from his charge at Sycamore. The former took place at our spring meeting held at Concord; the latter at our summer meeting held in June at Mt. Pleasant. Concord and Sycamore are both now vacant, and Fairhaven is settled. Our only other vacancy is Hopkinsville. It is with satisfaction that we state, that the health of our respected Father and Brother; the Rev. Peter Monfort, seems to be gradually, though slowly improving. Our probationers are Andrew M. Foster, and M. M. Brown. Our students of Theology, J. P. Wright, Henry Allen, and John Milligan. In regular course Mr. Wright would have been licensed in the spring, but ill health prevented.

With gratitude we would record, that we have generally enjoyed health, and been able to labor without interruption. The attendance on word and ordinances is encouraging, and in some places increasing. We have still to deplore the prevalence of error and irreligion, the growth of Popery, the desecration of the Sabbath, and ravages. There have been some movements towards Sabbath reformation, within our bounds, but we have to lament that they are so slow and feeble, whilst intemperance is banished from the social circle, and from the more respectable portions of Society, and while cases of intoxication among members of the church are exceedingly rare, there yet are numerous haunts of dissipation, thronged by the immoral and the lawless. We fear that the church, and we fear that our own hearts, are not sufficiently alive to these evils. We need more of the Spirit of Him who could say: "The zeal of thine house hath eaten me up;" or the Spirit of his ancient servant and type who exclaimed; "Rivers

of water run down mine eyes, because they keep not thy law."--- Considering the character and tendency of the age, there is need of special care in training up the rising generation. This is a work of peculiar difficulty owing to the habits of society, and the influence to which our children are exposed; and there is need of great care and vigilance on the part of parents and pastors, lest many of our children be lost to Christ and his church.

Done at Ebenezer church,  
Preble Co. Ohio, Sept. 13th,  
A. D. 1845.

J. CLAYBAUGH, Moderator,  
\_\_\_\_\_, Clerk.

#### REPORT OF THE PRESBYTERY OF SPRINGFIELD.

At our Spring meeting held in Sidney in April last, two cases of discipline came before the Presbytery by appeals from the Xenia Session; and from the decision of one of these cases an appeal was taken to Synod. At the same meeting the pastoral relation between Rev. James R. Bonner, and the Xenia Congregation was dissolved.

At an adjourned meeting held in Bellefontaine in June, Rev. Robt. M'Coy of the Presbytery of Tennessee, in the Associate Reformed Synod of the South, was received on certificate from said Presbytery, he having given satisfaction to this Presbytery on the subject of slavery.

At a called meeting of Presbytery held in Piqua, July 23d, a petition was received from Rev. A. Herron, D. D., and others formerly under the care of the Free Associate Presbytery of Miami, requesting to be received into the common union of the Associate Reformed church. On this application Dr. Herron was received into ministerial and christian fellowship in the Presbytery, and arrangements were made to receive the other petitioners into the communion of the Associate Reformed church. At our present meeting in Springfield, the committee appointed to attend to the reception of said petitioners reported that they had discharged this duty and received Sugar creek and Cesar's creek, as organized congregations; and the people in the bounds of Xenia and Cedarville were received individually into these congregations. This report was accepted by Presbytery.

At the same meeting the connection heretofore existing between Dayton and Cedarville was dissolved, and Dayton and Sugar creek were united as a pastoral charge, and Cedarville declared a separate charge, both ready for settlement.

At the same meeting Messrs. John Van Eaton, and John M. Heron formerly under the care of the Free Associate Presbytery of Miami, were received as students of Theology; the former as a student of the fourth year, and the latter as a student of the third year. It is expected that these young men will attend your Seminary the ensuing session.

George W. Gowdy the only other student under the care of this Presbytery still continues to be in ill health, in consequence of which he has not been able to prosecute his studies during the summer, nor to deliver his trials for licensure. It is expected that he will spend the ensuing winter in the South, hoping that a Southern climate will be more congenial to his health.--- That the pleasure of the Lord may prosper in your hands is the prayer of your brethren in Christ. All



which is respectfully submitted. By order of the Presbytery.

Springfield, Sep. 12th, 1845.

JAMES R. BONNER, Clerk.

#### REPORT OF THE PRESBYTERY OF MICHIGAN.

Through the good hand of our God upon us, the lives of our members are spared, and their labors in the Lord's vineyard blessed to some extent. Our number is few, far too few to supply a tithe of the wants of our numerous vacancies.

There is in our settled congregations an encouraging attention to word and ordinances, and to the practical duties of the christian life. There is however much in the community to provoke the anger of Jehovah against us.

Since your last meeting the following are all the items of business that have been transacted worthy of report. At our meeting at Hebron Ia. on the third of May, last, Rev. John H. Bonner at his own request received testimonials of ministerial standing to connect himself with the Presbytery of Ia. At our present meeting Rev. David T. Carnahan was received into christian and ministerial communion on testimonials from the Presbytery of Monongahela with a view to his immediate settlement in the united congregation of Lafayette and Mt. Pleasant. By sending us this help the Lord hath made glad our hearts.

We have three settled ministers and one whom we expect to be installed shortly. Our vacancies number about 12 or 15 for several of which no provision was made at General Synod. If any ministerial aid could be given us it would be gladly received. May he whose name is Wisdom preside over all your deliberations and bless your labors to his own glory and the good of Zion. A statistical table accompanies this report.

Done at Lafayette Ia. this

11th day of Oct. 1845.

J. F. KERR,

SAM'L GRAY,

D. T. CARNAHAN,

} Committee.

#### PASTORAL LETTER.

The Second Associate Reformed Synod of the West to the churches under their care send greeting.

We address you dear brethren on the subject of the foreign mission lately undertaken by our church. We need not tell you christian friends, that as a matter of course, those who have gone forth to a distant land as our missionaries must be dependent upon the churches at home for their pecuniary support. At least for years to come no aid in supplying them with the means of a comfortable subsistence can be expected from those amongst whom they have gone to labor. Men must be in some degree evangelized---they must have been brought to a considerable extent under the enlightening and saving influence of the gospel, and so made to feel something of its importance, and of the importance of its ordinances; before they will do or contribute much to procure or retain those ordinances among them.

Upon us who have sent them forth into the foreign field must our far absent friends rely to sustain them in their interesting, but important enterprize. And it is apprehended that for the present and for some time to come considerable effort will be required to support in

addition to all the other necessary operations of the church, this young but highly important mission. The state of things through the country in which our friends are laboring, has been thrown into confusion by the ravages of a bitter and bloody war. And the scarcity and consequent expensiveness of the comforts, and even necessities of life, that might be expected to flow from the devastations of war; we have learned are likely to be increased, if not already so, by the pressure of exhausting famine. From these causes the demand of this important undertaking, upon the liberality of our churches will, no doubt, be necessarily to some extent augmented. Under these circumstances, we appeal to you on its behalf.

In adopting the determination to engage in this important work and in establishing this mission so far as it may be considered as yet established; we think you will accord to us, that a due degree of deliberation, and caution was employed. For years was the measure in contemplation; and in several parts, and by various individuals of our church was it anxiously anticipated, from one of our meetings to another; before we ventured actually to embark in the enterprise. It was not a thing rashly or inconsiderately done. We waited till we thought we had evidence that our churches were in a good degree prepared and then we sent abroad our missionaries, and they have gone forth in the faith,---a faith which we, and no doubt they also still cherish, that those christian friends they have left behind, will not forsake or forget them, but will fully and cheerfully sustain them.

Our infant mission is regarded and watched, we have reason to believe with lively interest, not only by the members of our own communion generally, but by those of other churches, in our own and perhaps other lands. Its success might be expected to gladden the hearts of many friends of Zion, and to exert in various ways an influence highly beneficial to the common cause, whilst its failure would be fraught with nothing but dishonor and disaster. But we will not speak of failure, for we cannot---and we trust christian friends that you cannot with any complacency anticipate, or think of, its failure, and yet to prevent it, will doubtless require from us a steady and somewhat vigorous effort.

And now dear brethren you have the holy Sabbath with its precious privileges and enjoyments---you can exclaim with the Psalmist: "How amiable are thy tabernacles, O Lord of Hosts!" and with the Prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings of great joy"---your hearts highly prize the privileges and comforts, temporal and spiritual, which are only enjoyed under a dispensation of the gospel---to be deprived of the cherished light and blessing, which in your favored situation you enjoy, you would feel to be the greatest possible privation; we know therefore that you will sympathize with those to whom your Sabbath with its sacred pleasures, and its hallowed, and hallowing influences never comes---you will feel for those whose ears no joyful sound of pardon and salvation ever greets---and who are never cheered with the bright prospect and glorious hopes to which the gospel gives birth and support. You will be willing, we are confident, both to labor and contribute for the purpose of sending to those now in darkness, the light and privileges you enjoy. You know the grace of our Lord Jesus Christ,

that though he was rich, yet for your sakes he became poor---you know that for your salvation, he humbled and emptied himself unspeakably---and surely you will not refuse to give a little of what he has in his providence bestowed upon you, for the purpose of promoting his cause, and advancing his glory in the world. It will be the duty of your several pastors to bring this important matter prominently to your view; and we trust you will give it that prayerful and practical attention which its claims demand. Our Synod should be prepared to forward to the General Synod, at its meeting in May next or sooner, a very considerable sum, for the advancement of this very important interest. We trust therefore that you will cheerfully contribute, according to your several abilities, remembering that God requires us to honor him with our substance, and with the first fruits of our increase; and that he hath said: "He that watereth shall be watered again," and "he that soweth bountifully shall also reap bountifully."---That you may experience very largely of the comforts, and of the saving influences, which the gospel accompanied with its author's blessing so richly imparts to his people, is the sincere prayer of your brethren and fathers in Synod.

Done at Sparta Ill. this 22d day of Oct. A. D. 1845

W. M. BOYSE, Moderator,  
JAMES WORTH, Clerk.

To the Second Associate Reformed Synod of the West to meet at Sparta Ill. on the 3d Monday of Oct. 1845, The Board of Superintendents of the Theol. Seminary submit the following report:

The members of the Board all met, except Mr. Sawyer, on the 25th of March last, at the Seminary in Oxford, and attended to the examination of the students. They found that the following students had been in attendance during the session:

Mitchell M. Brown, 4th year; George W. Gowdy, Samuel Millen, Jas. P. Wright, 3d year; Henry Allen, John M. Wampler, Gen. Assembly, 2d year; R. N. Fee, Alex. McClenahan, John Milligan, Jas. Williamson, 1st year.

We heard those young men examined on the various studies of the session, and were highly pleased with the manner in which they acquitted themselves. By their examination we obtained sufficient evidence of their own application to study and of the ability and fidelity of their teacher. We recommend to Synod to cherish the Seminary with maternal affection and care. The number of students has not hitherto been very great; but we hope that suitable efforts will be made in every part of our territory, to encourage pious young men who are otherwise suitably qualified to engage in Theological studies and to attend our Seminary.

For the information of Synod we annex to our report a paper laid before us by the Professor, containing a particular account of the studies of the session. We cordially comply with the suggestion at the close; and recommend the proposed appropriation. All which is respectfully submitted.

JOHN REYNOLDS,  
JAMES CASKEY,  
PETER MONFORT,  
J. N. PRESSLY.

Oct. 1845.

*Annexed Paper.*

The studies of the Seminary have been Tuesdays, Church History, from the Babylonish captivity till the close of the seventh century:

Wednesdays, Exegetical exercises on the Epistle to the Hebrews, which Epistle was read critically throughout:

Thursdays, Hebrew---At first three classes, which after some weeks were thrown into two. The advanced class read Isa. 53--60, the book of Jonah, and the book of Malachi. The middle class read first in the Chrestomathy, and then with the advanced class. The third class which commenced with the grammar, have read fifteen chapters in the third part of Stuart's Chrestomathy.

Fridays; Systematic Theology, beginning with chap. 21 of the confession of faith and to the end of the confession.

Saturdays; besides reviews and discourses, the Epistle to the Galatians, and the 1st Epistle of John first four chapters were read in the original, with a good degree of critical care.

Every student wrote Theological essays, and critical exegeses on the New Testament. The advanced class in Hebrew occasionally wrote exegeses on the Old Testament.

On Monday the students held the meeting of their Theological Society, in which they exercised themselves in reading, in essays, in sermonizing, and in discussion.

They also have a Society of Inquiry on missions, Domestic and Foreign, in which from time to time Reports have been prepared and read; some of which have been made in public, and were heard with much interest.

It is suggested to the Superintendents, if it would not be well for them to recommend to Synod an annual appropriation sufficient to procure for this Society some of the most useful periodicals.

Respectfully,

J. CLAYBAUGH.

Oxford, March 25th, 1845.

Second Synod of the West in account with Wm, Taylor, Treasurer.

1844	Debtor.	
Oct. 11	Cash paid Rev. James Worth per order,	\$ 15 00
"	do do	2 50
"	Cash paid Rev. D. Macdill per order,	12 00
12	Cash paid Dr. Claybaugh per order,	522 00

1845		
Jan. 27	Counterfeit note,	1 00
	Cash paid Dr. Macdill per order dated Oct. 1844,	12 00

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\$564 50

1844	CONTRA.	Cr.	
	By amount in Treasury per last report,		\$268 82
Oct. 9	Hopkinsville congregation per Rev. Reynolds,		12 40
10	Union cong. Ia. per " W. Turner,		38 00
"	Springfield cong. " Sawyer,		10 00
	Cherry Fork cong. " Stewart,		38 66

	Shiloh cong. Ky.	" "	10 25
	Samuel Barnett,		10 00
	Bellefontaine cong. Rev. Dick,		6 00
	Mrs. Gamble do	" "	1 00
	Wilson Dallas	" "	1 00
	James Dallas	" "	5 00
	Ebenezer cong. Rev. Boyse,		9 12
	Kenton &c. " J. S. McCracken,		4 00
	Shiloh Ia. " Lind,		6 00
	Springfield cong. Ill. "		12 25
	Union cong. Ill. Rev. Thompson,		26 25
	Hopewell cong. Ill. "		19 00
	Mt. Pleasant cong. Rev. J. M. Graham,		40 00
	Sidney cong. Rev. McCaughan,		35 00
	West Fork cong. Rev. J. Graham,		30 50
Oct. 11	West Union cong. do		9 50
	Piqua cong. Rev. J. M. Gordon,		35 00
	Richland cong. Rev. J. N. Pressly,		20 00
	Bethesda cong. do		20 00
	New Zion cong. Rev. Worth,		15 50
	Caledonia cong. "		5 56
	Hopewell cong. O. Rev. W. McCracken,		15 00
	Union cong. Ill. Rev. Claybaugh,		2 28
Oct. 29	Russellville cong. by Rev. Caskey,		11 37
	Fipcastle cong. do		5 00
1845			
Jan. 27	Rev. W. Blain's charge D. Macdill,		15 00
	West Fork cong. do		10 00
	Wilson Dallas do		10 00
	Richard Cox do		1 25
	Hamilton cong. do		32 00
Oct. 3	Concord cong. do		12 91
	Springfield cong. Rev. Sawyer's charge, do		50 00
	Rev. W. Lind's cong. Rev. Claybaugh,		14 50
	Rev. McAuley's cong. do		1 50
			<hr/>
			\$868 73
			564 00
			<hr/>

Balance in Treasury, \$304 23

SUPPLEMENT.

Oct. 6 Hamilton cong. 7 50

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\$311 78

Oct. 3d, 1845.

WM. TAYLOR, Treasurer.

Contributions to the Fund of the 2d Associate Reformed Synod of the West, met October 20th 1845, at Sparta Ill.

1845

Oct. 21 Hopewell, Perry co. Ill. per Rev. J. Thompson, \$17 25  
 " Samuel Barnett, Springfield O, Rev. J. R. Bonner, 10 00

"	Ebenezer, Rev. W. M. Boyce,	8 00
"	John Wylie, Washington co. Ill.	2 00
"	Princeton, Rev. J. R. Baldrige,	4 20
"	St. Louis, Rev. H. H. Johnson,	10 00
"	Cedar-creek & Pope congregations Rev. J. C. Porter,	18 00
"	Sycamore, per Hon. Jeremiah Morrow,	21 00
"	Hopkinsville. do	5 00
"	Rev. J. F. Kerr's congregation per D. Macdill, D. D.,	10 00
"	Springfield Ill, for Sem. per Wm Meek,	4 25
"	do for Synod's Fund do	3 57
"	Sidney, Ohio, Rev C. T. McCaughan,	15 00
"	West Fork, Rev John Graham,	39 50
"	West Union, do	13 75
"	Union Ia, Rev Wm Turner per S. Millen,	7 25
"	James Macdill for Sem. per Rev Freetly	5 00
"	New Zion, Rev J. Worth,	7 00
"	Union Ill, per James A. Foster,	13 00
"	John Simpson Ill, on subscription,	5 00
"	Hopewell Preble co. Ohio	73 86
Oct. 28	Washington Ill., per D. Macdill D. D.,	5 00
Nov. 3	Fairhaven Ohio, per Rev John Reynolds,	23 35
10	Mt. Pleasant O., per " J. M. Graham,	20 00
17	Russelville, Rev J. Caskey per D. Macdill D. D.,	25 00
19	Chillicothe, Rev Wm T. Finley,	33 00

The above is what has been received since the Treasurer's report, and will appear in his next report to Synod; and it is now published for the satisfaction of those concerned.

## EDITORIAL NOTICES:

*Southern Illinois.*---In our last No. we gave an extract from a report of Mr. Chamberlain in the Home Missionary, in which he depicts in gloomy colors the benighted condition of southern Illinois, except in some spots where the darkness is alleviated by the operations of himself and his brethren. Some of his *modest* assertions are: "The people are not generally as much enlightened, as they are where we have churches, and for the very reason that we have no churches there. Where there are no Presbyterians (meaning no doubt those of his own "stamp" as a certain ex-professor would say) Sabbath schools, Bible, Tract, and Missionary operations are but little thought of, and there is generally a much greater apathy on the subject of religion.... All the advantages which the counties where our churches are established have over others in regard to vital piety, civilization and outward comforts should be put to the credit of our denomination."

We formerly stated facts enough to show that no man would have

made such assertions, except to serve a purpose, or unless he were blinded by "sectarian" prejudice. We now give a statement furnished since by a Methodist preacher, which we are assured is rather below than above the truth.

"Within the bounds of the Alton Presbytery of the N. S. Presbyterian Church, there are in the M. E. Church 30 circuits and stationed ministers, about 100 local (ministers) and 10,000 or more communicants: a College under the direction of a faculty that will compare well with any in the state of any denomination; and about 20 Sabbath schools, of respectable size and well conducted. In Randolph county, there is one circuit which supports one travelling minister, and numbers 200 or more communicants, with 3 local ministers."

Two petitions, one from Fall River Massachusetts, signed by fifty persons, the other from Thompsonville Connecticut signed by one hundred persons, were recently presented to the Associate Reformed Presbytery of New York, praying for a supply of Gospel ordinances. The petitioners represent that they are dissatisfied with the state of things even in what is called the evangelical churches in New England. Not content with human compositions, choirs &c. musical instruments---in some instances nearly all the instruments which are used in the "brass band" are employed in their worshipping assemblies.---Could the proposed union, whose "basis" is now undergoing more discussion than is profitable, be accomplished with some good degree of harmony, the united body might have a far more powerful influence in maintaining sober religion, sound doctrine, and a scriptural mode of worship, than the several bodies can have in their divided state---Some religious denominations in the United States are proud to derive their origin from the old puritans, and proud about in an equal proportion to the departures they have made from the purity and simplicity which marked the doctrine and worship of those old worthies---*lucus, a non lucendo*.

The American Messenger, the organ of the American Tract Society, speaking of New Orleans says: "A goodly number of German Romanists are searching the Scriptures and reading our books with interest, some we hope with spiritual profit." It is also stated that in some instances, "the French Romanist, cased in French infidelity," has become the hopeful subject of Divine grace.

Ten Roman Catholic Missionaries have recently arrived in St. Louis from Europe. They come out under the patronage of one of the societies for the propagation of the faith.

The Pope has still some difficulty with his Italian subjects, who wish some approximation at least towards a liberal and enlightened system of government.

\*\* Rev. S. W. McCracken acknowledges the receipt of 40 dollars from the congregation of Sidney for the Theo. Seminary per Rev. McCaughan.

# THE EVANGELICAL GUARDIAN.

VOL. III.

FEBRUARY, 1847.

No 9

For the Evangelical Guardian.

## ROME AND THE BIBLE. No. 3.

The sacred things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children forever; that we may do all the words of this law."—Deut. 29. 29.

From the evidences already produced, we are assured that it has been, and is still, a ruling principle of the ecclesiastical policy of Rome to withhold the Bible from the people. But she does not withhold it *universally*. Exceptions are made in favor of certain individuals; but these exceptions are strictly *conditional*. They, who are pleased to accede to the required conditions, may obtain a written license to possess and read the Holy Scriptures; but they only. And what are the required conditions? In the language of the Church, they are, that "in the judgment of Bishops or Inquisitors, with the advice of priests or confessors, the individuals to whom such license may be granted, shall not receive detriment to their faith or piety,"—in other words, that they shall not presume to interpret at variance with the Church. The Church claims to be "sole determiner of the true meaning and signification of the Scriptures;" this is her exclusive prerogative, and the people are bound to submit to it as such. The people are privileged to have access to the word of God, with the gracious permission of the Church of Rome, just to the extent of their willingness to surrender the *right of private interpretation*. Her quarrel then is, feally, not with the people's right to possess and read the Bible, but with their right of private interpretation. Where the latter is surrendered, the former may be conferred; but the right of private interpretation is always denied,—here the Church gives no indulgence. The people may read, but the Church alone shall interpret, and whoever refuses to receive the Church's interpretations, or is liable to refuse them, shall be denied the privilege of reading.

Now we maintain, not only that the Bible cannot be withheld from the people without violence inflicted upon their right of possession

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in that book, as bequeathed to them by God, but also, that the right of interpretation belongs to every individual who is privileged to peruse it. The right of private interpretation is a right Divinely conferred, and the exercise of it obligatory. We advocate the doctrine of the *people's right to employ their individual, their personal judgments in the interpretation of the holy scriptures.*

The right of private interpretation is a natural right, and therefore Divinely conferred. Is it true, that "revealed things belong unto us and to our children forever?" Then have we not a right *personally*, ---have we not a right, as *private individuals*, to ascertain and understand what these revealed things are? and have not our children the same right also? For what purpose has God been pleased to endow us with the faculty of judgment?---why has he given us the powers of reason and understanding, if we are not to exercise them on such occasions as this? God teaches us in his book of revealed things, the Bible, that "in the beginning he created the heavens and the earth." Must we decline the use of our mental faculties upon this doctrine, until we have heard the opinion of the Church concerning it? And then, if the Church should decide that the creation here spoken of was not a literal, but a figurative creation, and had reference to human regeneration, are we under obligations to sacrifice our personal convictions with regard to the truth, upon the shrine of the Church's authority? Is it possible, that when Divine revelation communicates the soul-delighting and elevating information, that "God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," that we must not presume upon an understanding of this blessed truth, which lies at the very basis of the superstructure of human redemption, until we have enquired at the Church what it means?

But the Church of Rome maintains that she is the only true Church and has the promise of divine, infallible guidance granted her, for the discovery and application of all religious truth; and that she is, consequently, the only authoritative and infallible interpreter of the scriptures. What an arrogant claim is this! No visible communion else than that of Rome perhaps arrogates quite so much. Let us look at it. The Church of Rome is the only true Church,---she is the Church out of whose pale salvation is impossible! This is assuming high ground in favor of one visible ecclesiastical organization, to the exclusion of every other. This is elevating the visible kingdom of Christ to an equality with his invisible kingdom. In opposition to this, our doctrine is, that *the true Church of Christ is one, and only*

one; but this Church is *the* Church of which *Christ*, and not the *Pope* is *the* head,---the Church *invisible*. No visible communion is entitled to be called the only true Church. The *true* Church of Christ has no members by mere profession; but there is not a visible christian communion on earth, which has not many. "All are not Israel who are of Israel." All who are members of the visible Church of Christ are not members of his invisible. Many, many will be found, in the day of judgment, to have said "Lord, Lord," who were none of his. The invisible Church is the only true Church of Christ; the visible may embrace the invisible, but they are not identical; and it is the very essence of the want of charity, that charity without which every other gift and grace will avail us nothing,---to claim for one visible ecclesiastical organization, whether papal or protestant, to the exclusion of every other, that it is the only true Church of Christ, out of whose pale salvation is impossible. But the Church of Rome claims it, and the object for which she makes this claim, is, that she may associate it with another, no less arrogant,---that the promise of divine and infallible guidance in the discovery and application of all religious truth belongs exclusively to her, and that she is, consequently, the only authoritative and infallible interpreter of the scriptures. It is certain that the Church has a promise of the Spirit's guidance "in the way of all truth," and that it is also declared that "the gates of hell shall not prevail against her." But these promises were not recorded in favor of any particular visible communion, nor even in favor of all the visible communions of the professed people of Christ,---they are not promises delivered on behalf of his merely visible church, but on behalf of the invisible church,---the church composed of the redeemed of all ages and nations,---the kingdom of Christ which is not of this world; and they are promises which pertain to every individual member of this invisible Church. Every believer in Jesus,---every individual, whether of the priesthood or laity, who is united to Christ by a true, and living faith, whose life is hid with Christ in God, has these promises in his favor. The spirit guides and upholds him in the paths of truth and rectitude. "If any man (bishop, priest, or layman,) lack wisdom, let him ask of God, who giveth liberally, and upbraideth not, and it shall be given him. If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.' These are promises on behalf of the people, and the humblest believer in Jesus,---the lowliest child of God will realize their fulfilment, in his personal experience.

What is the Church but the members of it in the aggregate? Promises of spiritual guidance and support must be made in behalf of, and realized by the members, in order that the Church consisting of the aggregate of its members, may experience the fulfilment of the same promise as made on her behalf. Christ is the head, "from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," and the body---the Church of which Christ is the head, which is one by the most intimate relationship of its members, and by the effectual working of the Holy Spirit in the guidance and support of every part and the perfection and glorification of the whole, is the body of Christ,---is the only true Church---out of which salvation is impossible, and in which "all the promises are yea and amen, because Christ the head, is all in all.

The scriptures themselves clearly evidence the right of private interpretation. David, who was not of the order of the priesthood, and who would, consequently, under the papal hierarchy, be denied the privilege of possessing and reading the Word of God, without a written license, as the inspired Psalmist of the Church, has written, that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Thy word have I hid in my heart, that I might not sin against thee. Open thou mine eyes that I may behold wondrous things out of thy law. O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies. I have more understanding than all my teachers; for thy testimonies are my meditation. The entrance of thy words giveth light; it giveth understanding to the simple." Such were sentiments embraced in the praises of the Church, under the former dispensation. Have they now ceased to be appropriate to the people of God? Is it no longer the right and privilege of those who aspire after a knowledge of God and of the truths of his religion, to meditate upon the divine testimonies? Are these sentiments of the Psalmist appropriate only to the christian priesthood? Shall we now seek knowledge only at the priest's lips?

The Savior recognized the right of private interpretation. His en-

ture ministry upon earth proceeded upon this recognition. When he displayed the credentials of his Messiahship by his miracles, did he not design that the people should consider the character of his work, and judge accordingly? Why should he have addressed his Jewish antagonists with the inquiry, "have ye not read so and so?" if he did not acknowledge their right of private interpretation? Out of their own scriptures, and by an appeal to their own judgments, the Savior frequently convicted his enemies. And there is certainly a very explicit avowal of the right of private interpretation, in that well known precept of our blessed Lord, "search the scriptures." This commandment does not devolve upon the priesthood alone, but upon the people also. And for what purpose are they to search the scriptures? "They testify of me," says the Savior, as though he had said, do not receive my simple declaration that I am the Messiah,---examine the scriptures, and consider,---judge for yourselves,---be convinced by testimony that my declaration is true. "Judge ye what I say," says Paul. "Try the spirits whether they be of God," says John. "The Bereans are represented as more noble than those of Thessalonica, because they did not implicitly receive the doctrines of the Apostles, but tried them by the Word. This they did in the exercise of their right of interpretation.

We acknowledge this right may be, and has oftentimes been, grievously abused. But we are not, on this account, to annihilate it. Not only have the people, but the priesthood have erred in the interpretation of the Bible. If the people, on this account, forfeit their right to interpret, the same reason should certainly operate in application to the priesthood,---they too should be denied the right of interpretation. But this application would not be quite so palatable. We do not maintain that all men are equally capable of interpreting the scriptures, or that they have no need to avail themselves of all the aids within their power, in the work of interpretation; but we maintain that all men have equal rights, to employ what talents they possess, and in their own peculiar manner, for the attainment of the import of what they read in the Bible, as well as elsewhere. "Let your faith stand," says the apostle to the Gentiles, "not in the wisdom of men, but in the power of God." This is the christian's privilege and duty. "He that is spiritual, judgeth all things, yet he himself is judged of no man." Every one of us must give an account of himself unto God" is the language of the Bible.

The right of private interpretation is a right inherited by every man by virtue of the constitution of his nature. It is not a conventional

right,---a right which may be given or taken away at the pleasure of "the powers that be." The right is as inalienable as our existence. And God, who constituted us thus, has conferred upon us a claim to the full and free possession and exercise of this right, which no man invested in whatever attributes of wisdom and authority, should dare to invalidate. It is a constitutional right of man. If our eyes should be opened upon an extensive landscape of hills and dales, would we not necessarily form some judgment of the character of the scenery? ---whether it was magnificent or otherwise---of what its most prominent features consisted? Should an individual, professing to be a learned optician, attempt to persuade us that the scenery we contemplate is sea, and not land, would we surrender our judgment to his, and actually believe, or profess to believe, that what seems to us to be land is what the optician represents it to be? Certainly we would not. God has given us eyes capable of distinguishing between land and water, and no man, though never so learned, can persuade us that our eyes deceive us, when the objects of perception are evident. We cannot believe without evidence,---some evidence that we believe in accordance with truth; and the mind of the believer must be the judge of what evidence is requisite to faith. The mind may be satisfied with insufficient evidence,---it may even believe that to be true which is false; but still it acts upon the principle of private interpretation.

Look at the humble devotee of popery, who has received license to read the Bible upon condition that he will not interpret its contents, so as to make them speak a language, different from that of the church. He reads that the Bereans were more noble than those of Thessalonica, because they searched the scriptures, to see whether those things which the apostle preached were so. He then turns to the Church's interpretation, and finds it asserted there, that the Bereans did not search the scriptures, to test the apostles' doctrines by them,---that it is foolish to understand it so. Which does he believe? The Church of course. But is there not a contradiction here? he asks himself. The Church replies, authoritatively, you are not to concern about that matter,---you are obligated to receive the Church's interpretation, and you must not doubt that it is the true interpretation,---you will be damned if you doubt. The poor man, if he has enslaved himself entirely to Rome, will cease to hesitate. He believes the church is right, for she cannot be wrong, and though he is unable to reconcile the Bible with the interpretation, the interpretation must be divine and infallible. His conscience is at rest. But if he is a man who thinks for himself, the Church's interpretation is in danger.

But it is objected to the people's right of interpretation, that the Bible is a very mysterious, incomprehensible book, and that the people are incapable of understanding it for themselves. In the language of Peter they say, "there are many things hard to be understood in it, which the unlearned and unstable wrest to their own destruction," therefore the unlearned and unstable, that is the great mass of the people, should not be permitted to possess or read it, but should seek all their religious knowledge from the priest's mouth. We acknowledge, if the Romanist's interpretation of the Bible be the true interpretation, it is a very mysterious, and must be, to most understandings, an incomprehensible book. We could not understand it according to her explanations, in many particulars. She invests it with an incomprehensibility, with which God never invested it. Now either revelation is complete, or it is not. If it is incomplete, it is but a partial revelation, and whatever is necessary to its completion must form a part of it. But the very idea of a Divine Revelation involves the idea of its completeness, so far as it was designed to reveal. And the Bible accords with this idea. It is a complete system of revelation. Nothing is to be added to it, and nothing taken from it. If it is incomprehensibly mysterious to the multitude, then if it deserves to be called a revelation at all, it must be in a very low sense; for that can scarcely be a revelation which no one understands. But the Bible is a revelation; it brings clearly to the view of ordinary capacities the grand truths, which it was the purpose of its author, should be known and believed. Some of the plainest passages have been rendered unintelligible to the people, by the Romish manner of interpretation, and it is around such passages the Church of Rome has thrown the chief mystery.

But the Bible is not as mysterious and incomprehensible, as some would represent it to be. It is easily understood by those, who, in an humble, prayerful temper, seek to understand it. "A scorner seeketh knowledge, but findeth it not; but knowledge is easy to him that understandeth." There is, undoubtedly, a difference in the degree of clearness, with which the word is understood by different individuals, but the lowest capacity is able to understand enough, by the help of the Divine Spirit, to direct him in the way to heaven.

The principal difficulty in the way of the proper understanding of the Word of God, does not consist in the obscurity of the book, but in the want of a right heart. The most gigantic intellects have failed to perceive the truth in God's word, because their hearts were not in accordance with it; while the simple have been made wise unto sal-

vation through a regenerated heart. "If any man will do his will, he shall know of the doctrine whether it be of God."

But it is farther objected to us, "that no prophecy of the scriptures is of private interpretation." But we believe with the apostle, and there is not one word here, which can be wrested in favor of the Romanist's doctrine on this subject. The doctrine of the apostle is, that no prophecy of scripture is of human conjecture,---is the private opinion of man, but holy men of God spake as they were moved by the Holy Ghost, the prophecies of the Scriptures are Divinely inspired.

Again, it is maintained that it is essential to the Church's unity, that the people be denied the right of private interpretation,---in other words, that there can be no unity in the Church, if she does not claim and exercise the sole right of interpreting the scriptures. Every ecclesiastical community has a right to interpret, and to interpret authoritatively too, what she understands to be the meaning of the Word of God; but no ecclesiastical community can righteously claim that right solely to itself. It belongs equally to all, and the authority of an interpretation cannot, with propriety, be recognised by any, who do not also recognize the interpretation as true. There must be an appeal to the private judgment, and every community of Christians is but a community of individuals, who, in the exercise of their personal judgments have agreed upon certain common principles of interpretation. This is in perfect consistency with the right of individuals. The denial of individual right of interpretation will not preserve unity in the church, nor the granting of that right necessarily destroy it.

"The celebrated Bossuet, in his history of the variations of the Protestant churches, undertakes with great research, to show that the difference in religious opinions in Protestant churches, is a natural and necessary result of abjuring the supremacy of Rome, and of the unembarrassed exercise of personal judgment in their appeal to the scriptures as the only infallible rule of faith, while the infallibility of Rome has preserved the papal church from all these conflicts and variations in religious opinions." What says the history of both Protestantism and Popery to this? It is true that there exists a diversity of opinions among Protestant churches on many subjects, and it is natural to expect that it would be so, where an unbiassed exercise of the judgment is permitted. But this diversity does not involve the essential principles of christian faith; it is confined to matters comparatively unimportant. The mass of the protestant community sustain a remarkable uniformity on the great fundamental doctrines of chris-

tianity. This fact seems to be too much lost sight of, by Protestants themselves, and hence the bitterness and strife which, too frequently, characterise their fellowship with each other. But their principles are not so discordant. "The 39 articles of the Church of England, the Confession of the Westminster Divines, the Savoy Confession, and Symbols of the Reformed churches in Holland and France, as well as the published works of the Continental, English, Scotch and Dutch Reformers and their followers in this and other countries, where the Reformed religion obtains, present a coincidence of views, with which, for its extent and importance, the boasted uniformity of Rome furnishes no comparison."

But what is the boasted unity of Rome? She is one in name, one in the acknowledgement of the supremacy of the Pope---one in the recognition of the being and attributes of God, and the Divinity of the Savior. But these are almost the only points upon which she is united. With exceptions in favor of these points, she is made up of the most discordant elements. She has her Thomists and Scotists ---her Jesuits and Jansenists,---her Dominicans, Franciscans, Benedictines, and other orders,---her black friars and grey friars, each of which is distinguished from every other, by some peculiarity of faith or habit; and these are ever waging violent and irreconcilable controversies with each other. The edicts of one Council are revoked by another, and the Bibles of one Pope are repealed and anathematized by another. The Romanists do not agree in the interpretation of their own standards. They differ in opinion as to where the prerogative of infallibility is located. The history of the great schism, as it is called, which endured from 1377 to 1417 tells a sad tale upon the unity of the Church of Rome. The Council of Trent is said to have given her greater uniformity than existed before. But this uniformity consists, almost entirely, in a consent to the Romish hierarchy and a willingness to support her claims.

But it is said, that private interpretation is productive of heresy. We acknowledge it, in the sense in which the Church of Rome understands *heresy*. The reading and private interpretation of the Bible has been, and ever will be productive of heresy, in the estimation of the papal church; and it is this fact which provokes her to militate against the Bible. It was by the reading and private interpretation of the Scriptures that Luther became a heretic. It was this that made Wickliffe a heretic,--it was this that made Huss and Jerome heretics. It was this that armed a Zuinglius, a Le Fevre, a Calvin, a Melancthon and Carolstadt against papal tyranny and superstition.



It cannot be otherwise than that the private interpretation of the scriptures should promote heresy, if Protestantism is heresy. The doctrines of the Bible and the doctrines of Rome are at variance with each other, and whoever reads, and understands, and embraces Bible doctrines cannot fail to be denounced by the Church of Rome, as heretical in faith. But such heresy is the eternal truth of God, and just in proportion to the extent of the prevalence of this heresy, this Bible heresy, so will the salvation of sinners be promoted, and the glory of God advanced.

This objection on the part of Rome only evidences that she cannot bear the light of divine truth,---that her system is a system of darkness which cannot sustain itself in the midst of free inquiry,---that she is in league with darkness, and will not come to the light,---*dare* not do so, lest her darkness should be manifested and her deeds reprov'd. The Bible was graciously given to man, to be a lamp to his feet and a light to his path; but papal Rome pronounces it a dangerous book to the people,---a book, the reading and private interpretation of which are promotive of heresies which damn the soul; and therefore, as the guardian of human interests, she takes this lamp and light and carefully "puts it under a bushel," giving to the people, as a substitute, the *ignis fatuus* light of her own traditions and decrees. Such is the policy of Rome towards the Bible.

"This book---this holy book, on every line  
Marked with the seal of high divinity,  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamp  
From first to last,---this ray of sacred light,  
This lamp, from off the everlasting throne,  
Mercy took down, and, in the night of time  
Stood, casting on the dark her gracious bow;  
And evermore beseeching men, with tears  
And earnest sighs, to read, believe, and live."

But Rome assumes a different language. She will not deny that the Bible has emanated from God, and that it is therefore a "holy book;" but when popularly read and interpreted she maintains that its influence is unholy,---it does more harm than good,---it promotes damnable heresy. "Read, believe, and live," is not a Roman precept, nor does it teach the doctrine of Rome in regard to the Bible. But we bless God, that in defiance of the policy of Rome, this book is destined to be "read and known of all men." The work is pro-

gressing, and not a language or dialect shall escape, but all shall be made instrumental in addressing to immortal souls the redeeming truths of Divine revelation. The time is approaching when Antichrist must fall, and the dominion of our Messiah be set up in the hearts of the children of men every where. May God hasten it.

In conclusion, we ask, what estimate should we form of that system of policy, a ruling principle of which, is, to withhold the Bible, the blessed Word of God, from the people, or to confer the privilege of perusing it, upon those only, who are pleased to surrender the right of private interpretation? Is such a system consistent with our civil and religious liberty and interests? Shall we bow our necks to the dominion of such a system? Shall we contribute to the patronage and support of such a system? Shall we look quietly on, nor venture to open our mouths, while we witness the increasing influence and power of such a system in our midst? Such a system is Popery.

But a short time ago, it was recorded in the public prints, that Maria Joaquina, after 12 months imprisonment, was brought to trial in the Island of Madeira, an Island where Popery rules,---and condemned to death, because she would not abjure Protestantism, and at a late date, was still in prison with twenty-two others, charged with the *enormous crime* of reading the Bible. Dr. Kelly was imprisoned five months in the same island, for teaching the doctrine, that the people had a right to read and understand the Bible for themselves. This is Popery in the 19th century, and this is but one example of very many of the same kind, in the present day, which might be produced, to prove that the policy of Rome in regard to the Bible, has experienced no change,---it is the same now, as in the days of the Council of Trent, and so long as Popery endures, the policy must continue the same. The perpetuity of the papal system depends upon the limited reading and understanding of the Scriptures. Withhold the Bible from the people, and Romanism has nothing to fear: but disseminate the Bible, and ROMANISM FALLS. \*

W. T. F.

*For the Evangelical Guardian.*

## TELLING PEOPLE THEIR FAULTS.

It is a very disagreeable business. Few persons like to be told of their faults.---I might perhaps say none. For if a man is ever so willing to acknowledge his fault when it is plainly pointed out to him, he must be dissatisfied at finding himself in fault. His feelings of shame and contrition will make him unhappy for a time. But human beings are not very ready to acknowledge their faults, though they may be glaring as a sunbeam to others. To tell them they have done wrong in any degree is an attack on their moral rectitude, their fair reputation---it offends their pride, their self-complacency. It stirs up their resentment, their envy---may I say their malice! It gives them occasion to take a distorted view of the conduct of their monitor. They pretend that he sets himself up as wiser and better than they. They ascribe to him bad motives. They try to think of something bad that he has done. If they can't offset their faults with some fault of his, they intimate that it is none of his business. Now this is all wrong. If I have committed a fault I am more interested in finding it out than any body else. I need to know in what respects my conduct needs amendment. I may commit more faults of the same kind if some friend do not show me wherein I have done wrong. No matter from what motives a man tells me of my faults, he is doing me a useful service. I am often prevented by various circumstances and feelings from taking a right view of my own actions: "Another readily sees wherein they are wrong. If he tell me and convince me, or lead me to reflection, I may repent and pray to God for forgiveness, make reparation to those whom I have injured, recover the approbation of my own conscience, and retrieve my reputation among men. It is a great mistake, which some men who have unhappily gone astray, fall into, that it will hurt their character to acknowledge they have done wrong; A comparatively trivial wrong denied, not repented of, persisted in, will hurt a person's reputation, with the wise and good (and they are the only persons whose good opinion is worth enjoying) more than the acknowledgment of what is in common estimation a much greater crime. The man that tells you your faults is your benefactor. He that does so from good motives, and in any thing like the right manner, is a better friend than he that treats you as if your conduct was all right. Yes: the man that sternly and sharply rebukes you is a better friend than he that wishes you well, but does not meddle with your behavior. "O-

pen rebuke is better than secret love;"---it does a man more good, if he receives it rightly.

I acknowledge however there is something in the manner of telling a man his fault. It ought not to be done in anger, or in scorn; by way of taunt or reproach. It will not do to attack a man with, 'you scoundrel;' 'you have cheated;' 'you have lied.' Such expressions are calculated to stir up every bad feeling of the human heart. It is not prudent to reprove a man in a crowd, or in the presence of any person who was not a witness of his alleged criminal conduct, or of one who is disposed 'to take up an evil report.' It is not best ordinarily to resort to insinuation or distant hint. But come out mildly, calmly, plainly, firmly. 'Mr. A,' or 'Thomas,' or 'friend' you did wrong in such a case.' 'I will tell you wherein.' 'If you hear me patiently I will give you my reasons for thinking you did wrong.' If he defend himself, you may argue the case in a mild temper. If you cannot convince him, leave him for a time. If he retort on you that you have done as bad things as he, tell him sincerely that you are very willing he shall remind you of any of your faults, and that you will make all due acknowledgments, when he shall manifest your guilt.

It is a poor shift when a man feels guilty to intimate to his monitor that it is none of his business. It is disingenuous, and the statement is untrue. Any man may have business to tell any other man his faults. He may be affected by those faults himself or some of his friends may, or he may have a wish to bring the transgressor to see his faults, and forsake them. He has the same right to tell him of his faults, as to put him in the right road when he finds him in the wrong one, or to take him up and take care of him when he finds him thrown from his horse.

It will perhaps cause a man the least trouble to say as little as possible to their fellow men about their faults; and prudence should always be exercised as to time, place, and manner: but I fear there is a solemn duty in this matter which is too often neglected. "*Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor; and not suffer sin upon him*" In my short acquaintance with this world I am convinced that I have often neglected this disagreeable duty, when I might have done good by performing it: and I am satisfied that sometimes when a more cautious man would have avoided it, I have administered admonition and reproof with good effect. One instance which struck me forcibly, and which ought to have encouraged me to act boldly, in other cases, was with a man of

a very unpromising character, and who, I have reason to believe was very much benefited. Moral courage ought to be cultivated. Christians and especially ministers ought to be frank and fearless in this matter: though at the same time, prudent, calm and meek.

Every man who tells another of his fault should do it meekly; and every one who is told of his fault should receive it meekly. "Blessed are the meek: for they shall inherit the earth." When accused of wrong conduct, by any person, whether from good motives, or bad motives, in mildness, or in wrath, in pity, or in scorn, we ought to try ourselves before our own consciences, as if we were standing before the bar of God. "If our hearts condemn us God is greater than our hearts and knoweth all things: but if our hearts condemn us not then have we confidence before God."

Finally, there is great encouragement to receive reproof in a right manner; but it is exceedingly dangerous to resist it with obstinacy. "Whoso loveth instruction, loveth knowledge: but he that hateth reproof is brutish. "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy." "He that being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As it is doing wrong to ourselves, to attempt to cover up our sins from our own eyes, or to deny them when charged with them by our fellow-men, so it is madness to think to conceal them from God. He that faithfully admonishes us of our faults may be the instrument employed by God to bring us to repentance, confession, and reformation. The man that takes it hard to be charged with bad conduct, ought to be very careful not to be guilty of any. But if he is guilty it will not mend the matter to refuse to acknowledge his guilt, or to grow angry at his monitor. Very often when a man becomes angry when told of his faults, it is because his own conscience has been reprov'ing him for them, and he finds it very hard to make it quiet. He becomes angry at the monitor without because he comes to the aid of the monitor within; and he tries to hush both by breaking out into a gust of passion, or by indulging a settled and sullen hate.

*From our Philadelphia Correspondent.*

MR. EDITOR:---In my last something was said of the numbers and destitution of the colored population of our large cities, and of the impressive call that is being made in the providence of God upon the friends of the African to educate and christianize his benighted people---a people who are perishing at our very doors for lack of mental and spiritual knowledge; and to whom the inhabitants of these United States are so fearfully in debt. With pleasure I have since learned that there is in the city of New York an asylum for colored orphans, supported by the annual donations of subscribers from various religious denominations, and the occasional gifts of others who are charitably disposed. In the Institution there are 136 children, taken very generally from the lowest situations and the most depraving influences, and supplied with food and clothing---taught habits of cleanliness, industry and virtue---instructed in the principles of our holy religion, and as far as possible fitted for the stations they will probably be called to occupy in after life. In this city too there is an orphan shelter for the colored, founded and conducted principally by members of the Friend's Society. It was established in 1832, numbers about 60 inmates and aims at providing them all at a proper age with suitable situations and comfortable homes. These Institutions with kindred ones in Boston and other places have done, and are still doing much good. But through the prejudice of strangers, the opposition of enemies, and the indifference or imprudence of many of their professed friends, their usefulness is greatly circumscribed. Indeed their good is like that of the single rain drop upon the wide desert---with others it might have made the desert rejoice and blossom as the rose---but alone it is almost unfelt, unseen, and even unknown.

During the last month there met in one of the largest public rooms of our city, and after a loud call a State convention for the purpose of devising and adopting effective measures to put down the infliction of Death as a punishment for crime. This question on account of the numbers, influence and peculiar views of the Quaker population has been often agitated in this community; but nearly four years since the Rev. W. L. McCulla met one of its ablest champions in public debate and gave it such a scriptural and masterly examination as to lay it effectually at rest for the time. Lately however its friends have rallied again and as this convention promised much something of importance was expected. During the day the audience, the greater proportion of whom were females, was small, the materials

discordant, the progress slow, and the advance, backward. In the evening when several prominent speakers were announced, the attendance was larger, but of its moral complexion you may judge from the fact that of all the number on the platform and throughout the room only one person was noticed as taking part in the meeting who was known to be even a regular attendant upon an evangelical church, and his business was to take up a collection for defraying the current expenses. The first speaker introduced was a prominent Editor of a neighboring city and a man of talent, tact and influence. For some time he lent himself and paper to support the whole system of Fourierism—then became a violent opponent of Texas and all the evils of slavery---then was a Delegate to and an understood friend of the late Infidel meeting in N. Y. at which Robert Dale Owen presided, and now he here resists capital punishments on the ground that they encouraged that love of power and that spirit of revenge by which the slave was oppressed---the transgressing child was punished, and the life of the murderer was taken away—and he therefore loudly demanded a reform of the entire system of fireside, common school, and sanctuary instruction. The next speaker was a Universalist Minister who with pleasing manner and plausible illustrations, but rather singular arguments, contends against capital punishments because they were opposed to that loving spirit of the Gospel dispensation which gives *assurance of forgiveness and eternal life to all*, and are founded solely on the law of Moses. And here he laid down the somewhat stranger principle that even in these laws wherever reference is made to this subject it is not Jehovah the God of Mercy that speaks, but Moses on his own authority, and therefore the law itself is in no way binding on us. The third speaker was a high civil officer in our community who gravely congratulated his audience on the fact that our county was without a *Hangman* that the Sheriff would not act as one---that the only man whom he could employ for this purpose had recently run away while under a verdict of guilty for selling ardent spirits without a license, and that of all the *clergy* who so strenuously opposed the repeal of the Death punishment law not even one would under any circumstances be an executioner. This person was followed by a rising young man who is an attendant of the Unitarian Church in this city. He maintained that there is but one passage in the Holy scriptures that even favors capital punishments, and that it is only by being tortured and perverted that it can even do that, and that therefore this convention ought to spread the true account of the matter throughout the state. The last speaker was a man who having formed in his own mind it is said an idea of

our "blessed Lord's appearance in his human nature and having a strong desire to *imitate him* allows his beard to be unshaved and his hair to flow finely parted, and smoothly combed far down his shoulders. Indeed he seemed tarrying in Jericho still. But with all deference I must say that his plain and almost ragged dress, his bare neck, and his very careful carelessness throughout, all betokened a spirit as ancient and quite as praiseworthy as that of the very eminent Philosopher and Reformer whose pride antiquity tells us could be seen through the holes of his coat. This man was opposed to capital punishment---conscientiously furiously eternally opposed to it. It and slavery are conjoined in barbarity, and the only ground upon which they stand is not the influence of the press or the schools or the people or the laws or the scriptures in any way---but the ministers who are bound to preach such things in order to support the other bloody doctrines of their creeds. Such were the men and manners of this convention. But in the good Providence of Him whose prerogative it is to overrule even evil for good the press and the pulpits of some of our ablest men have been employed since and with the happiest effects in setting before the minds and the consciences of this community the divine and unalterable law---"Whoso sheddeth man's blood by man shall his blood be shed."

Early in the present month we had another meeting which was of much interest and far more important. It was a convention of the friends of Sabbath sanctification, and was composed of Delegates from nearly all the evangelical congregations in the city and county of Philadelphia. Nearly twelve hundred were in attendance. A large number of facts were elicited and being spread out before the public will doubtless exert a happy influence in favor of a better observance of this great source of public morals. In the year 1794 the Legislature of this State passed a law strictly prohibiting all secular employments on the Sabbath, and under the operations of this law Pennsylvania has been saved from the opening of shops, the hawking of newspapers and the great round of amusements and business on that holy day which have characterised and almost demoralised some portions of her sister states. Latterly however by some lax interpretation of this law it did not lay its prohibitory powers upon those who were in the employ of the State, and accordingly multitudes were as steadily occupied in secular pursuits along the line of our internal improvements on the Lord's day as on any other. During last April therefore a law was enacted, permitting all persons in the employment of the State to suspend every form of work on the Sabbath, and



now along the canals west of the mountains there are no locks or collectors offices open, no boats are running---the Sabbath is remembered and an opportunity is given for all to keep it holy. East of the mountains too there are only three Lock tenders, one Collector and a few captains and crews that pretend to use the Sabbath as other days. It is common too in the villages and towns along the canals where the boats lay up on Saturday night for individuals to go on the Lord's day morning from the different churches and invite the passengers and crews to worship with them in the sanctuaries of God. Along the Lehigh and Delaware divisions the same things are generally true and during the past year almost for the first time in their history there have been no riots---no outbreaks---no strifes---no difficulties. Impressed with these things the Convention desired the Legislature to take steps not only to permit the shutting of the several thoroughfares and means of Sabbath desecration but also to prohibit them opening, and accordingly strongly recommended their fellow citizens to petition that body during its approaching sessions on this behalf. Resolutions were also adopted urging upon the public patronage those daily newspapers whose editors do not allow the sacred hours of the Lord's day to be infringed in their respective offices. Such was this convention, and its influence has already been salutary. Similar ones are being held throughout the State and through the facts elicited---the resolutions adopted---and the interest awakened it is confidently hoped that a tone of public opinion will be elicited in reference to Sabbath sanctification, which will be productive of real and lasting good.

Yours,

D.

Philad'a, Dec. 15, 1845.

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*For the Evangelical Guardian.*

THE CONFESSION AND TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH.

*Mr. Editor:*---As the above named document is now before the judicatories of our church for consideration, I beg leave to make a few remarks upon it to my brethren through the medium of your paper. The time is fast approaching when we, as a church, must take a definite stand in reference to it: when we must either adopt it as a whole or point out the amendments that we consider indispensable.

1. My first remark is that no church has ever pretended to exhibit

in her confession and testimony, every truth that is contained in the Bible. This proposition needs no proof, for no one will deny it.

2. My second remark is, that no church can be justly accused of rejecting those Bible truths which she leaves out of her confession and testimony. As the denial of this proposition would be to criminate *all* the churches represented in the convention of Reformed Churches. I need not undertake the labor of proving it.

3. In the third place, then, it follows that the question, how much of divine truth ought to be embraced in the confession and testimony of a church? is one on which the most zealous contenders for the faith once delivered to the saints may be expected and allowed to differ. This is the very question which was before the assembly of divines at Westminster when they were framing their famous confession of faith. And among them there was no little diversity of opinion on this point. They were engaged in the work of framing a basis of union for christians who had been of different denominations; and some of them wished to make it broader, and others narrower, than it was eventually made.

4. In the fourth place, I remark, that the general assembly of the church of Scotland and the whole Reformed Presbyterian Church represented by them, most cordially received that doctrinal basis as being broad enough; and "blessed the Lord and thankfully acknowledged his mercy in that so excellent a confession of faith was prepared and agreed upon."

5. Well, in the fifth place, we, one of the branches of that church, yet contend that this basis is broad enough. We have neither contracted nor enlarged its dimensions; nor do we wish to do either the one or the other. True it is that one of the stones, laid in that foundation, seemed to us to be unsound; and accordingly we removed it and substituted what we believed to be a sound one. But this did not contract its dimensions. And, so far as I know, our brethren do not dispute the soundness of the stone that we used as a substitute for the original. They generally say it does not differ at all from it; and content themselves with merely exclaiming against our dulness in not being able to perceive the agreement of the two stones. We however, really believe that there is a difference between them; and that the original stone was *dangerously* unsound; and, therefore, we cannot, and will not replace it. Well, our brethren say, they will not insist upon this, provided we will agree to enlarge this foundation laid by our fathers.

Here then is the question proposed to us as a Church. For the sake of the proposed union, ought we to add to our terms of communion? And, believing as we do, that they are already sufficiently numerous, this is a grave question. But at the same time, I believe we are generally willing to gratify our brethren on this point provided their demands are not too high. But some of these demands, incorporated into the proposed confession and testimony are unquestionably too high. In it there are some propositions entirely new to all the churches concerned: some that are not found in the doctrinal standards of any one of them. And hence, we hear even Doctor McMaster and others of the Reformed Presbyterian church, solemnly protesting against them as terms of communion that are new even to that body. And with them, in this matter, I for one, do most cordially join. Without even discussing the merits of such innovations at all, we ought to insist on the removal of them from the basis of union, merely because they are innovations. By leaving them out of our respective terms of communion heretofore, both we and our sister churches have emphatically said that they are unnecessary. Contending, then, as we unanimously do, that our own terms of communion are extensive enough, why should we admit any of these that are new to all? They are not only unnecessary *absolutely*; but they are also unnecessary to the attainment of the desired union. Our sister churches most assuredly will not insist upon any of them as indispensable to it. Were they to do so, we might justly accuse them of insincerity in their professed desire of union with us; and at once break off the pending negotiations. Let us then kindly, but firmly, reject every one of this class of innovations. We will have enough to do to come to an agreement with our two sister churches on those which they have already made in their terms of communion, and what they will insist upon retaining in the basis of union. If we succeed even thus far, they and we will have abundant reason to thank the Lord for his mercy and favor bestowed upon us in this noble and heavenly undertaking. But, if these propositions, new to all be allowed to retain their place in the basis of union, even though we should agree upon every one that is contained in their testimonies yet the union may be defeated by these new and superfluous terms of communion. Some of them gave the convention more trouble than any other subject that came before them. For example, the subject of slavery occasioned more difficulty than any other. And why? Was it because the delegates could not agree as far as the testimony of any of the churches had pronounced upon this subject?

No. The subject of slavery is not even mentioned in the confession and testimony of either of the Associate, or the Associate Reformed Church. And the very highest ground that is taken on the subject, even in the testimony of the Reformed Presbyterian church, is, that it is not lawful for civil rulers to authorize the purchase or sale of any part of the human family as slaves. Now, had this been transferred to the basis of union, and nothing added, who would have objected to it? No one. I am satisfied that no minister in the Associate or Associate Reformed church would have raised any objection against this proposition. It was, therefore, the additional and new matter,--matter unknown to the doctrinal standards of all the churches concerned, that gave rise to so much difficulty on this subject. It is, therefore, my humble opinion that by introducing such matter on this and other subjects, the respected and beloved fathers and brethren who composed the convention erred. By so doing, they went out of their way to collect obstacles to obstruct their path which was necessarily beset and obstructed by serious and unavoidable ones. Far be it from me to say these things in a spirit of censoriousness. Too much has already been done in this way. But it becomes us all to make our objections to their work pointed and definite. Vague and sweeping denunciations can effect no good; nor is this intended by those who make them. At present, I refrain from saying any thing respecting those doctrines of the basis which, as terms of communion are new to us, but not so to the other churches. I confine myself merely to those which are new, not only to us, but to all concerned. And without asserting or denying anything as to their soundness, I object to them all. Is not this objection reasonable? Why should the other churches ask us to go beyond their present "attainments" as a condition of union? And why should our Synod call upon their people either to go this length or be banished from their communion? To gain their consent to such new terms of communion as will be held indispensable by the other churches, within the limits of their own present testimonies, will be a work of great difficulty; perhaps utterly impracticable. Let us not then undertake any thing beyond this. By so doing, we would be needlessly putting to hazard the momentous object that we have in view.

X.

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COLLEGE OF THE PROPAGANDA.---This Romish institution has eleven students from the United States, seven or eight from British America, and one hundred from other nations beside Italy.

## DOCTRINES OF GRACE THE ANTIDOTE OF TYRANNY.

There is a passage in Professor Quinet's 'Romish Church and modern Society,' which is interesting, as it shows how this subject strikes the mind of a philosopher who is as much infidel as he is Christian. It is as follows:

It is certain indeed, that to escape from the omnipotence of Rome such as the Council of Trent and Jesuitism have constituted it, I perceive but a single way for Christians; it is that to which the Port Royal has been impelled as naturally and as irresistibly as Luther. We are astonished that both should have proclaimed with the nothingness of man, with the abolition of the freedom of the will, the despotism of God; and we do not see that this was the only mode to emancipate one's self. In order to escape from the overwhelming power of the church, it was necessary in some sort to exaggerate the power of God, (!!!) in order to make the power of the priest grow pale and perish. The tyranny of heaven was the means of withdrawing one's self from the tyranny of earth. It is the maxim of the reformers; it is also that of the Port Royal. God does every thing by his sole will; man can do nothing, is nothing, does nothing. Do you not see that this principle contains in itself, as an ultimate consequence, the diminution, or rather the deposition of the priest? What need of him if every thing is done without him? All that Luther gives to God, he takes away from the Church. These maxims link together perfectly; far from being contradictory, as is thought. Yet things had reached such a point in the sixteenth century, that man, to rid himself of the absolute power of the Holy See, and the external church, found no other means but to throw himself away, to ruin himself, to precipitate himself into the depths of God. In this way he succeeded in escaping. Every other issue was closed.

Here with much that is false in terms, a great truth is expressed. The language is that of a transcendentalist. But the main thought is historical truth. It was the preaching of the doctrines of grace which makes God every thing and man nothing; that broke the fetters upon the world in the 16th century. This preaching ever has been and ever must be, the antagonist most feared by the Papists, and by all tyrants. No system of ecclesiastical tyranny tolerates it—and no freedom, civil or political, can have a permanent basis without it.

**CHRISTIAN UNION IN GREAT BRITAIN.**

The cause of Christian Union has able and earnest advocates in Great Britain. Such men as Dr. Chalmers of the Presbyterian Church, and Rev. J. A. James of the Congregational church, and Rev. E. Bickersteth of the Established church, and the religious journals give the movement their cordial support. A London paper says:

"In modern times, the desire after union has shown itself in various ways, and by different denominations of professing Christians. In some counties, as Bedford and Bucks, for instance, there are annual meetings of Baptists and Independents, at which a sermon is preached by a minister of each body, and agreeable intercourse is held by the members of their respective churches. And what are the monthly missionary prayer-meetings held in our large towns, and composed of Baptists, Independents, Lady Huntington's connection, and in some instances of Methodists also, but Christian Unions of a minor kind? Here is the germ of religious associations made visible to the world, and which, when expanded and extended in other directions, and for other purposes, would be what we seek. In Birmingham we have one of these united prayer meetings, at which ministers and members of four denominations are found blending their sympathies and sensibilities, monthly, at the throne of the heavenly Majesty, and drawing closer and closer the bonds of Christian fellowship. The public meeting, which is usually a very large one, is preceded by a more private meeting of the ministers, who spend two or three hours in devotional exercises and religious conference.

"The formation of some of our public societies, the London Missionary Society, the Religious Tract Society, and the Bible Society, are all so many Christian Unions, for single and specific objects indeed; but may they not be accounted as so many feelers put out by the church after the more excellent way—harbingers of an approaching era of a still more comprehensive and maturer charity, and means of preparing the followers of Christ to be of one mind and of one heart?

"The London Missionary Society was originally composed of a large number of Episcopalians, as well as of various bodies of Dissenters, and to this day it tenaciously holds by what is called its "Catholic principle," of admitting and inviting the co-operation of all sections of the church; and although most of the members of the Church of England have, since the extension of their own missionary society, left it, and it is now

supported almost entirely by Dissenters, its directors will not strike the union flag that floats over their mission house, and which sends forth a note of invitation to all the followers of Christ, to come and unite in the single, and simple, but sublime object of spreading an unsectarian and substantial Christianity.

"The religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, I could almost persuade myself it might be found in this invaluable society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of more striking than a society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from "the wrath to come;" and yet, in not one of which shall the minor points which distinguish Christians from each other be discovered!

If I do not dilate on the British and Foreign Bible Society, it is not because I am insensible to the glory and success of that wonderful institution. A society that has sent forth more than six millions copies of the word of God in more than a hundred and fifty different languages, of which nearly a hundred had never been so employed before; which has multiplied itself in all parts of christendom, by leading to the establishment of similar institutions—needs no eulogium of mine; its own works praise it in the gates, and its witness is not only in almost every country upon earth, but its record is on high. And how has it been able to accomplish these mighty deeds, but by its Catholic principle, which furnishes ground where all denominations can unite without compromise? To me it appears the noblest, sublimest thought that ever entered the mind of man, to unite all denominations in the sole work of circulating the word of

God. It seems the very consummation of one object of the Reformation, and the morning star of the millennium."

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## ADDRESS

### *Of the Board of the Calvinistic Book Concern.*

The Board of Directors of the Calvinistic book Concern acknowledge that they have, in what has hitherto been accomplished, amid the difficulties incident to the commencement of a new enterprise of this kind, aggravated by the pecuniary embarrassments which, during almost the whole period of their existence, have pressed upon them in common with the rest of the community, cause of gratitude to God for the past and of encouragement for the future. Yet they feel that, to meet the exigencies of our country, the amount of what they have been able to do, ought to have been increased an hundred fold. They therefore venture, in the present favorable state of the affairs of the Concern, to address specially that portion of the religious community, who themselves embrace the great system of truth taught in the books of this society, and appreciate the value of that truth; for the purpose of laying before them the views which originally led to the formation of the Society, and which continue to influence them in their labors; and of inviting a more general co-operation of all such in this enterprise, in order to a greatly increased circulation of these works.

We need not, for the particular purpose which we have now before us, dwell on the necessity of a knowledge by men every where of the truth of the gospel, as God's great appointed means of salvation to lost sinners; nor on the general want, especially throughout the extensive regions of the West, of adequate means of religious instruction; nor on the prevalence of open infidelity and irreligion, and of the various forms of false religion fundamentally opposed to, and, so far as received, subversive of the gospel. These are views which address themselves alike to all who are really the disciples of Christ, and influence them in the efforts they make for the spread of the gospel. In all that is thus accomplished for the furtherance of the truth, by whomsoever done, we heartily rejoice; and all who love the Lord Jesus in sincerity, and labor in his work, we bid *God speed*.

But we have a more particular aim to which we wish to in-



vite the attention of those whom we now specially address. We put to you then, brethren, this question: Are you, *for yourselves*, satisfied with those views of religious doctrine, which are held and promulgated by the various religious bodies, recognized as branches of the church of Christ, and generally included under the undefined and loosely applied term *Evangelical*; but who reject the distinctive doctrines of the CALVINISTIC theology? Would you be willing, looking only to the sanctification and salvation of your own souls and the souls of your children, to have your church organizations broken down, or the character of your ministrations so altered as that all that is distinctive in the Calvinistic system should be suppressed or exchanged for the teachings of any of the various systems, loosely termed Evangelical, but which are opposed to this theology? At once emphatically and earnestly you answer; "NO: NO!—We regard these systems, just so far forth as they differ from that system of doctrine known and designated as the Calvinistic theology, as a perversion of the gospel and contrary to the truth of God." Well; it is the views of *these* systems, variously modified and intermixed, that are widely spread over the land as the gospel of salvation. Is that which is to *you* and *your* children a stone, or a serpent, or a scorpion, to *others* bread? We do by no means put all those systems to which we refer on the same footing, as equally mixed with error; but we do regard them, (and in this you will agree with us,) as in different degrees contravening the truth as it is in Christ; and as, just so far as they do this, evil, and of evil effect.

But this is not all. No one who has intelligently observed the character of the religious instruction generally given in our country, from the pulpit and through the press, can have failed to be impressed with the fact, that there is extensively prevalent, among many who call themselves Calvinists, a system of teaching widely different from that of Geneva, of the Reformers generally, and of the divines of continental Europe, of Britain, and of our own country, who have followed in their footsteps. This system, claiming to be *materially* Calvinistic, but to differ from the Old Theology *specifically*, in various modifications of particular doctrines, alleged to be improvements; sometimes, by the introduction of erroneous views, has *corrupted* the purity of the gospel; oftener, by a defect in not giving a clear, full, and adequate exhibition of the distinctive doctrines of the gospel, and in the relative prominence belonging to these respectively in the scheme of the gospel revelation,

has greatly *obscured* the truth as it is in Christ, and hindered its efficacy as the means of sanctification and salvation to men. We do not here refer to that system of Semi-Pelagianism, which has been by certain men revived in our own day and country, with a noisy pretension, equalled only in the shallowness of the waters and the thickness of the fog, in which these *discoverers* have splashed and tossed themselves to and fro, and the serpentine tortuosity with which they have rigged themselves, now in, and now out, of the position which they have from time to time assumed. This system, if, indeed, it is not "*misunderstood*," is in all its distinctive parts, directly antagonistic to the truth of the gospel: *It is another gospel, which is not another*. With it we have, and can have no fellowship. But we refer now to another system, of earlier origin, and of much wider extent than this revival of Pelagianism.

It is well known that when; in the year 1823, a distinguished writer, at that time one of the Professors in the oldest Theological Seminary in our country, astounded the community by the publication of views of the atonement verging on the very borders of Socinianism, if indeed they can be distinguished from those of that heresy, he professed that these views were derived from the principles which had long been current among the divines denominated "Orthodox" in that part of the country. And all the principal propagators of the Pelagian heresy in our times, we believe, have, at least when defending themselves against the charge of unsoundness, stoutly contended that their views were but the development of the commonly received theological systems of the churches in which it prevailed. For ourselves, we have always believed that this system thus claimed to be the mother of these heresies is, in all its phases and shades, unsound, and that its principles, fairly and consistently carried out, *do* lead to conclusions from which the great majority of the excellent men who profess to hold it, would recoil with abhorrence. On this account this system is justly an object of jealousy. There is an affinity in errors, as well as in truths; and error, as well as truth, presses toward consistency with itself. An unsound principle, which in its nascent state may seem to be harmless, is always liable to be carried out to conclusions subversive of the faith.

But this system of *modified* Calvinism, as it is called, is, even in its least exceptionable forms, objectionable; if not because, by the introduction of views positively erroneous, it corrupts the gospel; yet because by defect, in failing to give an adequate exhibition, and in that relative prominence which be-

longs to them in the scripture revelation, of the great leading doctrines of the gospel, it *obscures* the truth, and impairs its practical efficacy.

Whoever comprehends the gospel, understands that the great subject-matter of that gospel is the incarnate Son of God in his Mediatorial character and offices, his death and glory; and that all the other doctrines of the scripture revelation are exhibited only in the relation they bear to this great central truth. *I determined*, says the Apostle to the Gentiles, *not to know anything among you save Jesus Christ, and him crucified*. Now, we think, you cannot have failed to observe a wide difference between the teachers of this modern system and the old Calvinistic divines, in the character of their pulpit ministrations and their theological writings, in respect to this, the great theme of the Gospel. Whereas the character and offices of Christ, the nature and efficacy of his sacrifice, its relations to the law of God, to the divine purposes of mercy, and to the whole salvation of the sinner, are the great topics which are especially dwelt on, and with constancy and fullness explained and pressed upon the attention of men by the old divines; it is comparatively seldom and slightly that these topics are treated by the new theologians. These are not the prominent subjects in their ministrations and writings; but seem to hold a very subordinate place in their system. They occupy themselves with other things, and without showing the relation of these to the great doctrines of the cross. Even when they attempt the discussion of the doctrine of Christ, there is, for the most part, an indistinctness and obscurity in their views. They satisfy themselves with vague and indefinite representations of the death of Christ, as being, in some unexplained way, a propitiation for sin, without pointing out *the connection* between his death and the remission of sin, and showing that it is *because he was made sin for us*, that we are *made the righteousness of God in him*. They fail to give a clear, full, and adequate exhibition of the sacrifice of Christ as an offering for sin, in which he as the substitute and surety for sinners, suffering for sins, the just for the unjust, on their behalf met and satisfied the claims of the broken law upon them, and thus fulfilled all righteousness and *secured* for them deliverance from the curse, and the gift of eternal life.

As the natural result of this infrequent and obscure exhibition of the work of Christ, the doctrine of *justification by faith* is not clearly, fully, and habitually taught. This doctrine, like that of the sacrifice of Christ, with which it is so in-

imately related, is not made prominent. It is not constantly brought forward, fully discussed, and earnestly urged upon the attention of men, as the first concern of the sinner ready to perish under the curse of God's broken law. Teaching is mainly directed to the depravity of human nature, the necessity of regeneration and reformation of life, and what are deemed the practical duties of religion. The way of acceptance with God is most obscurely and indistinctly taught. Men, sometimes, instead of being instructed, in the exercise of an appropriating faith, to embrace the overtures of the Divine mercy in Christ, and rest upon the sure promise of eternal life in him, are told that their duty is submission to the mere divine sovereignty, without so much as asking whether the issue shall be eternal life, or eternal death. Oftener, if they are not *taught*; yet at least, from the indistinctness with which the subject is presented, they are *left*, instead of relying simply and exclusively upon the righteousness of Christ, to rest for their acceptance with God upon the holiness of their own religious exercises and duties. This, falling in with the natural self-righteousness of men, is no uncommon error. How many, where the systems of teaching referred to prevails, do rest upon this delusive foundation, will be known only in the day that shall declare the secrets of all hearts. That there is reason to apprehend that this perilous mistake exists to a fearful extent, whoever has had opportunity to inquire concerning the grounds of men's hope of salvation, cannot entertain a doubt.

Intimately connected with this are defective and inadequate views of the doctrine of *sanctification*. Of sanctification in the believer the Spirit of God is the author. The means by which he effects it is the truth concerning Christ. The Holy Ghost takes of the things of Christ and shows them to men. It is the awful righteousness and severity of God, in the rigorous exaction of satisfaction to the claims of his law in the death of Christ, and his infinite love in giving his Son to die for those who were sinners, that subdues them to that reverence of God, and fills their souls with that *love* to God which, existing in union, constitute the spirit of true piety. The Divine life in the soul of the child of God, is maintained by the faith of the Son of God, who loved him and gave himself for him. How powerful, on the one hand, on the whole formation, development and perfection of Christian experience, character and conduct, must be the influence of clear, just, adequate, and impressive views of the doctrine of Christ; and how great, on the other, the defect in all these arising from the sparing, obscure, and in-

distinct exhibition of *Christ crucified*, which is so common in the religious teaching of our country. It cannot be doubted, that the natural effect of that scheme which either overlooks the death of Christ, and puts men upon seeking acceptance with God on the ground of their own religious exercises and duties; or which represents his sacrifice, not as a *satisfaction for sin*, rendered *necessary by the ill desert* of sin and the *impossibility* of allowing it to go unpunished; but as a measure of *expediency*, to prevent the *ill tendency* of sin, is to lower in men's minds the claims of God's law; to beget a superficial religious experience; and, substituting expediency for the reverence and love of righteousness, to produce a low and worldly morality. On the other hand, it is undeniable that the doctrine of the old Calvinistic theology, exhibiting God as maintaining inviolate and inviolable the righteousness of his law, even though at the expense of the death of his Son, at the same time that in his death he displays his unspeakable love to men, has a power which no other system possesses, to beget in them an awful reverence for and love of righteousness, to impart spirituality and depth to their christian experience, to give a *stamina* of high character, and to form them to a pure and lofty standard of morality. This system is that which forms *reliable* men. It forms men that may be confided in, trusted, depended on, in the things of religion, in the affairs of the church and of the state, and in all the exigencies of private life: and it is that which forms the character that fits men for the service and fellowship of God here, and makes them meet for the inheritance of the saints in light.

Such, dear brethren, we believe to be the nature and influence of the old Calvinistic theology, taught in the books which it is the object of this society to publish and circulate. Such as we have here imperfectly represented is we believe also the necessity for the diffusion of these works, not only from the destitution among multitudes of the means of almost any religious instruction, but also from the very *defective*, not to say erroneous, character of much of that instruction which is given by many denominated evangelical, and many even claiming to be Calvinistic in their theology. We invite your co-operation in giving a greatly extended circulation to these works. Our appeal is to those who themselves embrace the theological views which these works contain, and appreciate their superiority to all others: For *no man having drunk old wine straightway desireth new; for he saith the old is better*. You believe that this system is *the truth of God*. It is by the faith of it

that you expect the sanctification of yourselves and your children. You are assured that it is by the faith of it that the sanctification and salvation of the world must be effected. Will you aid us in giving to them the knowledge of this truth?

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## THE SABBATH.

Infidelity, in its crusades against the Bible and Bible doctrines, has ever aimed its attacks at the Sabbath, to do it away, or weaken its claims upon men as holy time.

Perhaps there is no one truth of the Bible which has been more strenuously opposed since the time of the Reformation, by Protestants in name, than the sacred requirements of the fourth command. Some entirely deny its authority—some maintain the doctrine that its original sacred sanctions are not in force these days, that it is a day of festivity and amusement. It is painful to witness the strugglings of men to do away the christian Sabbath, the great channel for conveying the richest heavenly blessings to this dark and apostate world. Inseparable from its observance is the highest elevation in the moral characters of men, and it may be considered in some good degree to test the character, whether individual or that of communities in larger or smaller extent. Take from the day its sacred requirements and you rob it of its original design and its greatest good. Other arguments may be presented for its claims upon us—its benefits to the physical wants of men and of beasts—its influence on the temporal affairs of men—its tendency in prospering all kinds of useful business; but all these are of no account in comparison with its influence in forming, improving, elevating and purifying the moral character and the religious affections of the heart, and what man should be made. Take away the Christian's Sabbath and you blot out a light essential to guide our way through this world, and a darkness would settle on men fatal as death and durable as eternity. God has set his seal upon the day as his, to be consecrated to his service in obedience to his command. Those who disregard it, desecrate the day, and trample on his command, will sooner or later experience the dreadful threatenings of his word, that God will take away their part out of the Book of Life, and out of the Holy City.—*Hon. M. Doolittle.*

## PROTESTANTS CURSED.

In the Roman Catholic Breviary, in which every *pious* Romanish Priest reads his prayers *three* times a day is the following curse:—"Qui dicit ecclesiam catholicam Romanam non esse infallibilem, anathema sit.—Whoever says that the Roman Catholic church is not infallible, let him be cursed." Will Americans look at this, and consider that 18 million of our people are accursed and damned according to the doctrine of the Roman Ritual!! Will papists be true to their own creed—are they honest in their faith in the infallibility of holy mother? If they are, then they want nothing but power to curse and damn us all, not in words only, but as they did the poor Huguenots and protestants in other countries.

What are the millions already here, and the thousands arriving annually with their hundreds of missionaries and thousands of European money crowding our country for, but to convert us heretics to the faith of Rome, and exterminate the Protestant religion and freedom from the land!! we must convince them of their delusion or succumb to their influence.

## A SHORT LESSON FOR CHILDREN ON GAMBLING.

Do you know what gambling means? I will tell you. Among men, it is playing cards, chess, chequers, and other kind of games, that the one who plays the best may get the other one's money. It is very wicked, and none but bad men do it.

But you say, "I shall never be a gambler." Perhaps you are one now. I have seen boys that would gamble as well as men. I do not mean for money, because they do not often have money to gamble for.

Did you ever see two boys play pin, that the one that could knock them across each other first might have them both?

Did you ever see two boys playing marbles—"plump to keep," as they call it?

Did you ever see two boys throw up coppers, to guess which side would fall up, that the one that guessed right might have it! Such things are gambling.

All such plays are wrong, and no boy should ever play any game that he may get the pins, marbles or money, or any thing that belongs to another.

"I will tell you what a little boy said about this a few days ago. There was a man in his place by the name of Green. He had been a great gambler, and had won a great deal of money. But he knew it was wrong, and he resolved he would stop.

He left his wicked companions, gave back the money to those he had won it of, and went about telling how wicked gamblers were, and how many were ruined by it.

This little boy heard his father say to some company present, "I do not know whether this Mr. Green is a good man or not, or whether we should encourage his meetings." "Pa," said he, "I believe he is a good man. I have been to hear him; and I have thrown away all my marbles, and I told the boys at school I shall never play marbles any more, for it leads to gambling."

If that boy keeps his good resolution he will never become a wicked gambler. And if all boys should follow the example of this wise little fellow, it would not be many years before gambling would be entirely stopped, and a great many saved from ruin.

**THE JEWS.**—There is an excellent work entitled "A course of lectures on the Jews, by ministers of the Established church in Glasgow, 1840. The following extract is from the lecture of Rev. James Whyte on the present state of the Jews—after a brief sketch of what has been done for their conversion to christianity, he proceeds;

The results of Christian exertion on behalf of the Jews are most encouraging. In the Hebrew Episcopal chapel in London, there have been baptized, since its erection, two hundred and forty-six individuals, eighty-five of whom were adults. During the year 1825, there were, according to a paper in a recent number of the Quarterly Review, a hundred baptisms at Berlin itself, two of whom were of Rabbies, who had travelled from Russian-Poland, twelve hundred miles, in search of Christianity. In the prison of the Arsenal at Constantinople, there were lately two baptized Jews persecuted by the Turks, at the instigation of their Jewish brethren, to such an incredible extent, that death, in comparison of the cruelties exercised towards them, would have been invested with little terror; and yet

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they remained steadfast in the profession of the Christian faith. There is no considerable town of Germany in which some baptized Jews may not be found; and in Poland, during the last ten years, fifteen, at an average have been baptized annually. There is one feature in Jewish conversions not to be overlooked. Men of cultivated understandings and great learning, among the Jews, have embraced Christianity. There are at present eight ministers in the Church of England of the natural seed of Abraham; among the Lutheran and Reformed clergy on the continent not a few, besides many physicians and lawyers, there are five professors and two lecturers in the University of Breslau; five professors in Halle; in Petersburg, a professor of medicine: in Warsaw, Dr. Lee, one of the most celebrated physicians; in Erlangen, Dr. Stahl; and in Berlin, the famous historian Dr. Neander; all of whom are converts from Judaism.

But although individual conversions are pleasing, that is not the light in which we are to regard the results effected by Christians in their attempts towards the conversion of the Jews. We are not to look so much for particular instances of change of faith, as for the breaking down of the wall of prejudice which has so long stood between the Jews and gentiles. This to a great extent is done. Mutual dislike has almost vanished in many places, in consequence of the interchange of acts of kindness; access to the Jewish mind in most countries is readily obtained; a spirit of inquiry has been awakened among the Jewish people; and they literally flock around the Missionaries with a desire to get Bibles and Tracts. One of the most pleasing symptoms in the progress of events is, that a converted Jew receives kindness now at the hands of his unconverted brother. At Ispahan, Wolff was not only listened to with attention when he preached; but his funds having failed him on one occasion, he was supported by the hospitality of the Jews. The amount of actual conversion is much greater than meets the eye or the ear. Fear of their brethren on the one hand, and distrust of Christians on the other, prevent many Jews from openly avowing their change of mind.\*

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\*An anecdote was told me a short time ago, for the truth of which I think I may vouch, being persuaded of the veracity of my informant. A pious Protestant gentleman, still alive in the north of Scotland, travelled lately on the Continent, for some hundred miles, in company with a Jew. One evening he said to his Jewish companion, that he thought it sinful for them to be so much together without acting on Joshua's declaration, "As for me, and my house, we will serve the Lord." The Jew expressed no objection; but before kneel-

There are, doubtless, many difficulties still to be overcome; many Canaanites who must be exterminated. The Talmud is a Goliath in the way of the Christian's progress, in the work of Jewish conversion. Besides, the worldly and interested Rabbi; the scandalous manner in which professing Christians, on the continent, are seen by the Jews to profane their own Sabbaths, and otherwise to dishonor the holy religion, which they profess to believe and practise; the binding together which subsists between Jew and Jew, both by worldly interests, and national and family connexions, so strong, that we are unable to form any just conception of it; the undeniable fact, that Rabbins regard Christian nations as typified by Edom and Babylon, and that they are looking with confidence for the outpouring of the Divine wrath upon them; the false impression made on the mind of a Jew by beholding Popish and Greek idolatry; the denial of the divinity of Christ by many Protestant divines on the continent, together with the chilling effect produced on the Jews by some Christians contesting their future and glorious re-establishment in the land of Judea: the disrespect frequently cast on all exertion, in the minds both of Christians and Jews, by pretended conversions; above all; the shameful manner in which, for centuries, the Jews have been treated by professing Christians, and the unhappy tendency in the Jewish mind to trace all their calamities up to Christ, and their rejection of Him; these are some of the Hittites, and Amorites, and Hivites, and Jebusites, who must be driven out before the sword of the Spirit of our ascended Redeemer, to make way for the ancient people of the Lord.

Notwithstanding all these discouragements, there is, in the aspect of the times, much to gladden the heart which is longing for the bringing back of the captivity of Israel. "Why is his chariot so long in coming? why tarry the wheels of his chariot?"

The hope of restoration to their own land, which has been always cherished by the Jew in every part of the world, and in every period

ing, he bound the Christian that he would say nothing in his prayer against the Jewish religion, and that he would be equally silent on the subject of his own Messiah; to both of which the latter assented. After having been on their knees for a moment silent, the Christian all at once turned round, and asked the Jew this question: "Where is your temple, and priest, and altar, and sacrifice? Christ in heaven is my all in all; but how can you pray without those necessary things?" The Jew started instantly to his feet, confessed that he was in error, that he had long believed in the Messiah as come, that such was the faith of many of his brethren, but that they would not acknowledge it till they should be restored as a nation,

of his history, is now openly expressed. "In Poland, several thousand Jews," says a son of Israel, "have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah."

Already the Jewish population in Palestine has been greatly increased: thirty years ago, not more than two thousand Jews resided there, and now the number is said to be forty thousand. Every traveller tells us that he meets multitudes of the sons of Israel, who, when asked the reason of their pilgrimage to Judea, say, that they are going to die in the land of their fathers, like Joseph, when "he gave commandment concerning his bones." They are to be seen in crowds according to Stephens, a very recent American traveller, praying through the cracks and crevices of an old wall, which forms part of a mosque in Jerusalem, but which they believe to have belonged to Solomon's temple; and with their faces towards the wall, and the Bible in their hands, they are to be heard, old and young together, singing, another tells us, in strains which are waxing more and more plaintive, the Psalms of David, and the Song of Solomon, in the language in which they were written.

This fondly cherished hope of the Jew is thus streaming forth and mingling with the desires of the Christian; the point of convergence is reached by long separated hearts; and while Palestine, the object of hope to both, is as it were in a state of vibration between the possession of the Sultan and the Pacha, the Jew, encouraged by the Christian, appears in the attitude of holding out the hand of faith, and claiming that which was made over to his fathers and their seed, by the unchanging promises of Jehovah. The page of Providence is at present sublimely interesting in reference to the coming in of Israel, and a world's regeneration. When we think that, in Germany, the Jews are quivering between infidelity and Judaism, as if Christianity were invited to step in between them; that Rabbinism is everywhere more or less assaulted: that the tide of interest appears to be rolling back from West to East; that this country, in September last, considered the commerce of Palestine so increasingly great, as to demand the sending out of a public functionary to Jerusalem itself;—when we think of the almost instantaneous communication between Jew and Jew throughout the world, which attracted the attention of such men as Frederic the Great, and Napoleon himself, as outstripping their quickest telegraphs, and of the progress of art and science, which have done all but annihilated distance both by sea and land;

when we think of the rapidity with which the conversion of scattered Israel would leaven with the truth the mass of this earth's population, we feel as if not a nation only, but a world may be spiritually born in a day, when the gospel shall have free intercourse and be glorified.

All the great movements in Providence seems to be pointing, naturally and silently, to the accomplishment of the prophecies respecting the ancient people of God: as the materials of the temple of Solomon were brought already prepared by king and peasant, from the most distant quarters of the earth, and "neither hammer, nor axe, nor any tool of iron was heard in the house while it was in building;" so, in like manner, there is now a silent-but magnificent procedure of events, whereby the Almighty is laying the foundation of a vast spiritual temple, in which there shall be no veil of separation, where there shall be "neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ shall be all and in all."

Many are the inferences which might be legitimately drawn from the subject of this lecture, but the following ones are the most obvious: First, does not the present condition of the once highly favored and illustrious people of Israel warn us to value and improve our spiritual privileges? Why have they been cast away? Why have they been given up to judicial blindness and hardness of heart? Oh! readers, the answer is a solemnizing one in regard to them, but still more deeply solemnizing in regard to ourselves. For *unbelief* they have been cast away. Secondly, we request you to notice, in the present condition of the Jewish people, a striking confirmation of the word of God. Like leaves they have been scattered to the four winds of heaven; but on each of those leaves is written the accomplishment of an imperishable prophecy, that it may be read and pondered by themselves, as well as by the nations among whom they are dispersed. Lastly, in the present condition of Israel, there is much to awaken our sympathy and prayers; sympathy, because they are like melancholy ruins of some shattered tower; whose fragments remain to show the might of the hand that smote it, and to call aloud to heaven and earth for restoration; and they demand our prayers, because, in advocating the cause of Israel, we have only to plead with God the fulfilment of his promises---because they prayed for us ---and because He who ever liveth to make intercession for us was by birth a Jew. "They forget," says Leighton, "a main part of the Church's glory, who pray not daily for the conversion of the Jews."

From the time of Paul, who said, "My heart's desire and prayer for Israel is, that they might be saved," down to the present day, the language of every pious soul has been, "For Zion's sake I will not hold my peace, and for Jerusalem's I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The spiritually-minded Mr. Love of this century, the light of whose ministrations still lingers among us; Boston, the author of the *Fourfold State*, which takes precedence of most human productions, as a treasury of Divine truth; and the heaven-breathing Rutherford of the seventeenth century---were all wont to bend the knee, and pour forth the heart in prayer for the Jew. In one of his quaint but inimitable letters to a friend, the last mentioned writer says, "I have been this time by-past thinking much of the incoming of the kirk of the Jews. Pray for them. When they were in their Lord's house, at their father's elbow, they were longing for the incoming of their little sister, the kirk of the gentiles. They said to their Lord, "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?" Let us give them a meeting. What shall we do for our elder sister the Jews? Lord Jesus give them breasts. That were a glad day to see us and them both sit down at one table, and Christ at the head of the table. Then would our Lord come shortly, with his fair guard, to hold his great court."

The God of Rutherford, and Love, and Boston, and Paul, and of all who now rejoice with them in Abraham's bosom, is beseeching his people on earth to pray for ancient Israel, "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish and till he make Jerusalem a praise in the earth;" and his entreaty is accompanied with a promise, "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

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## EDITORIAL NOTICES:

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We have given place in the present No. to a communication from an unknown correspondent, on the "basis of union." In doing this we would not be understood to approve of making the basis a subject of animated discussion in the Periodicals of the churches, before the

proper courts, to which it has been referred, have passed on it. While we leave others to enjoy their freedom, there is, in our judgment, much that is objectionable in this course. When men commit themselves before the public, they are in danger of becoming *conscientious* about matters which nobody but themselves, see to be of any great importance; and every one who has only apparently occupied the position of an opponent to some other writer, is strongly tempted to think himself bound to contend for his opinion, a mere opinion though it may be, with as much zeal and pertinacity as if it were some vital part of the "faith once delivered to the saints." And then if it be in any degree compromised, or expressed in language different from his own, he mourns over the departed glory and purity of the church. Who can tell, how many things hard to be understood, and which are scarcely worth the endeavor to understand, have been introduced into the testimony of the church, because two eminent men chose to have a controversy about them---the successful polemic not thinking his victory complete, till his opinion was, after this sort, canonized?

When we of the Associate Reformed Church were invited by our Reformed Presbyterian brethren, to send delegates to a convention to confer on the subject of union, we thought and still think, that the invitation was given in *good faith*; in *good faith* we accepted it; and in *good faith* we hope to see the A. R. church acting till the end comes, come when and how it may. Far be it from us, to tax our ingenuity to find or forge faults in the basis, that we may make them a pretext for opposing the union. For the sake of union, we yielded to our brethren of the other churches and agreed to receive a standing testimony; we did so with reluctance, but still we did it; a testimony has been prepared by the joint labors of chosen men from all the bodies represented; let us try to be pleased with it as far as possibly we can. Admit that it is imperfect, still it is not like the laws of the Medes and Persians; it may be amended; and to this let all our efforts be directed. No one need fear that the sky will fall unless he makes haste to show how faulty the basis is:---let all have patience, exercise forbearance and have confidence in their brethren; and what is objectionable may be removed. We too have our objections to the basis---it condemns too many errors, or too many things as errors; but let the critics take heed lest they fall under the same condemnation, by trying to find as many errors in it as it condemns.

Having made these general remarks which are not intended for our correspondent, we feel disposed to say a word or two in reference to his notice of the subject of slavery.

1. The convention of 1842 adopted the following resolution: "*Resolved*, That the convention regard slaveholding as a censurable offence, and that an article to this effect will be introduced into the standards of the United church." If we understand language, this goes as far as the basis; and as no objection that we know of, has heretofore been raised against it, we had hoped that it would continue to meet the approbation of all concerned.

2. We differ---widely differ from our correspondent when he says: "The subject of slavery is not even mentioned in the confession or testimony of either the Associate or Associate Reformed Church," The A. R. Church, as all know, has never had other than occasional testimonies. In one of these, called a *Letter of Warning*, but in fact a *testimony*, the Synod says she "does now TESTIFY against slavery, because it deprives men of their inalienable rights---because of its immoral tendency---because of its connection with the slave trade---and expresses her earnest expectation that slavery will be made a matter of discipline, as her resolutions on the subject were never intended to lie as a dead letter.

3. It is our deep conviction that the Associate Reformed Church will never as a whole, or any thing like a whole, join in any union which contains less in its basis on the subject of slavery, than is contained in this basis. What some individuals and congregations might do, we cannot say; but we know there are not a few, (we hope there are few exceptions, as according to former acts and declarations of the Synod, there should be none,) who will never consent to that plan of compromising and temporising with slavery, which amounts to all that the upholders of slavery would desire.

*Address delivered before the Erodolphian Society of Miami University, Oxford, O. at their late anniversary, Tuesday August 12, 1845. By James W. Taylor, of Cincinnati.*

This is a worthless pamphlet. Like some little birds, the author's mind perches on every thing, but settles on nothing. You listen a while to him, and seem to hear words of deep sense and philosophy, but soon find it is all a dream. We give one sentence taken almost at random, as a specimen: "Like the grotto to the sage, the hermitage to the world-worn, the cloister to the heart-broken, this scene

presents an attractive image of refuge and repose, pervaded and hushed as it is by the still air of delightful studies." Here we have a "scene" presenting an "image," and this image *pervaded* and *hushed*. By what? By "still air." And lest we should think that "still air" is not a sufficiently singular agent to *pervade* and *hush* an *image*, we are farther told that it is the "still air of *delightful studies*." This, however, is very near of kin to much that passes for eloquence; as the whole speech is a fair and quite respectable sample of many things which are called *Literary Addresses*.

The author thinks there is little worth preserving "in the legislative annals of our own young government," though he finds much to admire in the spirit of our revolutionary fathers. Now, we had thought that our "legislative annals," with much alloy of folly, contain also very much which will afford useful lessons of instruction to the statesman and the philosopher for many future ages---but let that pass. "In the late annals of Europe," he also sees little to admire, though when we go "back, back," to those ages, which less gifted minds call "rude and barbarous," he sees much. However, he thinks the French revolution an exception; and it occurred to him that some might think he ought to make another exception, but he is of a different opinion. We shall give his own words: "The reformation of Luther at the first glance, might seem to be another exception---and its early movement was certainly a noble blow in behalf of mental freedom on religious subjects---but it went no farther; it never contributed to popular emancipation or political progress, and was so soon arrested, so speedily strangled by schism, and polluted by the same abuses against which it had previously sounded vehement protest, that we may dismiss its farther consideration with this passing notice." The "farther consideration" of this oracle we also dismiss with the passing notice, that *Mr. Taylor never has studied the history of the reformation, and is in all respects unfit to give an opinion on the subject.*

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#### A MODERN THEOLOGICAL LECTURE.

The Professor having taken his chair, and the pupils having seated themselves in respectful silence, he opens his mouth and teaches them.

YOUNG GENTLEMEN---This Seminary is the hope of the West; in-



deed, I might say, of the United States and the world. We have sent forth some two hundred preachers, and they have converted more than ten thousand souls. Old Calvinism is not the thing---I tell you it is behind the age. It makes "man a machine," and so exalts the power of God, that man is made to feel his nothingness. Hence, it never can be popular. Our moderate, improved, Calvinism is far better. It puts man on his own resources, makes him feel his obligations, and by assuring him that he can do something, it excites him to activity. Besides---but in no bad sense of the words---it enables us to carry "water on both shoulders." Hence, we can carry a great deal more. Was there ever, since the foundation of the world, as much good done in the same time, as there has been since we began to show the right way of doing good? Cassius M. Clay is the highest style of a man. Luther was a great master of music, and composed the tune called Old Hundred. (*A Student*---are you sure of that?) Yes; and I could prove it, if I had the documents. The young men of the United States possess peculiar facilities for doing good, for they have plenty to eat and drink and wear, and live under a free government. In this age, when geology, and zoology and conchology and Botany are so extensively studied, and the human mind has made such discoveries in physics and metaphysics, it is absurd to suppose that old doctrines and modes of interpretation are of any use. The slave-holder deserves the hottest place in \* \* \* but we must not teach that slaveholding is a sin, for then it would follow that those who practise it, should be excluded from the communion of the church till they repent, and this would place us among narrow-minded bigots. It is a nice thing to fix the terms of communion in the church right. They should not be so narrow as to keep out men of wealth and influence, for then, what would become of our benevolent institutions? On the other hand, they should not be so wide as to admit grossly immoral persons. The Prussian system of education is admirable. The Germans are superior to all others in biblical exegesis, but we, and our friends, are rapidly advancing towards the same perfection. The P---n church "did not break at the right place"---there will be "musket balls and gun-powder," in the other Assembly. (*A laugh.*) The reformation was a blessed work; but the Reformers were ignorant of the true principles of interpretation. The Sabbath is a valuable institution---young gentlemen, be sure you urge the duty of keeping it holy. (*A student*---some of our ministers perform the ceremony of marriage, which is a civil institution, on the Sabbath.) That is a nice point. Some people prefer the sacred day for this purpose, and if we would not perform the ceremony, they would employ

a magistrate, or a minister of some other denomination. It is stupid to suppose that in Daniel's prophecy "days" are to be taken for *years*, and "weeks" for *weeks of years*. One of our strong men, in a letter to a celebrated physician, brushed away the visionary theories of such superficial writers as Sir Isaac Newton, and Bishop Newton, and Faber, and McCleod and Junkin, with as much ease as an ignited magazine of powder would explode a cob-house. D'Aubigne's History of the Reformation is highly colored. D'Aubigne, and the French writers in general, never hesitate to use a little fiction for the embellishment of a story. I don't like the Scotch Theology. 'Young gentlemen, do not introduce too many texts of scripture in your preaching---it gives a discourse an antiquated appearance which is offensive to young persons and "ears polite." Besides, it is apt to lead into dry doctrinal discussions. I hope you will never stickle for any form of church government in particular: oh don't, it makes one appear so narrow-minded; but if you wish to make a choice, I would recommend to you Presbyterianism congregationalized, or Congregationalism presbyterianized.

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*The First Presbytery of Ohio* met at Oxford on the 31st of Dec. 1845. The following supplies were appointed. *Sycamore and Hopkinsville*---Mr. Brown or Millen 2 Sab. Jan. S. W. McCracken, one Sab. James Prestly 2 Sab. Feb. D. Macdill 4 Sab. Feb. and to moderate in a call if the congregation are prepared. W. M. Boyse Sab. preceeding the next meeting of Presbytery. *Sycamore* at 11 o'clock A. M., *Hopkinsville* 3 P. M. (Consequently the punctual attendance of the Members of the congregation at the hour will be requisite.)

*Concord*---to be supplied by Messrs. Millen and Brown under the direction of Professor Claybaugh.

*Clear-creek*---J. M. Graham one Sab.

The Agent of the American Tract Society having been heard at some length, the following resolution was adopted:

*Resolved* that Presbytery approve the object of the American Tract Society---have confidence, in general, in the manner in which the Society has sought to accomplish its object, and recommend to the congregations under their care, to afford all practicable aid to the Society in the work of supplying the destitute masses of our country with profitable religious reading.

The next meeting of the Presbytery is to be held at Fairhaven on the third Wednesday of March, and the following arrangements were made for preaching on the occasion. The best means of Sabbath reform---James Prestly. On Genesis XVIII: 19---S. W. McCracken. The influence of Romanism on civil liberty---D. Macdill. On Psalm CXXII: 6-9---J. M. Graham.

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*Colportage.*---From the Messenger and other documents issued by the American Tract Society, it appears that this comparatively recent branch of christian effort is in a prosperous state, and that the practical results, while they are such as to cheer its friends forward, are rapidly imparting a new interest to the tract cause. About one hundred & fifty persons, chiefly pious laymen, are now employed throughout the Union, distributing Bibles and Tracts among the destitute and heretofore neglected masses of our country, conversing familiarly with them on religious subjects, praying with and for them &c. Thus the Gospel is brought to thousands who would otherwise be without the means of grace; and many who seldom or never have an opportunity of attending on the public ordinances of the church, and would scarcely embrace it if they had, have their attention turned to the things which belong to their peace. Some of the Colporteurs are Germans who have been converted from the soul-destroying errors of Romanism, and these are doing a good work among their German Catholic brethren. No more hopeful agency can be employed for emancipating the minds of the foreign emigrants from the ignorance and superstition with which they had been oppressed in Europe, bringing them into the glorious liberty of the sons of God, and preparing them to become safe and useful citizens of a free, Protestant, and enlightened Republic.

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The Mormons seem to have concluded on concentrating their forces in California. They expect about 200,000 persons to congregate within a year at the Bay of St. Francisco. Ships will be fitted out in England in the Spring to convey the European brethren round Cape Horn; others will sail from New York; while a long train of wagons will pass over land. Something is said about the publication of a dai-

ly newspaper in front of the caravan, to give all necessary information to those in the rear. For lording it over the consciences of the ignorant, Mormonism possesses all the advantages which Popery derives from the claim of infallibility, while its revival of something like the doctrine of the "Fifth monarchy men," that the earth belongs to the saints, and that the saints (meaning themselves) should have it and rule it, enables it to appeal with success to the cupidity of the lazy and the unprincipled. Should the scheme of colonizing California be carried into execution, a dynasty may be established on the coast of the Pacific, which may prove to be as troublesome to the civilized world as the piratical hordes which long infested the Mediterranean.

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The Pope still has his difficulties with his Italian subjects, who desire some approximation at least, towards a liberal and enlightened system of government. On the authority of a letter from Rome it is said that the State prisons are crowded with about 7000 prisoners, many of whom are of the best families. Wherein have they offended? In nothing but in seeking for their country a free constitution. The government has resolved on raising a loan in order to take into its pay two more regiments of Swiss troops, which will increase the Pope's standing army to ten thousand. Ten thousand mercenary foreigners employed by the "Holy Father," the pretended Head of the Church, to keep his spiritual children, the sheep of his flock in subjection! and cut their throats if they presume to think themselves capable of self-government!! Our American Catholics should open their eyes to this horrible mockery of religion. If they claim to be republicans and are indeed the friends of rational liberty, they should not, either directly or indirectly, aid the Pope in his endeavor to hold their fellow creatures deprived of their just rights.

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Continental Europe is just at this time in a very critical condition. One portion of the people---kings and nobles, and the priests of Rome aided by the more ignorant and superstitious classes, are exerting themselves to uphold a kind of civil and religious institutions which are neither accordant with the spirit of the age, nor adapted to meet the wants of mankind. This has driven another portion into infidelity, and begot in their minds a bitter hatred towards religion. These

under cover of Fourierism and new and improved views of society are busily engaged in the propagation of infidel and disorganizing doctrines. The friends of pure christianity and of rational liberty are not insensible to the importance of the crisis and are doing their utmost endeavors to fill up the void which is created as Popery and superstition retire---with the pure religion of Christ. That the final issue of the struggle will be a happy one we cannot doubt, for we believe God that the earth shall be full of the knowledge of the Lord. But in the meantime, without a plentiful effusion of the Spirit from on high, and an uncommon measure of the divine blessing on the use of means, the most serious consequences may be apprehended for the present and perhaps some succeeding generations. A change must come, and nothing but the grace of God and the benign influence of the Gospel of peace can effect it without violence and bloodshed.

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*The Minutes of the Second Synod of the West* were published in our last No. and 300 extra copies circulated. The list of ministers with their post offices, which was ordered to be published was not found among the papers put into our hands. The circumstance was not adverted to soon enough to allow time for preparing a copy, but we shall endeavor to make out one and insert it in our next No.

The December No. of the *Christian Magazine of the South* contains the Minutes of the Synod of the South which met at Hopewell Church, Georgia, Oct. 13, 1845. The attendance of members was very good considering that the place of meeting was remote from the geographical centre of the Synod. They number upwards of 37 ministers and probationers, and appear to have abated none in their zeal to promote the cause of christianity and christian education.

In an address to his subscribers the Editor of the *Magazine* says: "It is possible that some of our subscribers living in the more suffering portions of Carolina and Georgia, entertaining apprehensions of unusual scarcity next year in consequence of the drought may think of discontinuing the *Magazine*, until the threatened calamity shall have passed away." This suggests a reflection on the importance of multiplying and improving the channels of commerce between the different parts of our country. Much of the Pork which was formerly driven on foot from Kentucky to the South has, it is said, found its way this year to Cincinnati, in consequence of the drought. This

is, no doubt, still lying in the warehouses, the river having been closed by ice since early in December, which must increase the pressure on the suffering portions of the South. In the warehouses of Hamilton there are immense quantities of Pork, Beef, flour and corn stored up, waiting the opening of our canals and rivers, and still greater quantities in Cincinnati. Were the projected Charleston and Cincinnati Rail Road in operation, all this would have long since found its way South, and those who are now suffering for want, would have an abundance. The Miami and Whitewater Valleys alone, could spare enough of food for man and beast, to relieve all actual suffering occasioned by the drought, and at a price, little, if any, higher than the people have been accustomed to pay---we mean they could do it by stopping the distilleries which self interest would accomplish, and which would be about as good a work as selfishness ever performed. Under a change of circumstances, which our forgetfulness of the Giver of all good, and our other sins, may lead us to apprehend, we might receive grateful succors from the now suffering portions of the South.

*Gustavus Adolphus Society.*---A benevolent society bearing this title has been formed in Germany, whose object is, "to afford aid to individuals and congregations suffering persecution in Romish countries." A meeting was recently held at Stuttgart attended by nearly 1000 delegates, besides representatives from Geneva, Paris, America &c. The receipts of the last year amounted to \$60,000. The next meeting is to be held at Berlin, the Capitol of Prussia. The fact that it is found necessary to adopt such measures, shews what degree of civil and religious liberty is enjoyed in countries where Popery predominates. Our hope in God is that the Man of Sin may never be permitted to gain such an ascendancy in our country that similar means will have to be resorted to, for alleviating the sufferings of Protestants.

Gustavus Adolphus was a king of Sweden, and the greatest king Sweden ever had. He became the Protector of the Lutherans against the tyranny of Ferdinand II. of Austria, who was, as the House of Austria has been ever since, a devoted supporter of the Romish superstition. "He carried to his tomb the name of the *Great Gustavus*, the love of his subjects, and the esteem of his enemies."

A great meeting of the Jews was held at Frankfort in Germany in October last in which it was voted that Messiah had come, the present toleration and comfort which they enjoy, being what is meant by

the promised Messiah. Also that there is now nothing to forbid their blending with the nations among whom they reside.

Dr. Bushnell writing from Geneva says in reference to the papacy and Romish priests in Belgium---"I thought I had [some sense of the worthlessness of such a religion before, but I never saw its real hideousness, or the stupendous mischief of the imposture on which it is built.

The new constitution of Louisiana contains an article disfranchising any citizen who shall fight a duel or challenge any other citizen of the State to fight a duel.

The celebrated Rev. O. Brownson whose conversion to Romanism was hailed as a glorious omen for good by the Pope's agents in this country is publishing in his Quarterly Review that "Republicanism is a delusion" and that the "*republic*" may "stand if it can, but a change to a monarchy will soon be inevitable." This is the same man who on his conversion said, "the Pope must and shall have this country."

The Herald of Religious Liberty published in St. Louis, judging from some extracts which we have seen, sets up an able & seasonable defence against the designs of the Romanists.

\*.\* Acknowledgment of books devoted to the Theo. Seminary, published at the request of Dr. Claybaugh. Shield's Inquiry into Church communion, C. W. Temple. Owen on Redemption, S. H. Miller. Bates' Works 4 vols, James Galloway Esq. Collier's Lectures, D. Macdill. The following contributions for increasing the Library have also been made. Th: A. Reid Greene co. \$2,50. D. Millen Xenia \$2,80. S. Gowdy do \$3,00. James Dallas Urbana \$3,00. Rev. J. R. Bonner \$5,00.

Occasionally we meet with articles afloat for which it is difficult to say to what paper credit should be given. If therefore we at any time do injustice to any of our exchanges, we trust they will believe it was not intentional. For the most part we leave this matter with the printer. Perhaps in a few recent instances the N. Y. Ch. Int. was not duly credited.

S. Y. and M. N. Y. will appear in our next.

The minutes of a meeting in Richland co. came too late for this No.

# THE EVANGELICAL GUARDIAN.

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VOL. III.

MARCH, 1846.

No 10

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For the Evangelical Guardian.

## CHRISTIAN UNION.

The visible church of Christ is divided,---consists of many sects and parties. But his invisible church is a *unit*; and this is his *true church*, extending through all ages, and including all genuine believers. In this church there is, and can be, no schism. It is, and ever has been, and will ever continue to be, essentially one. As soon might Christ be divided, as his true Church; for this is his mystical body, the body of which he is the head, and of which all those who pertain to it, are members. "Christ is head over all things to his body, the church." Christ is the head, "from which the whole body is fitly joined together, and compacted by that which every joint supplieth." "As the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ; for by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit." "We being many, are one body in Christ, and every one members one of another."

The human body is here employed as an illustration of the Church of Christ, and of the relationship existing between its members. As this body is one, so also is the church; as this body consists of many members, so also does the church; and as this body is animated by one and the same spirit, and united to one head, so also is the church; and as the members of this body, though many, are one body, and members one of another, so also are the members of the church. Such is the true, the invisible church of Christ.

This description is not appropriate to any one ecclesiastical organization upon earth, nor to all these organizations taken together; but only to the church invisible, pervading all periods of time, and consisting exclusively of those who are united to Christ by the bonds of

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that belief, which is "with the heart unto righteousness." The visible church can, at best, embrace but one period of time, and if it were constituted exclusively of believers, it would still be but a portion of the one church. But the visible church is never exempt from false professors. As the kingdom of heaven upon earth, it is compared to ten virgins who took their lamps to meet the bridegroom, and five of them were wise and five of them were foolish. Again, it is like unto a net cast into the sea, in which were bad fish as well as good. Again, it is like unto a field in which an enemy sowed tares among the husbandman's wheat. In all these comparisons, the visible church, the church militant, the kingdom of heaven upon earth, is represented as consisting of true believers, and false professors, of those who are united to Christ, and those who are not. But the true church consists of believers only.

It is the highest arrogance to claim for any one sect, or party, or denomination of Christians here, however distinguished by the piety and general attainments of its members, that it is the only true, holy, catholic church, out of whose pale salvation is impossible. Such a claim only evidences that the claimant is not possessed of that *charity*, without which the most splendid gifts and graces are in vain.

Genuine believers exist, wherever the great cardinal principles of christianity are embraced; and these cardinal principles are the basis, not of one only, but of many and various christian denominations. Out of all these denominations then, however distinguished from each other by forms of administration, or speculation, or metaphysical opinions, the members of the true church of Christ will be collected. The various denominations, with which they are visibly associated, and under which they receive the administration of the ordinances, are but the various houses in which they choose to dwell; and the fact that they may not all choose to have their habitation under the same roof, and to participate habitually of the same board, ought not to deprive them of the general rights of the community. All believers of every name, pertain to the one body of Christ, his mystical body the church, and are members one with another.

Are not genuine believers true christians, therefore, united? Does not the most intimate, and dear, and important relationship exist between them? They are one, as they are members of one body, and connected with one head,---one, as they acknowledgè the same Savior and obey the same supreme Lawgiver,---one, as they are pervaded by the same Spirit, and have "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in

all." They are members of the same body, and members one of another. Such is real christian union,---it is union to Christ the head, in his mystical body, and union to one another, as members of the same body, and animated by the Spirit.

By what principles, then, should christian believers upon earth, be regulated, in their intercourse one with another? If they are members of one and the same body,---belong to the same spiritual church, made up of all who are redeemed, or who shall be redeemed, what affection ought they to entertain for each other? and what should be the visible manifestations of their love, and regard for and christian recognition of each other upon earth? Are they to adopt a forbidding and uncharitable exclusiveness towards each other, because every shade of peculiarity may not be precisely the same in all?

The visible kingdom of Christ on earth is divided into many societies, variously designated and characterized. They are all distinguished by certain peculiarities. But these peculiarities, it is acknowledged, do not belong to the essence of faith, nor interfere with genuine belief. They are mere peculiarities of christian administration, which, in our estimation, may be very important, but not essential, or may be wood, hay, and stubble, destined to be burned up in the great day, when the gold and silver and precious stones are separated from the rubbish.

But the great question should be, do we all build on the *rock Christ*?---do we all embrace the essence of christian faith? If we do, we are christians, members of the same body, and members one of another; and our recognition of, and deportment towards each other should be consistent with this fact.

Harmony and cooperation among christians of different sects or denominations are objects of vehement desire to all, who earnestly seek the edification of the kingdom of Christ upon earth. Christian union is sought after by all who truly love the Lord Jesus and love the brethren. But perhaps this union is sought to be attained, in a manner which is, and may always be unattainable: Real christian union consists, not in a membership in any one christian denomination to the exclusion of all others, but in a union to Christ, and to one another, as members of his mystical body. This union is not visible, but spiritual, and may exist in the midst of visible disunion.

Christians in heaven and christians on earth are then united, and are members one of another; and christians in Asia and America are members of the same mystical body, and members also one of another.

Such is real christian union ---union which no factious spirits can ever destroy,---union which is perpetuated through all the strifes and contentions which vex and harass the church militant,---union, destined eventually to be divested of every discordant aspect, and to appear without any mar upon its perfection, or spot upon its beauty. Such is the only union by which christians are made partakers of the same life and the same eternal redemption.

Christians therefore should not esteem the same peculiar gifts and modes of administration as essential to their harmony and cooperation, to their recognition of each other as united to Christ,---to their cultivation of "the unity of the spirit in the bonds of peace." The great difficulty in the way of visible christian harmony and cooperation, consists in their attaching too much importance to mere names, manners, and customs,---to the externals of religion, though it is admitted that the internal principle may exist and be cherished under a great variety of modes of administration.

Now we have no promise given to us, on which to base an expectation that all the varieties of the visible administration of grace may not exist to the end of time. Shall we, then, refuse to cultivate the spirit of christian union,---shall we, perseveringly and dogmatically decline all christian recognition and cooperation with one another, until our minds may adopt the same views, in all respects, of church policy in government? Why may we not enjoy our preferences in this particular, without the necessity of a quarrel with a christian neighbor, whose preference is not precisely to the same object? Because a man may be better satisfied that his family dwelling should be erected after one plan rather than after another; should his neighbor, therefore, whose dwelling is after the rejected plan, institute a bitter litigation against him, because of his preference? It is true, one edifice may be more commodious to the inmates than another,---may yield greater accommodations, and render the inhabitants more comfortable. But under ordinary circumstances, will not the family be better reconciled, while enjoying the accommodations, which are the result of a favorite plan in the structure of the building they occupy, than they would likely be if otherwise situated? Church government and modes of administration, when in accordance with general principles laid down in the Word of God, are to believers just what the house is to the inhabitant;---it rears the walls and arches over him the roof within and under which he enjoys his ordinary christian rights and privileges, and where he is cherished for immortal blessedness and glory,

The human body is constituted of an indefinite number of material particles, and these particles are, to the whole body, what the individual believers are to the whole mystical body of Christ. These particles arrange themselves in different orders, and are distinguished by various properties, and constitute very distinct organizations in connection with the whole body; and in this respect, may be contemplated as illustrative of the various distinct ecclesiastical organizations, among which are the members of the true church. The human body has its eyes, and its ears, and its hands, and its feet, each of which has an organization peculiar to itself, and performs its own appropriate offices; and the visible church of Christ has its various denominations, each of which are possessed of some peculiar principles, and distinguished by some peculiar modes of worship and administration. How absurd, that because the eye is not the ear, nor the ear the hand, these distinct organizations which are so many organs of the body, should claim to be the entire body themselves, and decline all acknowledgment of relationship to any other associated organ in the body. If such a derangement in the human body were possible, what would be the consequence? As it is for the edification of the body, that every organ should operate according to its own peculiar constitution, and in its own appropriate sphere, in unison with every other organ pertaining to the same body, so it is for the edification of the invisible church of Christ, that all the members of the visible church, individually and as distinct organizations, should move in concord and harmony---should cease their bickerings and strifes about, what may be denominated, mere baby toys, when compared with the great realities of faith and redemption,---should be of one mind and one heart in the love and service of the Lord,---should carefully cherish the "unity of the Spirit in the bonds of peace,"---should love as brethren,---should evidence that they have all been baptized into one spirit, though they may not all be known by the same sectarian title, or characterized by the same externals.

Though the mystical body of Christ can never be divided---is and must always be one, it has suffered severely by the visible enmities of Christians. From the prayer of our Savior that his followers might be one, that the world might believe that he was the Messiah, we infer that the spirit of disunion among christians is promotive of infidelity, and the world never will be brought into subjection to the dominion of the Savior, till this prayer for the union of his followers be answered. God hasten the day.

M. N. Y.

*For the Evangelical Guardian.***THE BIBLE AN INSPIRED BOOK.**

There are peculiarities in the writings of the bible which mark it as a book of divine origin. Men generally impress upon their productions, the leading features of their own minds. And those engaged in literary pursuits can often determine, with a great degree of accuracy, who is the author of a particular work, from the characteristics which it bears of his genius. There is something in the language, the style, and the manner of treating a subject, peculiar to every man, by which his productions may be distinguished from those of all others. This may be noticed in the writings of the different penmen of the Bible itself. The common readers will readily perceive a difference between the books of Moses, and that of Job; and between these and the prophecies of Isaiah, and between the epistles of the New Testament which are ascribed to Paul and those ascribed to John. Now it is not proposed to show that the Bible differs in these same things, from all other books. But these are noticed for the sake of illustrating the truth that such differences exist in different books, as give to each a character peculiarly its own. And if such features can be pointed out in the writings of the bible, as belong to no others, and could have been impressed upon them by no human genius, we then have an argument which establishes their divine originals. And there are traits in the sacred writings which prove that they never could have emanated from the minds of even the most gifted of mortals. And one of these is their harmony.

By the harmony of the scriptures is meant the agreement of their different parts. There are no contradictory statements to be found in them. There are no conflicting theories set up. There are no opposing systems advocated. But from the beginning to the close there is a perfect correspondence throughout all the parts.

Now take up the writings of several different men upon the same subject, or indeed of almost any two men, and you will find that they frequently present, not only different but opposing views. Scarcely can we find two essays, written by different individuals upon a subject requiring in its treatment much mental exertion, which do not contain principles conflicting with each other. And if these were increased to one half, or even one fourth the number of books composing the sacred scriptures, you would find many cases in which they advocate views wholly irreconcilable. Or compare the writings of an author who lived one thousand, or five hundred, or even one

hundred years since, with those of one of our own day, upon the same subject, and there is often scarcely the shadow of concord between them. And the same general truth prevails to some extent, respecting the productions of persons in the different walks of life. And indeed so partial and erroneous are the views of men, that principles may be found in the same book, which are subversive of each other, if carried out to their consequences.

But it has never yet been shown that the bible contradicts itself; or that it contains doctrines opposed to each other. Attempts have been made, and not a few, by men learned and acute, to find contradictions in the sacred oracles. But all such attempts have hitherto proved unsuccessful; and doubtless they always must be so. And look at the circumstances under which this harmony existed in the scriptures of truth. They were not all composed by one or two men. More than thirty different individuals were employed in writing them. These persons were brought up in various walks of life. Some were comparatively unlettered; others were the most learned of their age and nation. Some lived in affluence and ease; others in poverty and affliction. Some occupied the humble station of shepherds; others swayed the sceptre over mighty nations. They lived and wrote in different and distant countries, and in far distant ages. They lived too under different forms of civil government, and under different dispensations of religion. They wrote at different intervals during a period of more than fifteen hundred years, while advancing literature and science, and civilization were working revolutions in the opinions of men, and in the customs of society; and while the kingdoms of this world were rising and falling amidst the most dreadful convulsions, and in rapid succession. In circumstances like these it is impossible that they should have formed any agreement among themselves. There could have been no understanding concerning what they would write. Moreover, viewed merely as men, they must have been under the influence of the prejudices, and systems of science, and modes of thinking peculiar to the age in which they lived; and under the influence too of all those diversities of views and feelings which are usually found in different individuals. They treated of an almost endless variety of subjects; and subjects, many of them, upon which men have entertained the greatest contrariety of views. Now under all these circumstances, which would naturally produce any thing else but concord, we find the writings of these men, when collected into one volume, forming a most harmonious system; having no conflicting statements, no opposing doctrines. And that this

agreement should take place, except by immediate inspiration of God, is absolutely incredible. And the man who professes to believe that it could must be viewed as yielding his assent to something, far more difficult to embrace than any thing implied in acknowledging the divine inspiration of the scriptures. Every intelligent and candid man must see the dilemma in which the skeptic is placed. He must either give up his objections to the scriptures of truth, or embrace opinions, which, in the view of sober reason, are far more incredible, than any thing which they contain. Admit that the bible has been given to man by the infinitely good and wise God, and you have no difficulty in accounting for the beautiful and perfect harmony which it exhibits. It emanated, in all its parts, from the same infinite mind. It was all dictated by infinite wisdom. And therefore it could not but be consistent with itself. Upon no other hypothesis is it possible to account for this feature which stands out so prominent in the holy scriptures. The Bible then, reader, is God's book. In it the most High speaks to the sons and daughters of men,--- "Where the word of a King is," says Solomon, "there is power." But in the scriptures of truth we have, not the word of an earthly potentate, but of the Great King, who addressed you from his throne of sublime and awful majesty. Harken to his voice; "and receive with meekness the ingrafted word which is able to save your souls."

S. Y.

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*For the Evangelical Guardian.*

According to the recommendation of the convention of Reformed Churches, the Associate Presbytery of Richland, and the Associate Reformed Presbytery of Mansfield agreed to hold a convention for the purpose of "free and candid conference" in relation to the proposed union.

The following is an extract of the minutes of the above convention.

*Wooster, Oct. 22d, 1845.*

The Convention met according to agreement and was opened with prayer by the Rev. S. Irvine, senior-minister present.

Members present from the A. Presbytery of Richland, Messrs. S. Irvine, S. Hindman, Joseph McKee, J. R. Doig, J. L. McLean,

Ministers. Messrs. Wm. Hutchison, Jas. W. Taylor, Robt. Taggart, J. McDowell and Robt. Dawfan, Ruling Elders.

From the A. R. Presbytery of Mansfield, Messrs. S. Findley, D. F. Reid, J. H. Peacock, and Jas. Andrews, Ministers. Messrs. S. Mitchel, E. Finney, J. Miller, J. Ross and Wm. Robison Ruling Elders.

Mr. S. Hindman was chosen Moderator; Messrs. J. H. Peacock and J. McKee clerks.

After some time spent in religious exercises, the Convention proceeded to consider the report of the committee on business.

The following resolutions with one exception were unanimously adopted.

*Resolved*, That it is the duty of the various denominations of christians, to use all scriptural means and efforts, to effect union throughout the church.

*Resolved*, That the only proper basis of union in the church is divine truth fully and explicitly expressed.

*Resolved*, That in the history of the recent conventions of delegates from the Reformed churches, there is ground of encouragement for continued endeavors to bring to a consummation the contemplated union.

*Resolved*, That the positive form of setting forth the errors against which we testify, with scripture proofs and illustrations, is preferable to the negative, as adopted in the basis.

*Resolved*, That in the adopting act the catechisms larger and shorter should be more explicitly received as constituting a part of the doctrinal basis. Messrs Hindman and Taggart voting in the negative.

*Resolved*, That the proposed basis should have a more formal introduction, setting forth the former attainments of the church as a witnessing body.

*Resolved*, That there appears to be some inconsistency between the 9th and 10th articles of the 8th chapter in relation to the blessings of Christ's purchase, or that the language is not sufficiently explicit.

*Resolved*, That the 17th article 21st chapter should be so amended as to read "that these psalms are not to be exclusively used in the worship of God."

*Resolved*, That the Masonic and such like oaths should be expressly condemned in the 6th article of the 22d chapter.



*Resolved*, That the proper occasions for public social covenanting referred to in the 10th article of the 22d chap. should be pointed out. The Convention adjourned to meet at Mansfield on the 3d Wednesday of December.

Closed with prayer.

*Dec. 17, 1845, Mansfield.*

The convention met, and was opened with prayer by the Moderator.

Members present from the A. Presbytery of Richland, Messrs. S. Hindman, P. R. Doig, R. Forrester, J. L. McLean, Ministers. Messrs. Wm. Truedell, Robert Taggart, D. Black, S. Craig, J. Little, A. Bishop, Ruling Elders.

From the A. R. Presbytery of Mansfield, Messrs. James Johnston, James Miller, S. Findley, D. F. Reid, J. H. Peacock, J. Andrews, R. G. Thompson, Ministers. Messrs. John Stuart, Andrew Ford, W. B. Finney, Jared N. Slonecker, Ruling elders.

On motion, Messrs. Henneigh, Shearrer, Walker and Rowlland, Ministers of Presbyterian denomination being present, were invited to a seat as corresponding members.

The following resolution was adopted:

*Resolved*, That the 7th and 8th articles of the 23d chap. should be so amended as to condemn slaveholding as a censurable offence.

Agreed to meet at Haysville on the 1st Wednesday of February.

Messrs. J. H. Peacock, J. McKee and R. Taggart were appointed a committee to prepare and transmit extracts of the minutes, for publication in the Preacher, Evangelical Guardian, and Evangelical Repository.

The committee would add that increased interest and a considerable degree of harmony prevailed.

J. H. PEACOCK,  
JOSEPH MCKEE,  
ROBT. TAGGERT.

Committee.

*For the Evangelical Guardian.*

The Presbytery of Springfield met in Xenia on the 25th ult, at 7 o'clock P. M. Rev. Robert McCoy was chosen Moderator. There

was a general attendance of both ministers and elders; and the meeting which continued from Thursday evening till Monday evening, might be denominated "a *business meeting*." It is thought that a short sketch of the proceedings of this meeting may be interesting to the readers of the *Evangelical Guardian*.

In accordance with what was understood to be the wish of Presbytery when the time and place of this meeting were appointed, the Session of Xenia had made arrangements to have the Lord's Supper dispensed on the ensuing Sabbath. The members of Presbytery generally took part in the exercises of the occasion; and it is believed that all of us had reason to say, "It is good for us to be here."

John Van Eaton, and John M. Heron, students of Theology under the care of Presbytery, each delivered two discourses as trials for licensure, which gave pleasing evidence of diligence in the prosecution of their studies, and warrant the hope that, if their health and lives are spared, they will in due time be able ministers of the New Testament. Mr. Clark Kendall was received as a student of Theology.

The "Basis of Union" was taken up; but our time was too short to allow us to examine it thoroughly. The members generally expressed the opinion, that with some amendments and modifications, which will undoubtedly be made, it may be adopted as the basis of an organical union between those churches which are already one in every thing but the name. Presbytery adjourned to meet in Bellfontaine on the 2d Tuesday of April next, at 2 o'clock P. M.

Jan. 12, 1846.

JAMES R. BONNER, Clerk.

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*For the Evangelical Guardian.*

A statement showing the amount of debt still on the building of the Theological Seminary at Oxford and the state of the funds of the board of trustees of the institution, made out by the financial committee of the board, to be published in connection with the minutes of last Synod.

In a report made by the board to Synod at the meeting held at Oxford Oct. 1844, it was stated that the amount of debt then on the building was \$1000, with one year's interest. At the close of that meeting the committee forwarded funds and paid the interest up to

Oct. 1844. Since that time the committee have received the following sums.

On the subscription taken up in Synod for paying off the debt, \$ cts.

From Rev. John H. Bonner,	5 00
“ John Pinkerton Esq.	10 00
“ Rev. D. Macdill D. D.	40 00
“ Gov. Morrow,	50 00
“ New Zion congregation per Rev. Worth,	30 00
“ Richland & Bethesda “ J. N. Prestly,	40 00
“ Cincinnati, “ James Prestly,	50 00
“ Rev. James Prestly, individually,	10 00
“ Bloomington congregation per Rev. J. M. Graham,	60 00
“ Sidney, “ C. T. Macaughan,	40 00
“ Hopewell congregation,	100 75
“ Greenfield and Fall creek per Rev. Arbuthnot	30 00

#### IN LEGACIES.

“ From the estate of Andrew Caldwell dec'd,	50 00
“ The estate of Samuel C. Foster dec'd,	100 00

#### ON THE XENIA ARRANGEMENT.

From New Zion Congregation per Rev. Worth,	35 00
“ Rev. J. F. Kerr,	7 00

Total amount,	688 81
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The Committee have paid out the following sums, on the principal of the debt paid May 19th 1845,

In part of interest for the year ending Oct. 7th 1845,	40 00
Paid out for College rent on Seminary lots and other conting.	30 32

Total amount paid out,	670 32
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This subtracted from the amount received leaves in the hands of the committee unexpended,

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The committee with the concurrence and advice of the other members of the board and especially of the Professor of Theology, partitioned off two rooms in the Seminary building, during the month of Oct. last, for the use of students. These are very comfortable rooms, each sufficiently large to accommodate at least two students. The expense of this improvement the committee cannot state exactly, as they have not settled for all the work, but including the cost of stoves the expense will be about sixty-five dollars. The students who occupy these rooms pay a rent equivalent to the interest on this cost.

From these statements it will be seen that the amount of debt yet remaining on the building is 400 dollars principal, and between 28 and 30 dollars interest---exclusive of the improvement referred to. There is one hundred dollars of the amount subscribed in Synod for paying off the debt, which has not yet come into the hands of the board---twenty-five of it are not expected.

The committee think it proper to state here that Concord (Seven mile) congregation have punctually paid their apportionment according to the Xenia arrangement---that is, 30 dollars per year for three years, for which no acknowledgment has heretofore appeared. The money was paid over by the congregation directly on a debt for money borrowed in erecting the building and in this way an acknowledgment escaped attention at the proper time.

This omission is the more to be regretted as that congregation have never been backward in contributing to the Seminary, and in the present case, did all they were called on to do and did it promptly.

S. W. McCracken,

ALEX. PORTER, Committee,

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#### REMARKS ON THE BASIS OF UNION.\*

In this paper, it is not intended to notice all the statements in the Basis, which, in the judgment of the writer should be amended or expunged; but to offer a few thoughts on some subjects, which are perhaps generally regarded, as deserving more particular consideration.

The Introduction, it is believed, is open to some objection. It is defective both in its language and its logic, and not altogether faultless in its sentiment. Instead of being amended it might be entirely omitted.

Under the first three chapters of the confession, the propositions condemned as errors, are truly so, and in general, they are clearly stated. From this praise, Count 2d under chap. II is, however, excepted. As it reads, it asserts a unity of being of the three persons in the Godhead, which, to say the least, is not the most intelligible,

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\* In perusing this article the reader will do well to refer to the Basis which was published in our number for August last.

The following might be inserted in its room: That there are not three coequal persons in Jehovah, the One, Only, Living and True God. Or, That in the Divine Unity, there are not three coequal persons, the Father, the Son, and the Holy Ghost.

The 1st Count under Chapter IV should be erased. It condemns the proposition: "That the world was in existence an indefinite period of time, before the six days mentioned by Moses in the first verse of Genesis."

1. There is no necessity for condemning this statement as an error. Perhaps none against whom the church need testify, ever maintained, that the world as it now exists, was in being before the six days mentioned by Moses.

2. If the language be intended, as no doubt it is, to testify against those who allege, that the earth which we now inhabit, was under some form or modification, in existence, an indefinite period before the six days mentioned by Moses, then we object to it, as covering ground, which has always been left open to the speculations of science. It is not denied that the most common opinion derived from the narrative of Moses, even by Commentators, is and has been, that "the beginning," when God is said to have created the heavens and the earth, immediately preceded "the six days." At the same time, the admission was substantially made, even by some of the early fathers, as we are informed, that the first verse of Genesis, may be a distinct and independent proposition, intended, not to designate any particular point of time, but to bear against the early Gentile cosmogonists who asserted that the world existed from eternity, or that it came into existence by the operation of certain physical causes. And down to the present day, writers whose reverence for the word of God is not to be suspected, some of whom wrote before geology began to be reckoned among the sciences, have presented the same view as possibly the true one. Now, if "the beginning" when God did, what he is declared to have done in the first verse of Genesis, may have been 24 hours before the evening and the morning which were the first day, why not 24 years, why not 24000 years, why not an indefinite period of time? He who inhabiteth eternity, is under no necessity of hastening his work, according to our conception of things. And while the earth was under a process of preparation to be the habitation of man, for whose redemption and salvation the Son of God came down from heaven, why may it not have been, in its different stages of preparation, the abode of various successive races of

organized living beings? The presumption is in accordance with that gradual and successive development which characterizes all the works of God. Yet, on this subject, we affirm nothing. All that is contended for, is, that the supposition that the earth, which we inhabit existed in some state, a period of time before the six days of Moses, does not militate with the inspired record, as it may, without violence, be interpreted. Of the different interpretations of which a text of scripture is fairly susceptible, that one should always be preferred which best accords with the phenomena of nature. It is thus that science is the handmaid of religion, To the labors of the Geologist, the Expounder of God's word may not yet be under much obligation. Those who have devoted themselves to that study have indeed been indefatigable, and have recently achieved much. But the last 20 years has confessedly been the era geology. A science of such recent birth, cannot yet have much to offer that shall enlighten the pages of God's word. True, they tell us of strata which science has demonstrated must have been forming through an immensely greater period than six thousand years; but others, who also claim to be geologists, are not satisfied with the demonstration. The latter, however, are pronounced by their fellows to be superficial geologists. It is claimed by Dr. J. Pye Smith (whose speculations have been dealt out second-hand by some expounders of the Bible with an air of great wisdom,) that no man can give an opinion on the subject, without the danger of falling into serious errors, unless he have an accurate knowledge of the essential principles of chemistry, mineralogy, comparative anatomy, conchology, and botany---have pursued the study with long-continued care and diligence---have gone into the field of actual observation, not in a few spots, but amidst sea-cliffs, steep ravine sides, cuttings through hills for high-ways, canals, rail-roads, &c. &c. This challenges from the jury, the far greater number of those who offer themselves with their geological wisdom to sit in judgment on the Bible---perhaps the learned Doctor himself. Well, we meddle not with things which are so far above our reach: but we submit, that much of what is now called geological science, may at the end of another 20 years be found to want the certainty of the Baconian philosophy, and stand convicted of being nothing, but the rash conclusions of enthusiastic students of nature, hastily drawn from a few partially examined and ill-understood phenomena.---But let the church do, as the Bible does---give the geologists scope.

Count 10th. under chapter VIII should be erased, as not the most happy in its language---as condemning an error which perhaps no

christian man ever held as there stated---and as having respect to an unhappy controversy in which good christian men expended on each other, without producing a particle of conviction on either side, that strength, which should have been directed against the enemy of all righteousness---an obsolete controversy which derived all its importance from another question, the parties to which were both right when they drew near to God in faith and prayer, but often, both wrong, when the polemical spirit urged them to extremes. Do let us suffer the church to have time to swallow her spittle, and not vex her with adjudged cases (reported in few of the books) about which the spectacles unhappily put christians wrong.

The proposed amendment in chapter XX is in many respects unsatisfactory. To "suppress individuals" is hardly English. What is meant by "properly constituted society?" Who is to judge of the tendency of principles or what they are "calculated" to do?---

---Until Messiah shall take the nations as his inheritance, it may be expected that most of those who shall fill civil offices, will not be so well skilled in religious doctrines, as to be either competent or safe judges of their tendency. Even now, although we are far from believing that we live under an infidel government, or that the majority of our public men are infidels, if the matter were fully tested, we fear that a majority would decide that some of the most precious doctrines of the gospel are *calculated* "to turn the world upside down." With the utmost caution, should the civil magistrate be clothed with power to meddle with the religion of the people. There is a kind of social discipline, which, when public opinion is kept in some good degree pure and wholesome, has a far more salutary and effective influence in checking those audacious spirits, who would propagate opinions calculated to subvert the foundations of social happiness and prosperity, than the power of the civil magistrate. We like the amendment made by the Associate Reformed church much better. If it do not please, we would not object to the plan adopted by the Presbyterian General Assembly---simply strike out the words "and by the power of the civil magistrate." The rest of the chapter might then stand as in the Westminster confession. And this may be done without in the smallest degree marring the symmetry, the utility, or the perfection of the work. It found its way into the Confession of the church when the self-preserving capabilities of society were only beginning to be understood and appreciated, and when all were too much inclined to look to government to remedy evils. It was the error of the times, that men leaned too much on the staff of this bro-

ken reed, on which if a man lean, it will even pierce his hand---so are kings, and Estates of Parliament, and Houses of Congress to all them that trust in them in matters of religion.---But if the plan of striking out shall not meet with favor, the last sentence in the amendment might be so altered as to read: And as the civil magistrate is the minister of God for good, and a revenger to execute wrath, on him that doeth evil, it is his duty to punish all those who practise such immoralities as tend to the injury of society,\* and also to suppress such combinations, and restrain such individuals, as, whatever may be their avowed objects, whether political or religious, propagate opinions which are clearly subversive of the great moral principles of truth and righteousness, on which society must ever repose.

Though the 4th Count under Chapter XXI was doubtless intended to condemn a very common and pernicious sentiment, it is at the same time capable of being so understood as to condemn a truth which must ever be held precious, as the fundamental principle of all liberty, civil and religious. Certainly there is an important sense in which every man has from God himself, a right to worship God in whatever way his conscience may dictate. Have we not all a right---a natural and indefesible right, to judge for ourselves in matters of religion, and to worship our Maker in whatever way we may think most acceptable to him? This right is not conventional; it is not conceded to us by society; it is before all civil constitutions and above them; it belongs to us as men, as the moral and accountable creatures of God. To violate it, is to enter the sanctuary of God, and usurp his prerogative as the alone Lord of conscience. Tamely to surrender it is treason against the Most High. From whom then do we receive it but from God? True, it may be abused, as all the other gifts of God, but that does not make it any the less his gift. It is for no other reason than because it is his gift, that we hold ourselves accountable to him alone for its use or abuse, so long as we do not disturb the peace and order of society. It is a logical sequence from the great Protestant principle, that all men have a right to examine the scriptures and to judge for themselves as to their meaning. But it

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\* "as tend to the injury of society." Some may object and say, Ah! he is not to look to the glory of God at all. Not so fast good friend. Is not God the author of society? Is not society his creature? Is he not glorified when laws which are necessary for the well-being of society, and of which he is the author, are obeyed, and obedience to them enforced? What if this is the precise way in which the magistrate, as such, is to glorify God?

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does not follow from this right, that God will approve or sanction whatever erroneous opinions men may draw from the scriptures, through culpable ignorance or folly. Nor does it follow from the other right, that God will approve whatever worship, conscience, blinded by ignorance, or misled by corrupt affection, may prompt or permit men to offer to Him. The Count may be amended so as to read: That it may be inferred from the right which men have to worship God according to the dictates of conscience, that God will approve whatever worship an impure conscience may permit or prompt the man to offer to him, no matter how contrary to his word.

On the 10th and 11th Counts of the XXII chapter our remarks must be more extended.

These counts might be so construed, that we could yield them our assent. But to obviate future difficulties, it may be best to understand one another fully. If they contemplate that covenanting with God, which consists in taking hold of God's covenant by faith, and more especially, when we draw near to him in any of those ordinances which he has appointed as ordinary means of grace, accompanied with acts of self-dedication to him, we have of course nothing to object. But we are hardly at liberty to regard this as their meaning. Again, if the doctrine taught is, that we the descendents of covenanting ancestors, ought to feel ourselves solemnly bound to hold fast the great principles of the reformation for which our fathers contended, because they are the truths of God, it meets our cordial approbation; and we could even go a little farther---that goodly heritage of gospel truth, which was left us by our ancestors, we should endeavor to transmit to posterity, pure and entire. But though we have seen the matter thus explained, we doubt whether the explanation will be satisfactory to all concerned. If then these counts refer to such covenanting as was practised in the church and land of our fathers in those eventful times through which they passed; and if the doctrine which they teach, is, that men can draw up a covenant to which God shall be a party, (as the words "with God" would seem to indicate,) thus making the belief, that *such* social covenanting is an ordinance of God under the New Testament, a condition of union and communion in the United Presbyterian Church;---then these counts contain more than is warranted by any examples of covenanting which are recorded in the word of God, or even by the practice of the Church of Scotland.---We begin with the less.

It will be sufficient to examine the National covenant of Scotland, and the Solemn League and Covenant of the three kingdoms.

The first of these was drawn up at a time when the religion and liberties of Scotland were in danger from both foreign and domestic enemies; and was to be so pointed against Popery that no Papist could swear it, unless his conscience were utterly debauched: In 1580 it was sworn by the king's Majesty and his household, in 1581 by persons of all ranks, again in 1590, again with a general bond approved by the General Assembly in 1638, &c. Now examine this covenant, and examine it carefully. Weighty and powerful as are its words, solemn and awful and thrilling as are its appeals to God the Searcher of hearts, not one sentence is to be found in it which, to our mind, conveys the idea of covenanting with God. For the preservation of true religion and the liberties of the kingdom, it was necessary that the Protestant interest should be combined---that there should be some effectual method of detecting traitors to the Protestant cause, who, as things then stood, were also traitors to the king and the kingdom,---and that the friends of true religion and the liberties of the kingdom, might know one another and be inspired with mutual confidence. For these purposes, they subscribed with their hands and swore by the great name of God. Hallam, who has looked into all these things, calls the National covenant as sworn in 1638 "a solemn pledge of unity and perseverance in a great public cause, long since devised when the Spanish armada threatened the religion and liberties of Britain, but now directed against the domestic enemies of both." And Rev. J. N. McCleod of the Reformed Presbyterian Church, in an address delivered before the Protestant Reformation Society says: "As first formed, and afterwards renewed, at various crises of their history, the National Covenant of Scotland was a declaration of the independence of the church of Christ, as a distinct community from the State; and of both Church and State from all foreign control. It was subscribed by the mass of the people, as well as the privileged orders. And as ultimately embodied with additions, in the Solemn League and Covenant, it became the Constitution of the British Empire. Under it the Presbyterians of Scotland and the North of Ireland, the Puritans of England, of whom the majority were Presbyterians, and all other Protestants who chose to receive it, united together in the strife for liberty, which had already commenced." How it may strike other people we cannot tell; but to our mind, there is nothing in the origin, the nature, or the design of this covenant, which authorizes us to regard the transaction as belonging to that spiritual worship of which we must be understood to speak, when we speak of covenanting with God in the use of a New Testament ordinance. It is true that the General Assembly of the Scotch

Church, in the year 1634, that is, 59 years after the covenant was drawn up, in their act ordaining its subscription, speak of "joining all in one covenant with God, with the king's Majesty and among ourselves," and often since has similar language been used: but in the year preceding, and so far as we know, in all time preceding, they simply denominated it, "the national covenant and oath of this kirk and kingdom."

The Solemn League and Covenant speaks for itself. It is entitled "a Solemn League and Covenant for the defence of religion, the honour and happiness of the king, and the peace and safety of the kingdoms of Scotland, England, and Ireland." Read it throughout, and not one word shall you find in it about covenanting with God as a New Testament ordinance: but the covenanters declare that "after mature deliberation we enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do SWEAR. That is, they enter into a covenant among themselves for their mutual assurance; and as a motive to the faithful performance of its stipulations till death, they bind themselves by a solemn oath.

We now proceed to the greater---the opinion that men can covenant *with God*, or make a covenant to which God shall be a party, by drawing up a paper which is to be subscribed and sworn to, or by preparing a covenant of their own, in any other way, is not warranted by any recorded examples of covenanting in the word of God. In all the examples of covenanting with God which are found in the Scriptures, God is the Propounder of the Covenant---man's part is to give his consent. It was so in the Covenant with our first parents, with Noah, with Abraham, and with the children of Israel at Mount Sinai---But there are later examples of covenanting in the Jewish Church. Let us examine them:---

But before entering on this examination let it be observed, that the Covenant at Sinai was made with the Jewish nation. Hence, it is usually denominated the national covenant. God spoke the ten commandments in the hearing of all the people; and afterwards, at their earnest request, "set his judgments before them" by the ministry of Moses. To all these, the people gave their consent; and when Moses wrote them in a book, it was called the book of the law, or the book of the covenant. This covenant was the charter of their civil and religious privileges. And it placed the nation in a peculiar relation to God. Every Israelite had a claim to Jehovah as his God, and could call himself one of God's people, in a sense, which would not

have been true, had he belonged to any other nation. But if they broke God's covenant, they had reason to fear that God would reject them from being his people.---No proper distinction existed between the church and nation of Israel. The Church was the State, and the State was the Church. Though there was a pretty clearly marked distinction between civil and ecclesiastical offices, to speak of the Church and the State as two distinct organizations, would have sounded strange to Jewish ears. The government was a Theocracy. In a civil, as well as in a spiritual sense, Jehovah was the king or Supreme Ruler of the nation. Their kings were his deputies. "Then sat Solomon on the *throne of the Lord* as king instead of David his father."

The first example of covenanting which we need notice after the transaction at Sinai, took place near the close of Joshua's life. He briefly rehearsed to the people all that God had done for them hitherto, chapters 23 and 24; exhorted them to keep and do all that is written in the book of the law of Moses, chap. 23: 6; denounced the judgments of God against them, if they "transgressed the covenant of the Lord their God" v. 16; and exhorted them to choose whether they would serve the Lord, or serve other gods. The people said, "The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day. Chap. 24: 14---28. That is, he obtained their consent to the national covenant which God had propounded to them in the book of Moses, and their solemn promise to serve the Lord. The covenant may be said to have been between Joshua and the people.

The next example was in the days of king Asa. The people entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul---and they sware unto the Lord. II Chron. 15: 12--14. That is, they entered into a covenant among themselves, and to secure the faithful performance of the covenant, they confirmed it by an oath.

The next example was at the coronation of king Joash. "And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people, II Kings 11: 17. By offering himself to sit on the throne of the Lord as king, Joash was to be regarded as giving his assent to the national covenant; but as a part of the coronation ceremony, "the testimony" or the book of the covenant was presented to him (II Chron, 23: 11.) that he might give his formal consent, and as "a speaking sign," that he was to write a copy of it, and read therein

all the days of his life, that his heart might not be lifted up above his brethren. Deut. 17: 14---20. Thus the covenant was between God and the king. But the covenant was also proposed in the book of the law to the people, and agreed to by them. In accepting the king as the Lord's deputy, on the terms of the national covenant, they avouched the Lord to be their God, and professed themselves to be his people. All was done under the direction of Jehoiada. Thus he made the covenant. In what, or with how many, words, he exhorted both king and people, we are not told.

The next example was in the days of king Josiah. After the reading the book of the law which had been found in the house of the Lord; "The king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart and with all their soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and in Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers." II Chron 31: 22, 23. Here is simply an engagement very solemnly entered into between the king and the people, and among the people themselves, that they would do according to the covenant of God, which had been set before them in the reading of the law.

We have another example on the return of some of the nation from the Babylonish captivity. "And because of all these things we make a sure covenant, and write it, and our princes, Levites and priests seal unto it." Neh. 9: 38. This is all. And even the word covenant is not in the Hebrew text. It will not do to rest a divine ordinance on a human supplement. But we may admit that it was a covenant. They had read in the book of the law seven days; they had called to remembrance and confessed their breaches of the covenant---they had praised the faithfulness of God who "keeps covenant and mercy" v. 32, and doubtless they solemnly bound themselves to endeavor in future to do according to the covenant of God, the God of Israel.

In none of all these cases, with the exception perhaps of the last, is there any reason to suppose that all the people of the nation were present. Joshua is indeed said to have gathered all the tribes of Israel together, but this is explained, "he called for the elders of Israel, and for their heads, and for their officers, and they presented themselves before God." Asa is said to have assembled all Judah and Benjamin, but we know how such universal expressions are to be

interpreted At the coronation of king Joash, the captains of hundreds, the Levites, and the chief of the fathers, and some other leading persons; and in the time of Josiah, the elders of Judah, the priests and Levites, and the inhabitants of Jerusalem and its environs;--appear only to have been present. Nor have we the least hint, that any thing was done to make those who were absent subscribe the covenant.

The several transactions seem to have been intended to exert a *moral influence* on the community, like our modern conventions. That, in Nehemiah's time, was in many respects peculiar. It was the reorganization of the Jewish Church and State. The question was to be well settled, that the people were to live under the ancient national covenant. It was to be ascertained who were of the seed of Israel, and they must separate themselves from strangers. The body of the people, through certain leading persons as their representatives, entered into a written bond of some kind to walk according to the covenant of the Lord their God. And then the rest of the people clave to them; and though they did not subscribe the bond, they entered of their own accord "into a curse and an oath, to walk in God's law which was given by Moses."

How these examples support a modern doctrine of social religious covenanting as a New Testament ordinance which is to be enforced on all the members of the church as a term of communion, is for those who read the Bible to judge.

The 11th Count requires some special attention. We see no use for the qualifying phrase, "in their permanent moral principles." Certainly none will deny, that righteous covenants are absolutely binding, on all who come under them, till their objects are accomplished, or the covenanters are, in some other way, released from their obligation, whether they contain permanent moral principles or not. But how covenants, as such, can cease to bind before their objects are accomplished, but continue to bind in their permanent moral principles, which it is supposed they may; and how, when these objects are accomplished, these permanent moral principles, should cease to be permanent, or lose that attribute of permanent moral principles, by which they are permanently binding, (which is also implied,)--may be very difficult for any person to conceive.

Again. If we look into any of the best approved modern forms of a covenant, we shall find that such as these are among their objects:--"to study reformation in heart and life, endeavoring always to have a conscience void of offence towards God and towards man, attend-

ing to the duties enjoined in both tables of the law" &c. Can the supposition be made that these objects will ever be so fully accomplished in this life, that a covenant which contemplates them, will cease to be binding "even in its permanent moral principles?"---We think that an important practical lesson may be learned from this Count, viz: that there is great danger of falling into error, if we proceed to lay down general abstract propositions, with a view to some particular case.

As to the latter clause of this Count, "that posterity can in no case be bound by the covenants of their ancestors," we admit that when God is the Propounder of the covenant, posterity may be bound by it; but then it is not properly the covenant of their ancestors---it is God's covenant. A society, we also admit may bind itself by a compact or covenant; and an obligation may thence result binding the individual members to the performance of certain duties. Society is an artificial moral person, having a continued identity; the members change, the society remains the same---the same moral person. Thus the obligation may descend, or be continued through successive generations, so long as the society, or moral person continues to exist. But upon none does the obligation fasten, because they are the posterity of some person who actually entered into the covenant, but simply, because they are members of the society; though natural descent may be one of the conditions of membership. While the society exists, and an individual remains a member of it, he has an opportunity of knowing the extent of his obligation, and what are his duties. But who would not hesitate to admit, that he is bound by all the covenants which may have been righteously entered into by his ancestors, in a direct line since the days of the first man, which may have been as numerous as the nations, or voluntary societies, of which they were members; and that he must be dependent on uncertain tradition, for a knowledge of the extent of his obligation?

Admit the doctrine of this Count, and it is easy to see what will follow---posterity are under the obligation of the National Covenant, and the Solemn League, at least "in their permanent moral principles. What then? Why, it will not suffice to acknowledge that these principles are binding on us, because they are contained in the moral law, or in the Confession and Catechisms, which we believe are founded on the word of God. There is, to use the language of a former day, (we cannot affirm that it was ever put in print,) "a super-added tie," arising from the covenants. How many of our people can be certain whether their ancestors entered into these covenants,

and whether they are under this superadded tie? Some can be certain that their ancestors did not. These, are therefore, not so firmly held and bound as their fellow members in Christ.

Again. How are we--how are our people to obtain a knowledge of the moral principles contained in these covenants, of their objects, and the duties which they bind us to perform? How, but from history, that is, written tradition. In the light of tradition, many questions, about which scarcely any two persons will exactly agree, must be laboriously examined, before we can form a judgment for ourselves. Are we mistaken; or does it not result from the view which we are combatting, that the Scriptures are not a sufficient rule of faith and duty?--The difficulty here can never be removed by attempting to separate the civil from the religious, parts, of these covenants.

It is far from being obvious that our ancestors once thought of coming under an obligation which was to descend to their posterity. Once, at least, in the National Covenant, two or three times in the bond attached to it, and once in the Solemn League, do they expressly bind themselves, *all the days of their lives*,---language, which in any ordinary compact among men, would be interpreted as limiting the obligation to their natural lives. In every case, (with one exception which is in our favor,) where posterity is mentioned, it is when they express a hope or desire that they might reap the happy fruit of the work in which their fathers were then engaged. The exception occurs in the bond, and is in these words: "And, finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the foresaid national oath and subscription inviolable." The obligation of the covenant is confined to "this land"---succeeding generations were regarded as bound only because, through them, the Scottish nation was to be continued.

And now, admitting, as we freely do, that these covenants were well-intended engagements for the defence of true religion and the civil and religious rights of mankind, though there was much wrong in the manner of conducting them; and admitting, as we also do, that our ancestors had a right to enter into them: still, they were resorted to at a time when things were sadly out of joint both in Church and State, and when it was felt that something beyond the ordinary means of safety, must be adopted. The times were revolutionary. None have succeeded well in laying down rules to enable a people to determine when it is their duty to exercise the right of revolution. But when the crisis comes, it brings the law with it. For a similar



reason, all attempts to point out the occasions when this extraordinary kind of covenanting may become a duty, must fail; and when the crisis comes the church will be no better prepared for engaging in the duty from her having had something about it in her testimony. Our modern Protestant associations, and the great Convention which is soon to meet in London; all indicate that the present generation may proceed in a way very different from that adopted by our ancestors in order to accomplish the same or similar objects, while yet it may be quite as effective and altogether as agreeable to the word of God.---The Convention has frequently found cause of felicitation in the near agreement of the different bodies. One in faith, it has been virtually decided that they should be one body. The points about which all are agreed are sufficient to form a basis of union. Then let these counts be dropped, as involving questions, on which, if internal discussion were excited in any of the bodies, an entire harmony would not be found to exist.

To the amendment proposed in the XXIII Chapter we have also some objection, though we presume rather to the language, than to the ideas *intended* to be conveyed. What is meant by the "independent rights of the Church?" And how is the civil magistrate to "protect and defend the Church of God?" We are happy in the belief that she needs none of his protection. *"The Lord is in the midst of her, she shall never be moved. We have a strong city; salvation shall the Lord appoint for walls and for bulwarks. The Lord will create upon every dwelling place of mount Zion, and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; and upon all, the glory shall be a defence."*--As a means of pursuing their own happiness, men have an inalienable right, with which no civil constitution may interfere, to associate themselves under whatever ecclesiastical organization, they may think most agreeable to the word of God, for the maintenance of religion and religious worship, and for their own spiritual improvement. Let the civil magistrate attend to his proper duty, and secure to all classes of the people, the free and undisturbed exercise of this and all their other civil rights. The church will then have to ask him for no protection.---Can she be independent, if she has to rely on the civil magistrate for protection, as a client upon his patron? To be the subject of protection, and at the same time, independent of the protecting power, is simply impossible. The Convention were probably led into this infelicity of language, by looking into the amendment made by the General Assembly. We propose, but *sub judice* as heretofore, that the following

be substituted for the clause beginning with, "yet he hath &c. and ending with "immorality:" Yet he hath authority to suppress open blasphemy and wickedness, and it is his duty to secure to the people the full possession and the free exercise of their right to associate themselves in a church capacity for the maintenance of religious worship, in obedience to the laws of Christ, whose authority is above all, and with the government of whose spiritual kingdom, the rulers of this world have no right to interfere.

On the amendment proposed in the XXXI chapter we have nothing to remark, except that the words "irrespective of the sanction of the civil magistrate" at the end of the 2d section might be omitted without impairing its force. The day is long past, in this country, when the sanction of the civil magistrate was thought necessary to give validity to church deeds.

Considering the severity with which, in some instances, the Basis has been treated, it would have been agreeable to find less in it to disapprove. But as some compensation, we would say, 1. No doubt our amendments may be greatly amended. 2. It may still be the Basis of the United Presbyterian church. The Westminster confession of faith was not brought to perfection in a day. We protest in our own name, against all propositions to throw the Basis aside at this stage, and try something else. Let us make full trial of what can, and of what cannot, be done, on the plan recommended by the convention, before we try another. Thus shall we make *real*, though it may be slow progress.

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## COVENANTING.

A correspondent of the PREACHER supposed to be an aged minister of the Associate Church is furnishing a series of essays on the "union of the churches." The view which he presents of the subject of covenanting in the extract below, if generally acceded to, will remove every serious obstacle out of the way so far as that subject is concerned.

On the subject of covenanting, there is some misunderstanding, but truly no diversity of sentiment which can affect either faith or duty. Some of the Associate Reformed members do not consider at all times, that we of the Associate Church have separated as in a

crucible, the civil parts of the national covenant of Scotland and the solemn league, from the religious; and that we allow them, as well as ourselves, to dissent from some things in their form of covenanting. When we and they come to separate those parts which we consider ourselves not bound to justify, we will find, that we unanimously agree in the remainder. That is as our fathers solemnly engaged, and considered themselves bound to maintain the principles of the Reformation in their native land, so we, in this land, consider ourselves bound to carry out the same reformation principles. The civil parts of these covenants are the true cause of all the apparent diversities of sentiment; they are mixed with the religious, and we of the Associate Church consider the mixture improper. Keep this in view, decompose the covenants referred to, ask union on the spiritual part of them only, that is, the Confession of Faith and Catechisms, and the controversy is at an end. The question would be---do you of the Associate Reformed Church agree to the principles on which we profess to be united, and will you cooperate with us in carrying them out in real life? Perhaps the difficulty of answering honestly would be as great in the Associate Church as in any of the other two.

In the conversation referred to with Dr. Anderson, in May 1820, we mentioned to him, that in these United States, where people from the ends of the earth are assembled together, we are as much bound to acknowledge the covenant obligations which Christians are under in other countries, as in the land of our fathers---that the church of God is one---that separation by land or sea cannot excuse a detestable neutrality and indifference in the common cause of our Lord and Master. We mention to him the Smalcaldac league, that so far as it went in the cause of our Redeemer, is as binding on us in the United States, as on the national covenant of Scotland, or the solemn league of the three kingdoms. He seemed highly pleased with these remarks. Now for the correctness of this principle. We appeal not to the sentiment of Dr. Anderson only, but to the inner man of every serious Christian. There are two histories of the church, published a short time ago, and we suppose the reading part of the community have generally read them. Hetherington's highly esteemed History of the Church of Scotland, and D'Aubigne's History of the Reformation. The latter begins in Germany, where the Reformation originated, and he has not extended it yet to the land of our fathers. Which of these histories are most esteemed by us, the descendents of the Church of Scotland? We are not enquiring about the style, or the

outward appearance of the books, but the work of God which they describe in these different countries. Is not the cause of God in Germany as interesting and powerful on our minds, as the same cause in the land of our fathers? Do we not find the same obligation to transmit it to posterity?---are our hearts barred against it in the least degree because it took place in a strange land, among a people speaking a strange language? No. We feel it as we do the same work in the land of our nativity. Seeing then obligations seize mutually on our souls, with equal facility and power, away with the conjectures, and insinuations, and charges against professors of the true religion, blaming them with denying the descending obligation of the covenants of thir fathers. We have heard a good deal too much ignorant, heartless talk at one time and another, about denying obligations of this kind. Out of the abundance of the heart the mouth speaketh, but some mouths speak fluently when the heart abounds with emptiness and thoughtlessness. All serious Christians feel themselves bound to recognize God in all the relations in which they stand to him, so soon as they are brought to the knowledge of them.

The language, "our God, the God of our fathers, and the God of our seed after us in our generations," are unspeakably interesting to all true believers, and they cannot bear the thought of denying him in any of these relations; yet there is nothing selfish in these feelings, for the God of their fathers is the God of the faithful in all lands, and his people form one great family, and live on the earth as strangers and pilgrims.

Is this union of the church to be abandoned now, when it is obvious to all, that there will be no sacrifice of religious principle in its formation? Must we now fall back into the old ranks, and fix up our testimonies against one another afresh, and gird our loins for the contest, when we have shown to the people who are to be enlisted, that we have nothing to contend about---nothing to testify against, in one another, more than we have in ourselves? No. It will not do; separate organization is useless the moment that the union is defeated. Minister and people will say openly, we know no allegiance or obedience to such separate organizations, we promised obedience only to church courts "in the Lord." Ministers and elders and people will meet together by virtue of their office and privilege, which they hold from the Lord; and being of one accord, of one mind, will unite together and appeal to the Christian world to witness the rectitude of their conduct. Then brother B. of the Repository, October number, who has "never been sanguine as to any good which would result from

these Conventions," may discover that they have prepared the way for a more simple plan of accomplishing the same desirable object.

We confess that we are one of the number of those who are zealous for the union of these churches; our zeal is founded on the conviction that their separation is sinful---an interruption of that communion which their Confession of Faith enjoins---hurtful to congregations, settled and vacant---defeats, in a great measure, the missionary cause---opens the mouths of the enemies of the Lord to blaspheme---defeats the accomplishment of a united testimony for the truth---and is a violation of the solemn covenant engagements of our departed fathers, to promote uniformity in religion, and particularly against the renewed covenant engagements which the Associate Church are under in this land. Shall then this separation be continued in such circumstances, when it has nothing to support it but antipathies, founded either in ignorance or party spirit, or worldly-mindedness, or a disposition to reign on a small scale? No; there is too much religion in these three churches to permit the separation to be continued one year longer.

D. B.

## THE UNION.

A convention of about fifty ministers and elders assembled at Pittsburgh on the 8th of January to deliberate on the subject of union. The following extract from the minutes of their proceedings will show the result:—

*Same place, Jan. 9, 1846.*

Convention met, pursuant to adjournment, and was opened with prayer. The roll being called, the minutes of the last meeting were read and approved.

The Committee appointed last evening to enquire whether there be any plan on which the churches here represented can harmonize in respect to the Basis of Union, presented their report, which was accepted. Rev. Mr. Blair also read a paper, and another paper, submitted by Dr. Black, was read; both on the subject of Union. The Report of the Committee was then taken up, discussed, amended, and adopted. Dr. Black voting in the negative on the 3d Resolution. It is as follows:

## REPORT.

That we regard the Confession of Faith reported by the Convention of Reformed Churches, as the body and substance of that basis; the testimony affixed to it being only adjunct, or a negative expression of the principles embodied in the main part of the basis.

Objections, therefore, to the testimony, in whole or in part, do not necessarily affect the basis itself, and we regard the fact of overture by the higher to the inferior judicatories of the bodies interested, as an invitation to suggest such alterations and amendments as may render it more perfect and more acceptable to all concerned.

Your Committee is fully satisfied that the Confession of Faith, as reported, expresses the principles which have been held heretofore by the bodies represented in this Convention, and held forth before the world in their authoritative acts; in proof of which, it is sufficient simply to refer to the Confession of the Associate Reformed Church, the Act and Testimony of the Associate Church, and the Declaration and Testimony of the Reformed Presbyterian Church.

Your committee would, therefore, most sincerely deprecate the thought, that objections made to forms of expression, or items in the testimony, or even to the whole of that testimony, should for a moment damp our hopes or relax our energies with reference to Organic Union. For this purpose we feel it to be absolutely necessary, as well as an incumbent duty, to bear with each other's peculiar views and preferences as to modes and forms of expression, where no principle is involved; and to exercise towards each other, in this matter, both in our individual and presently organized capacity, the spirit of forbearance and candor which should always characterize brethren in Christ.

In the exercise of this spirit, your Committee respectfully recommend the following resolutions:

1. *Resolved*, That in the judgment of this Convention, we have in the Confession of Faith, reported by the Convention of Reformed Churches, a Basis of Union which exhibits the unity of that faith which we have heretofore held in our separate organizations.

2. *Resolved*, That we are still prepared to adopt such verbal alterations of this document as may set forth the principles which it contains with greater simplicity and clearness.

3. Whereas it is evidently the wish of a number of the brethren present as well as absent, who are interested in this Union, that the parts of the Westminster Confession, in relation to which there has

existed some diversity of opinion, should not, by us, be consigned to oblivion, therefore---*Resolved*, That this Convention recommend that such parts be printed on the same page with the text, either in a foot-note or parallel columns; but in such different type as shall distinguish it from the received text.

4. Whereas it appears that some objections have been urged against the testimony connected with the basis, both as to form and matter, therefore---*Resolved*, That if it should appear that such objections require an entire alteration of the testimony, that the Convention recommend the proper judicatories to appoint delegates to a future Convention, and instruct them to form a testimony, as simple, comprehensive, and pointed as possible; distinct from the Confession of Faith.

All which is respectfully submitted.

DAVID BLAIR,  
T. C. GUTHRIE,  
JOHN EKIN, Committee.

The Business Committee, at the afternoon session, same day, completed their report, by submitting the following resolutions, which, on motion, were adopted unanimously:

1. *Resolved*, That in the judgment of this Convention, a union among the churches represented in the Convention, is attainable.

2. *Resolved*, That we bear upon our spirits, before a Throne of Grace, the peace, purity, and unity of the church, and hereby recommend these subjects to the prayers of the churches here represented, that the Divine blessing may crown our feeble efforts,

3. *Resolved*, That having found, from experience, the benefit of brethren meeting together and consulting on the subject of Union, we earnestly recommend to our brethren, in other places, the holding of similar meetings for the promotion of this desirable object.

4. *Resolved*, That extracts of the minutes of this Convention be published in the "Preacher," and that other periodicals favorable to the object, be requested to copy them into their journals. No more business being before the Convention, it adjourned, *sine die*, with prayer, singing the 133d Psalm, and the apostolic benediction.

GEO. SCOTT, Sec.

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### COULDN'T SUPPORT OUR MINISTER.

A writer in the "Christian Index," records the following dialogue,

A member of the church, lamenting in the presence of one of the Deacons, its destitution, observed---

"Oh, we are a neglected people; no man seems to care for our souls."

"Brother," said the deacon, "perhaps you do not care enough for men's *bodies*, or they would care more for your souls. Where is your preacher, that you had settled among you?"

"Oh, he moved off to a new country."

"Why?"

"We couldn't support him."

"*Couldn't*, brother? Have you not made a mistake of one letter? Ought you not to have said *WOULDN'T*?"

For the Evangelical Guardian.

At the suggestion of some brethren, belonging to denominations in the convention of Reformed Churches, a meeting was called to consider the basis of union submitted by said convention.

*Xenia, Jan. 28, 1846.*

The meeting was organized by appointing Rev. Samuel Wilson President, and Rev. J. F. Sawyer Secretary.

Opened with prayer, by the president.

A call being made, the following persons were found present as delegates.

From the Reformed Presbytery of Ohio—Rev. Wm. Wilson and Hugh McMillen, Ministers. Peter Gibson and Robert Reed, Elders.

Associate Reformed Presbytery of Springfield—Rev. H. Heron, D. D., Rev. J. M. Gordon, Rev. J. McCracken, Rev. J. F. Sawyer, Rev. Robert McCoy, and Rev. P. Monfort,\* Ministers; and Robert Gowdy, James Patterson, A. L. Ballentine, and Samuel Gamble, Elders.

\* Of first Pres. of O.

Associate Presbytery of Miami—Rev. Samuel Wilson, Rev. James Wallace, Rev. J. P. Smart, Rev. G. M. Hall, Ministers. Robert McClelland and Robert Moody, Elders.

On motion of Rev. H. McMillen, a committee of three was appointed to report business for the conference. Messrs. McMillen, J. Wallace and Robert McCoy were appointed said committee.

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On motion of Dr. Heron, conference agreed to spend some time in devotional exercises. which was done.

The business committee made the following report:

I. Is union between the churches represented in the convention desirable and practicable?

II. The consideration of the basis proposed by the convention, in the following particulars—1st. The introduction. 2d. The form of the standards of the United Church. 3d. The subject of temporal blessings. 4th. Slavery. 5th. Psalmody. 6th. Covenanting. 7th. Communion. 8th, The adopting act.

III. After the discussion of the above topics, any member may call up any subject that he chooses to propose.

The report was accepted, and taken up for consideration by item.

Pending the discussion conference adjourned, to meet tomorrow morning at 9 o'clock.

Closed with prayer, by Rev. H. McMillen.

*Same place, Thursday morning, Jan. 29, 9 o'clock.*

Conference met. Opened with prayer by president. Members present as on yesterday. Minutes were read and approved.

Mr. John Mitchell of the Reformed Dissenting Presbytery, being present, was invited to a seat in the conference, and having accepted the invitation, his name was added to the roll.

Resumed the discussion, and continued it through the day and evening, taking a recess at 12 and 5 o'clock.

After evening recess. on motion of Dr. Heron, a committee of three was appointed to present resolutions, expressive of the sense of this meeting. Messrs. Wm. Wilson, James Wallace, and John McCracken were appointed said committee.

Conference having finished their remarks on all the topics presented for their consideration, the committee previously appointed, submitted the following resolutions.

1. *Resolved*, That in the judgment of this meeting, a standing testimony against modern prevalent errors, as a term of ecclesiastical communion, is a necessary part of the Basis of the proposed organic union of our churches.

2d. That it is firmly persuaded that such testimony ought to embrace nothing of human history or argument, which not being directly and clearly founded upon the word of God, cannot with propriety be made a term of ecclesiastical communion: and that it ought not to contain anything beyond a simple and pointed condemnation of those errors which are in opposition to the confession of our most holy faith, as deduced from the lively oracles.

3d. That we regard it as a matter of no small importance, that in laying the Basis of the organic union of our churches, upon which the United Presbyterian church is to take her stand, there should be no second declaration, or confession of the same doctrines; and it considers the confession of faith, as reported by the late convention, amply sufficient for this purpose.

4th. That it is convinced, that it is no less desirable and important as avoiding several obvious inconveniences and evils, and securing clear and decided advantages, both to the officers and members; that the subordinate standards of the United Presbyterian church, should be all contained in one volume; and that it can perceive no good reason, why they should be in more, in laying the basis of a new organization.

5th. That, therefore in its judgment, the proper place for the Testimony against error, is in immediate juxtaposition with the confession of faith, chapter for chapter, for the greatest benefit of all concerned, in order that the positive and negative parts may be contemplated together; and that approving of the form of the basis, now lying in overture before us, it earnestly recommends its approbation by the churches.

6th. That it is clearly of the judgment, that it would be a valuable improvement, to have the whole of the subordinate standards of "the United Presbyterian church," arranged and held forth according to the method proposed in the basis; as embracing in one compact and solid system and form one complete public testimony for the truth of God, and against all that "is contrary to sound doctrine and the power of Godliness"—appealing, not to any other uninspired document, for its legitimate import, but to the word of God exclusively: and that under the divine blessing, it would anticipate the happiest results from its adoption by our churches.

7th. That from the results of the deliberations of this conference as well as from other considerations, it is encouraged to believe, that the contemplated union of our churches, with the blessing of God, is both desirable and practicable: and that it trusts the object will be prosecuted, by all concerned, to a happy consummation, with faith in God, and with prayer to him, that he would continue to guide the efforts of his servants, and so to smile upon them, that they shall result in healing to the body of Christ, to the more extended diffusion of Christianity throughout the nations, to the promotion of the interests of the family of man, and to the glory of the Father, the Son, and the Holy Ghost.

Respectfully submitted:

WM. WILSON, Chairman.

Proceeded to consider the resolutions, each in its order. All passed.

From the passage of the *third* resolution Rev. Samuel Wilson and Mr. Robert McClelland entered their dissent.

Mr. John Mitchell of the R. Dissenting Presbytery, wished it stated in the published proceedings, that he did not vote on any of the above resolutions.

On motion of Rev. G. M. Hall, Resolved, that extracts of the proceedings of this meeting be published in the periodicals of the churches here represented.

Conference having finished its business, adjourned *sine die*; closed with prayer, by Rev. J. F. Sawyer.

SAMUEL WILSON, Pres.

J. F. SAWYER, Sec.

*For the Evangelical Guardian.*

As the present Dr. McCrie (son of the historian) is writing to this country, and in relation to the contemplated union of "Orthodox churches," warning those whom he addresses by no means to consent to an alteration of the Confession of Faith in those chapters which treat of the power of the Civil Magistrate, it may be well for all concerned to know, that he is the decided advocate of a legal establishment of religion. In his Biography of his father, he warmly blames the General Associate Synod for relinquishing this principle in their new Testimony adopted 1804. As an expression of his views the following extracts from the work just named are given as quoted in the *United Secession Magazine* of November 1840.

We would preface the quotations with the explanatory remark, that by *nationality* and *national religion*, is not meant the profession of the true religion by all persons in the nation; for this he would not charge the Associate Synod with not desiring; but such a nationality as the Reformers of the 17th century advocated, a legal establishment of the true religion by the State implying the power of compelling uniformity of profession, as indispensable to the enjoyment, to the whole extent, of the immunities and privileges of the State. Hence he blames the Associate Synod for declaring, "*We do not vindicate their*

(the Reformers of the 17th century) *embodying the matter of their religious profession with the laws of the country, and giving it the formal sanction of civil authority.*" The doctrines of "an established church," it is believed, is not the doctrine of the Associate, any more than of the Associate Reformed church.

"From this account it will be seen that the characteristic feature of the profession made by Seceders,---that, indeed, which distinguished it from the profession of the Relief, and similar bodies separating from the mother church,---was its nationality. To say that they were friendly to the principle of national religion, is to say nothing. This was, in fact the discriminating principle of their association. The whole scheme of reformation for which they contended, was, in its form, national. The moment this principle was abandoned, the main design of the Secession, as an ecclesiastical movement, was lost sight of; when the opposite principle was embraced that design was reversed."---P. 43.

"It is now placed beyond all reasonable disputing, that the new testimony adopted by the general Synod in 1804, differed *toto coelo*, from the original Testimony, in every point peculiar to the profession of the Seceders. The difference did not lie in a few unessential points, but in the very spirit and specific nature and design of the two documents. The Secession Testimony was neither more nor less than an appearance in behalf of the principles of the church of Scotland, as exhibited in the Westminster standards and of the whole work of reformation, civil as well as ecclesiastical, with an adherence to the solemn obligations by which the church and state in their respective spheres, are bound to maintain them. This character is emblazoned on its front---it is verified by all its contents; and the time will soon come when it shall hardly be credited, that an opposite sentiment was ever entertained. The original deed was entitled, "*Act, Declaration, and Testimony, for the doctrine, worship, discipline, and government of the Church of Scotland: agreeably to the word of God, the confession of Faith, the National Covenant of Scotland, and the Solemn League and Covenant of the three nations; and against several steps of defection from the same, both in former and present times.*" One need only to read this title to discover, that it was not a declaration of adherence to certain truths, *simply*, on the general ground of their being agreeable to Scripture, but a Testimony for the profession of the Church of Scotland and the *National Reformation*. A large portion of the old Testimony, therefore, was

occupied by an explicit acknowledgment of the *civil* as well as *ecclesiastical* steps affecting the progress of the reformation, and the national bonds by which it was ratified. In the new *Testimony*, again, under the pretext of "resting the whole of their ecclesiastical constitution on the testimony of God in his *Word*," the primary affinity of the *Secession* to the Church of Scotland is wholly evaded; and the standards of that church formerly testified for, are only recognized like any other book so far as they agree with the standards erected by the General Synod. On the duty of magistrates to support and promote true religion, so distinctly approved of in the original *Testimony*, the Synod maintained that "the power competent to worldly kingdoms, is strictly temporal, respecting only the secular interests of society," that the magistrate could only promote religion "in his private character" and "by his own advice and example." And with regard to all that our ancestors did in securing the reformation by civil enactments, they declare." We do *not* vindicate their embodying the matter of their religious profession with the laws of the country, and giving it the formal sanction of civil authority." These principles might or might not, "rest on the testimony of God in his word; "but to deny that their adoption by the Synod inferred a radical change "in their ecclesiastical constitution" and to cover their retreat from the ancient ground, by talking lightly of the standards which they *forsook* and loudly of the *Scriptures* to which they professed *adherence*, would be, an attempt to disguise the truth of history, which must inevitably in the end recoil upon the heads of those who venture on it, and rouse the contempt, if not the indignation, of all honorable minds,"---PP. 47--49.

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*For the Evangelical Guardian.*

MR. EDITOR;

I send you a copy of the confession of the *Taborites* of Bohemia, presented seventy-five years before Luther. Into this country some of the Waldenses had been driven by the persecutions of the 13th and 14th centuries; and the writings of Wicklif towards the close of the 14th century had found their way into the same country. Huss and Jerome had testified to the truth, especially to the great fundamental principle of Protestantism, *the supremacy of scripture, with the right of*

*private judgment*, and had sealed their testimony with their blood. Under Zisca rallied those who embraced the principles of a spiritual reform to defend themselves against the armed legions of the Emperor and the Pope, as well as to avenge the death of Huss. They first encamped, and then built a city on a mountain which they called Tabor; hence their name. They have been represented as a motley rabble. Doubtless there were of the rabble there, men led on by other than religious considerations. But there must have been many who had drunk at the fountain of truth under the influence of the Waldenses, and the writings of Wicklif and the teachings of Huss and his disciples. Hence after those dreadful wars, which ensued upon the death of Huss, had subsided, they were able to throw off the fanatical and lawless spirits that had been attached to their body, and to adopt this remarkably clear and scriptural profession. It is copied from the Appendix of the work entitled "the Reformers before the Reformation," by Bonnechese. We are asked, Where was your religion before Luther? We may reply, In the Confession of the Taborites presented in the Synod of Kuttemburg, 1442. This document also throws light on the question, What were the doctrines of the Waldenses?

*Confession of the Taborites, such as it was presented in 1442, in the Synod of Kuttemburg.*

(1.) As the Scripture is the word of the true and eternal God, as it has been written by the inspiration of the Holy Spirit in the books of the prophets and apostles, and confirmed by divine miracles, and as no person who has arrived at years of discretion can without it go to God, it follows that it ought to be translated into the vulgate or mother tongue, according to St. Peter's command and ought to be followed with the greatest veneration. With respect to the doctrine of the Fathers, it must be received when it is in conformity with the canonical books, and rejected when it is contrary to them.

(2) There is but one God in three persons, as is taught in the Holy Scriptures, and in the *Nicean* and *Athanasian* creeds; we must love him with all our heart with all our soul, and with all our strength,

(3.) After having been well acquainted with God, man, must know himself; he must understand that before the fall of Adam he was in innocence, but that after Adam fell by the wiles of the devil, he became subject to sin, and was conceived from a criminal seed; that to that original fault he has added actual sins, which have en-

gaged him in a perpetual penalty, from which he cannot escape by his own strength.

(4.) Man, awakened by the means of the divine word, and by the sentiment of temporal penalties, when he acknowledges his sins by the grace of the Holy Spirits if he feels a bitter sorrow for them, if he avoids them as much as he can, if he confides in the mercy of God the Father, and in the precious merit of Jesus Christ; if, in fine, he does not resist the Holy Spirit, which, by the word, inflames and augments his faith--such a man ought to know that all his sins are pardonable by the merit of Jesus Christ without which no person can be saved, because he is the only propitiation between God and man, as the types of the Old Testament have shown him.

(5.) And this salutary faith not being able to exist without works, according to St. James, justifies alone, according to St. Paul, Rom. III. 4, 5, Gal. III, Eph. II, so that the believer may approach in all confidence the throne of the grace of Jesus Christ, our great Pontiff. Heb. IV., and possess the tranquillity of his conscience with a firm hope of salvation, Rom. VIII.

(6.) Although the commandments of the decalogue contain all the good works that we are obliged to perform, they are not accomplished so perfectly, on account of human infirmity, as that salvation may be hoped for by the observation of these commandments, much less by that of human ordinances. Now the reasons for which faith ought to be accompanied with works are: 1, gratitude towards God; 2, they give proof of faith; 4, edification of one's neighbor; 4, progress in holiness; 5, recompense both in temporal and eternal life.

(7.) Wherever this doctrine is taught, the christian church is there, of which Jesus Christ is the head, and although there are found in the midst of it dead members, whoever, however, holds this confession, and regulates his life by it, belongs to that church, and out of it there is no salvation. The apostolic succession of the ministers of the church, which undoubtedly merits much consideration and respect, is not restricted to certain persons, and to a certain place; but is founded on the purity of the saving doctrine taught in the Holy Scripture, which is confirmed by the authority of St. Jerome, St. Ambrose, de Pointit, book I. chap. 6. and Tertullian in his book *de Praescript.*

(8.) For fear the visible church should fall into doubts and infidelity, God has given it the Holy word and the sacraments, which can not deceive. The word surpasses the sacraments in excellence, because it ought to precede them.

(9.) The sacraments are the visible signs of an invisible spiritual grace, and of the participation in the heavenly goods, which they signify: they are two in number, -- *Baptism*, and the *Supper of the Lord*.

(10.) *Baptism* is an outward sign of an inward washing away of sin; children can also, be initiated into it, on condition, however, that when they have arrived at a more advanced age, they make a public profession of their faith.

(11.) The sacrament of the *Lord's Supper*, which consists of simple bread and simple wine, without any change, is the body and blood of Jesus Christ abiding in heaven, which faith attributes and applies to itself; and without this faith no person can receive the things signified by the sacrament, that is to say, the spiritual and heavenly things which are the body and blood of Christ.

(12.) The sacrament of the communion-table is only bread and wine, which are a sign of the body and blood of Jesus Christ, who is in heaven, and who is applied to each person by faith; without this faith, no one can receive the reality of the sacrament, (*rem sacramenti*.)

(13.) As the sacrament is only bread and wine, one must be eaten, and the other drunk according to the institution of Jesus Christ; but it is not allowable to offer it for the living and for the dead, nor to enclose it in a shrine, as if it were a God, nor to carry it from place to place, nor to abuse it, contrary to the express prohibition of God, in the first commandment of the law.

(14.) Although we tolerate ornaments in churches when there is neither scandal nor superstition, and that they are matters of indifference, yet if any one were to attach to them a virtue affecting salvation, it would be necessary to retrench and prohibit them: which particularly regards images, to which, contrary to the command of God divine worship is paid; for if, according to Isa. VI., it is not permitted to adore the dead, much less is it allowed to adore images, which indirectly concerns the invocation of saints.

In the 15th and last article, purgatory was ranked among fabulous stories,

The ministers of the church were exhorted to preach with zeal the doctrines exposed in this confession of faith; the magistrates to maintain it, and all christians to profess it in order to obtain eternal life and avoid eternal condemnation.



*Present Condition of Italy.*

The French correspondent of the New York Observer says:

You have learnt by the newspapers that a new insurrection has broken out in the states of the Pope. No wonder. There is not a government in Europe, not even that of the Czar Nicholas, which is more detestable than that of the Roman pontiff. Think of priests directing all political affairs. They are civil and military governors, ministers of finance, and of justice. They turn every thing to their own profit. The old priests are the most ignorant of men, and often the most unjust and cruel. They are afraid of any influence exerted by the laity; they reject with abhorrence, as a device of Satan, the most necessary improvements. The Pope lately forbade the construction of rail roads in his states; he was afraid apparently that these rapid means of communication would introduce among his subjects the opinions of the nineteenth century!

Further: The Pope and his cardinals have appointed military courts to try such as they call rebels. Nothing more atrocious than the verdicts rendered by these tools of the pontifical government. The punishment of the galleys and even death itself are inflicted on men of high rank and respectable character, and who have committed no other fault than that of asking for better political institutions. It is truly horrible to see an old man, who dares to assume the title of Vicar of Jesus Christ surpassing in barbarity the most abominable tyrants! He has all the cruelty of meanness and fear. He feels that the intelligent portion of the people detest his yoke and he tries to maintain it by constant severities!

The inhabitants of *Rimini* at last lost all patience. Though they could not reasonably hope to carry the victory, for the Austrian bayonets are always on the frontiers of the Roman States, they seem to have taken counsel from despair. They published a proclamation in which they asked in the most temperate language that laymen might share with priests in the government. What was the reply of the Holy See? He shuts his ear to these just claims, and calls to his aid the Swiss, that is foreign soldiers, to oppose the insurgents. He has also furnished arms to volunteers from the dregs of the people. The liberals of Rimini have had to retire before military force. What will the pope now do? It is not easy to foresee. Already he bestows upon the insurgents the names of *thieves*, *robbers*, etc., and observe, that those whom he thus outrages are members of the nobility, rich merchants, lawyers, doctors

the most eminent and most enlightened men in the Roman legations. The pontifical government will not stop here. It is going to fill the prisons and the galleys and to erect scaffolds. Blood will flow still profusely in this afflicted land.

Shame, shame on this pope and these priests; ignorant, cruel, and impudent tyrants who renew in our day the ferocious passions of the dark ages, who furnish no safeguards to the accused, but condemn them by means of several agents, and impelled only by barbarous feelings. Will not the time come soon when popery will pay for the wrong she has done to mankind, by going to her grave?

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### “THE UPSHOT OF WAR!”

When the industrious and productive portions of community in different countries, shall fully understand their interests and their rights, wars will have an end. Hear what an ingenuous English writer says on this subject:---

“What, speaking in quite official language, is the nett purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Drumdrudge, usually, some five hundred souls. From these, by certain ‘natural enemies’ of the French, there were successively selected, during the French war, say thirty able-bodied men. Drumdrudge, at her own expense, has suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them up to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected, all dressed in red, and shipped away, at public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Drumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand. Straightway the word ‘Fire’ is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrels? Busy as the devil is, not the

smallest! They lived far enough apart; were entire strangers; nay, in so wide a universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. Now then? Simpletons! their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot."

Simpletons, indeed!--but the schoolmaster is abroad; and the multitude are coming to see that war, in most cases, is but "the game of kings," or "would be kings;" and that, war or peace, the honest yeomanry craftsmen must do the work, endure the pain, and foot the bills. Shame!--that such a game should ever be recklessly encouraged, among a people whose nobles are of themselves, and whose governors are from the midst of them.

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## EDITORIAL NOTICES:

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We have received a note from our correspondent X. whose communication appeared in our last, with some prefatory editorial remarks. He wishes us to state that he had reference to the "fixed and standing testimony" of the Associate Reformed Church, when he said that slavery was not mentioned in her testimony; and that though once he had some objection to that article in the Basis which makes slavery a censurable offence, believing that it made the *legal* relation between master and slave to be sinful under *all circumstances*, he now withdraws his objection, as he finds the article is, and may be, understood, to go no farther than the Resolutions of the Associate Reformed Church. To that article, however, which might be understood as casting a reflection on the civil government for not doing all that it should, he still objects, as we also do. The views on the subject which he more largely expresses in his letter, are, to us, entirely satisfactory.

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Our present Number is somewhat rich on the subject of the Union. Finding that the Basis has already become a pretty general subject of discussion, we have concluded to throw our pages open to those who

wish to present their views as to its merits. At this late hour there is little danger that by so doing we shall occasion warm, protracted and unprofitable discussion in the primary assemblies of the church.

The harmony and fraternal feeling which prevail in the numerous conventions where brethren belonging to the different churches meet for the mutual interchange of views on the subject of union, are certainly encouraging. It may be well enough, however, for us not to indulge too sanguine expectations from such facts. In such meetings, men may vote pretty harmoniously on general subjects, or on some minor points, and individuals may go away highly pleased with the proceedings, because they succeeded in getting some of their peculiar views carried, and it still be very uncertain where they will be found when the main question comes to be decided.---And we may here just as well say, that whenever a desire is indicated to have something put into the Basis about which all intelligent men must have known from the very first, that perfect harmony of sentiment was not to be expected, it is anything but encouraging. If we are to unite at all, it will be on points about which good men may be expected to agree, and not on points about which good men will most likely differ till the end of time. Many a good motion has been defeated not by direct opposition, but by placing too many riders on it.

✓ We had written thus far, when we received the minutes of a meeting held at Crooked Creek and Antrim, in the Preacher of the 4th ult. Among the additions which they recommend to be made to the Basis is the following: "That solemn fasting before a dispensation of the Lord's Supper, should not be observed as a means of procuring the presence of the Spiritual Bridegroom." Now, if this were only intended to condemn the opinion that christians ought never to use this means of obtaining the Savior's presence, it might pass, but then no existing error is condemned. Perhaps no person ever held that christians should not, under any circumstances, use such a means. None will deny that solemn fasting may sometimes be a duty on such occasions.---But, if by condemning a negative proposition it is intended to sanction an affirmative such as this: *That before the dispensation of the Lord's Supper, solemn fasting should be used as a means of obtaining the presence of the Spiritual Bridegroom*, the case is entirely altered. We have an observance required as *essential* to the right use of an ordinance of Christ, which he did not enjoin. An observance is fastened on the church, about which the Westminster divines and the directory for public worship are entirely silent. We have fasting made an ordinary stated duty instead of an extraordinary

duty, the reasonableness of which is to be learned from the dispensations of God's providence---which is contrary to the doctrine of the Westminster Assembly.

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Attention is requested to the extracts from the writings of the younger Dr. McCrie of Scotland which will be found on a former page. It is believed that circumstanced as he is, and prejudiced as he also is, by opinions received by tradition from his fathers, the advice which he so kindly volunteers for the enlightenment of American christians, should have very little weight. A man who sees so much beauty in a *legal* establishment of religion, will of course believe that the doctrine of the Westminster Confession of Faith in reference to the power of the civil magistrate *circa sacra* is just the thing. And the simple fact that the Westminster confession of faith was intended to be made the *law* of the land, by an act of Parliament, is alone sufficient to satisfy any person that it may need some revision on that point, before it can be adopted by American christians, who disapprove such a connection between church and state, as the confession of their faith.

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*Occasional testimonies.*---The correspondent of the PREACHER from whom we have given an extract in this Number, expresses somewhere, an opinion favorable to the emission of occasional testimonies by the united church, in addition to her fixed and stated testimony. Such is our hope. None, we think, could or would object to it, on necessary occasions.

Here it may be proper to drop a remark or two on the use and intention of occasional testimonies. They are designed to settle the question which may now and then arise, whether some particular view of an important doctrine of the Gospel, be agreeable to the Standards of the church, or whether some particular practice is, or is not contrary to her profession. When, therefore, anything is condemned in an occasional testimony, it is to be regarded as being, in the judgment of the highest Judicatory, contrary to the terms of communion in the Associate Reformed Church. For example, the

occasional testimony on slavery, settles the question that the practice of slavery as there defined and qualified is contrary to the Standards of our church.---Such questions, Sessions and Presbyteries have often to settle. In every particular case, the decision, though not incorporated with the Standards of the church, is to be regarded as a sure indication of the sense in which the law is understood and will be administered, in all similar cases. An occasional testimony is such a decision made and promulgated for the whole church.

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*The Bible in churches.*---There was a good old custom which we should like to see revived---people carried Bibles with them to the church, if their pews were not supplied with Bibles. We do not mean to say that it has gone *entirely* into disuse: in some places this is far from the fact: but in the more *fashionable* places of the land, there is a strong tendency towards its entire disuse. A Bible in the hands of every worshipper is a good thing. He can read the text, or the passage, of Scripture on which the preacher comments, and have it fully before his mind. When parallel passages are cited, or texts quoted in proof or illustration, he can turn to them, and mark them for future examination. This will greatly aid him in recalling the remarks which were made by the preacher. It will also help to fix his attention in the time of hearing. Let those whose example has weight, consider their responsibility. It is in their power to extend and perpetuate a good fashion.

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We think we have seen it remarked that Mrs. Polk, the wife of the President, is one of the most accomplished females in the United States. We are sure it is now going the rounds of the papers that she discountenances dancing in the "people's house" at Washington. The good book says: "it is not for kings to drink wine; nor for princes, strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted." Doubtless Mrs. Polk thinks that balls and routs are not the proper places to prepare the minds of grave statesmen, for those grave questions which they have to consider.

In the exercise of the veto power with which the constitution of "Holy Church" has clothed him, the Pope has vetoed, 1. Any de-

description of railroads in his dominion, 2. His subjects from attending any scientific congress. 3. Physicians from attending patients, who, after their third visit, shall not have received the sacrament.

An alarming secret infidel association has recently been discovered at Neufchatel, the ramifications of which extend into many of the Swiss cantons. Its motto is, "Young Germany," and it aims thro' the diffusion of deism to undermine every moral principle, and effect the overturning of all organized society in Germany, social, political, and religious.

D'Aubigne's History of the Reformation is translated into Italian and will soon be published. The Pope, good man, warned the faithful against it. This made some desire to taste the forbidden fruit. Hence, this translation.

The present session of the Theological Seminary at Oxford will close on the 2d Monday of March. The examination will be held before the Superintendents on Saturday and Monday. On both those days discourses will be delivered by students of the third year, at 11 o'clock A. M. each day. The friends of the Institution in the surrounding congregations are respectfully invited to attend.

At the last meeting of Synod a resolution was adopted, appointing the Sessions of the Seminary to commence on the 2d Monday of October, and to close on the 1st Wednesday of March, which, we are informed, has not appeared in the printed minutes.

Letters have been received from our missionaries dated the 7th and 9th of November. They were in the enjoyment of health. The money remitted to them by the Synod had been received, and was much needed. War, the ravages of locusts, and the consumption produced by 15,000 soldiers had rendered provisions scarce, and raised the price. All was peace when they wrote but they could not tell how soon war might break out afresh.---Christians at home should remember them at the throne of grace, earnestly beseeching him whose salvation they desire to proclaim to perishing men, to bless and prosper our infant mission. The churches will also do well to have their offerings for its support ready early in the month of May when the General Synod is to meet.

Erratum---p. 452, line first, for 1634 read 1639.

\* \* The Missionary Address delivered at Oxford and some other communications, will appear in our next.

# THE EVANGELICAL GUARDIAN.

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● For the Evangelical Guardian,

*The relation which union with Christ has to the Christian's hope of glory.*

Glory when it refers to heaven is the most comprehensive word in our language. It is designed to express all that can be expressed of happiness which is greater than eye hath seen, or ear heard, or hath entered into the mind of man to conceive. All christians desire this happiness, and live and die in the hope of being put in the full possession of it. They find this hope very useful to them in this world of trouble. It is the means of supporting and cheering their minds under the evils of life, and of fortifying them against the fear of dissolution. They rejoice in tribulation, and triumph in death, assured that all their pains shall soon cease, and give place to unmingled felicity that shall last forever. But how can christians who have merited by sin the everlasting shame and contempt of hell, rejoice and sing in hope of the glory of heaven. To this high and happy condition, they are elevated by their connexion with Jesus Christ. The gospel places him before our minds as the only all-sufficient and willing Savior of the greatest sinner in the human family; and constrained to receive him by faith as our Savior, we are inspired with the cheering hope of everlasting life through him. This doctrine is taught in the Scriptures. "Christ in you the hope of glory." "Christ in you," is a form of expression designed to convey an idea of the union that exists between Christ and his people, and to hold it up to our view as that privilege to which while we are strangers, we remain in a state of spiritual death---literally destitute of a capacity for any thing morally good; but when enjoyed, we are quickened to spiritual life, and fitted for thinking, feeling, and acting in the character of new creatures, who have old things passed away, and all things become new. Does not our Savior declare what has now been stated?

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"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." And has not Paul informed us that he experienced the truth of this declaration? "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." But what relation has union with Christ to the christian's hope of glory? To this important and deeply interesting subject let us turn our attention for a short time.

Christ in us authorizes and enables us to live in the exercise of this hope. We have by sin forfeited all title to heaven. And when it is not in our power to bear that punishment and give that obedience which are necessary to procure for us an introduction into a state of happiness, would not dishonor be reflected on the justice of God, were we admitted into the mansions of bliss without satisfaction being given for our transgressions? How then can we be placed in circumstances in which we can have any legal right to hope for glory? What we could never have done, Christ has fully accomplished. By his obedience to the death of the cross, he has brought in everlasting righteousness, on account of which God can pardon, deliver from hell, and raise to heaven the greatest transgressor in Adam's family, to the honor of his justice, truth, and holiness, as well as his grace and mercy. "God is in Christ reconciling the world to himself, not imputing to them their trespasses." Before however we can hope for glory on the sure foundation of Christ's righteousness, we must have an interest in it by faith in him---he must be in us. Tho' he has put away sin by the sacrifice of himself, yet, if we, by rejecting him as our Savior, refuse to enjoy the advantages of his atonement, we shall be as certainly excluded from heaven and cast down to hell, as if no Savior had been provided for us, and no righteousness brought in for our justification. "He that hath not the Son of God hath not life. He that believeth not is condemned already, and the wrath of God abideth on him." But having received by faith Jesus Christ as our Savior, he is in us---we have an interest in his sacrifice, and by it are invested with as legitimate a title to the glory which he has purchased for his ransomed millions, and have as just a claim to live in the hope of it without the fear of suffering the shame of disappointment, as if we ourselves had given full satisfaction for our offences. "There is no condemnation to them who are in Christ Jesus. He that hath the Son hath life. He that believeth shall be saved---hath everlasting life, and shall not come into condemnation." As Christ in us furnishes sufficient warrant for the hope of glory, so

he forms this hope in our hearts, and enables us to live in its exercise. We naturally dislike God---hate him, and fear his wrath. Do not the Scriptures declare, that "the carnal mind is enmity against God"---that we are "alienated and enemies in our mind by wicked works?" How then can the hope of glory have a place in us until our sentiments and feelings are completely changed? Can the disinclination of our hearts to God produce a desire for his favor? Can their hatred of him create love to him? Can their fear of his wrath give birth to the hope of enjoying him in glory? That renovation of the soul which is absolutely necessary to the existence and exercise of the hope of heaven, Christ effects by his Spirit. "We are saved by the washing of regeneration and the renewing of the Holy Ghost." We cannot however be made the subject of the renovating operations of Christ's Spirit until we receive him by faith, that he may be in us. A branch separated from the root, can receive from it no vivifying influences, and we cannot live in the exercise of hope, or of any holy disposition of heart, if we are destitute of union with Christ by whom alone vital influence is communicated. But when we receive Christ by faith, he is in us; and then he transforms our souls to new life, and inspires them with all those principles of holy sentiment, feeling, and action under the influence of which he prepares us for that happiness we expect to enjoy.

That we have good hope thro' grace, Christ in us furnishes indubitable evidence. Christ is a Savior without us, in the offer of the gospel. In this sense he is the Savior of men who sustain the worst character inasmuch as they are commanded, invited, and entreated to receive him as their Savior. He cannot however be our Savior in possession unless he is a Savior within us by his Spirit, conforming us to his image. Until this is the case, there is not only the want of evidence that we have the hope of glory, but sufficient reason is furnished to excite us to engage in a fearful looking for of judgment and fiery indignation, to devour us as the adversaries of God. "If any man have not the Spirit of Christ, he is none of his." But if Christ is in us purifying our souls by his Spirit---conveying to our understandings correct ideas of our own character and condition, as guilty, polluted, miserable, and helpless---of sin as exceeding sinful, the abominable thing which God hates---and of his character as the only all-sufficient and willing Savior;---imparting a new bias to our wills---constraining us to choose him as our Savior---the friendship of God through him as the chief good---his glory as our chief end---his word as our rule---and his Spirit as our guide---and to resolve in the

strength of his grace, to keep his commandments;---giving a new direction to all the movements of our hearts---turning us from hatred of God to love him supremely---from disinclination to him to ardent desire for his favor and image---from delight in sin to feel it the most degrading drudgery, and the greatest misery---and to desire to be cleansed from all filthiness of the flesh and spirit, and to be made perfect in holiness in the fear of God: then, there is produced, by our own experience, the most satisfactory evidence that we have been purchased by Christ's blood---that he has taken possession of us as his own property---and that we are fully warranted to hope, that, having a title to heaven by his death, we shall be made meet for it by his Spirit, and admitted into the enjoyment of all its glories. In this manner "the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Christ in us, preserves and invigorates this hope. In consequence of what Christ has done and suffered for his people, he is invested with power to give them the Holy Spirit according to their necessities. He is the author of their spiritual life; and as the vigor and activity of its operations are proportioned to the measures of animating influence which he grants, so their union with him ensures that they shall receive of his fullness, and grace for grace. Christians, are not the natural corruptions of our hearts so powerful in their opposition to all that is good in us:---does not our great adversary struggle to destroy our best interests with so much malice, craft, and ardor;---and is not the opposing influence of the men and things of this wicked world so mighty, that, were we left to our own resources, we could not for a single moment look up to heaven in the hope of enjoying its happiness? But is not Jesus Christ greater than all our enemies? And when he is in us, does not this render it certain that our hope shall not abandon us? Though through its depression, caused by the attempts of our adversaries to ruin us, we may sometimes be perplexed with doubts and fears; yet, instead of allowing our expectation to perish, shall not Christ, by giving us enlarged views of the all-sufficiency of his atonement and the glories he has procured for us, and by quickening our progress in holiness, cause us, through the power of the Holy Ghost, to abound in hope and gradually increase in the vigorous exercise of all those graces which adorn our character, till hope give place to the full and everlasting enjoyment of all the glories of the heavenly state? Does not Christ declare that our hope shall not

fail us? "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Has he not commanded us to banish all fear from our minds, and afforded us the most powerful encouragement to hope to the end for the glory that shall be granted to us? "Fear not little flock: it is your Father's good pleasure to give you the kingdom." And can sin or Satan, earth or hell, prevail against us in opposition to Christ who is in us, when he is mighty to save---able to save to the uttermost?

Of that glory for which we hope, Christ in us is the anticipation and pledge. When Christ dwells in us by his Spirit forming his image on our souls, we have the beginning of that perfect blessedness which we hope to enjoy forever in heaven, and infallible security that our hope shall be completely fulfilled. In the possession of this privilege, heaven is brought down to us while we are on earth; and heaven thus enjoyed, differs not in the nature, but only in the degree of its happiness from heaven above of which it is the earnest. "Grace," as the old divines were accustomed to express themselves, is glory begun, and glory is grace perfected; and where grace goes before, glory shall certainly follow after." Is Christ in us now, giving us the knowledge of the glory of God? What is heaven but this knowledge enjoyed in perfection? Here we see through a glass darkly, there we shall see face to face. Here we know in part, there that which is perfect is come, and that which is in part is done away---we shall know even as we are known. Does Christ dwell in us at present gradually subjecting our wills to his own? Is not heaven the place where this work is brought to perfection, in the complete conformity of our wills to the will of God? Have we Christ in us on earth to sanctify and cleanse us with the washing of water by the word? Is not this blessing conferred, that he may make us fit for being presented in heaven a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish---faultless before the presence of his glory with exceeding joy. If our life be hid with Christ in God, when Christ who is our life shall appear, then shall we also appear with him in glory.

Would we be happy during this life, safe and joyful in death, bro't forth to the resurrection of life, placed on the right hand of the Judge on the great day of account, and blessed forever in beholding his glory? Let us seek union with him by faith. While we are without Christ, we are without God, and without hope in the world. Any hope of happiness we can entertain in this situation, must be visionary, delusive, and ruinous. Indulging in a presumptuous and fatal

security, we may flatter ourselves with the pleasing imagination, that our present state is safe and comfortable, and all the glories of heaven await us beyond death. All such joys however shall be only for a moment; for our hope shall certainly perish when God taketh away our souls. But let us receive Christ by faith, and then he is in us the hope of glory---we enjoy the favor and bear the image of God---and after having been made meet for heaven, shall assuredly be admitted to receive the crown of glory that fadeth not away. Enjoying such a charming prospect---beholding all the facilities and honors of the celestial world prepared for our reception, we cannot but be constrained to reckon the sufferings of this life not worthy to be compared with the glory that shall be conferred on us, and rejoice in hope of the glory of God.

C.

*Address delivered to the Female Missionary Society of the Associate Reformed Congregation, at Oxford O., A. D. 1846.*

Matt. 6: 10. Thy kingdom come.

What do we pray for in the second petition?

*"In the second petition"---"we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, and ourselves and OTHERS brought into it,---"*

The kingdom, for which we are taught to pray, is the kingdom of grace. In praying that it may come we pray that our own hearts may be subdued into allegiance unto it. We pray that we may be freed from the tyranny of sin---from the dominion of the world, the flesh, and satan---from the lusts of the flesh---from the lusts of the eye and the pride of life---from ignorance, unbelief, and all ungraciousness, and made pure and spiritual and heavenly---that the work of holiness may be carried on to perfection---that we may attain to the measure of the stature of the perfect man in Christ Jesus. "But," says one of you "is it not *christians* who are taught to use this form and pattern of prayer? Can any others truly say *our* Father, in the sense of the text? And have not *christians* this kingdom already within them? How then can they pray for that which they already have, and pray as though they had it not?" True, God has begun to set up his kingdom in their souls, and to subdue them into allegiance unto Himself, and to sanctify them, but the work is not yet finished. Satan, it is true, has already been dispossessed of his throne in the

kingdom of the believer's soul, but he still lurks and lingers near and waits and watches, for an opportunity to issue forth with a legion of lusts to destroy the dominion, or weaken the authority of the rightful sovereign. In a word, those who are taught to say "*Our Father who art in heaven,*" are the children of God, but then they are only children; they are not yet full grown men; they are perfect but in part. They are yet very far from having reached perfect sanctification; and will not have reached it until death, for there is none that liveth and sinneth not. While in the present life they will still find, a law in their members warring against the law of their mind, and the flesh lusting against the spirit, so that, unable to do the things that they would they shall, bitterly lament the body of death. They may not expect exemption from the common lot. There have been remains of sin in the purest and the best. Noah, the eighth from Adam and a preacher of righteousness; and Lot, so highly signalized of God at the conflagration of the polluted Sodom perpetrated deeds which most unambiguously testify to their remaining corruption. Moses, a man meek above all that were upon the earth spake unadvisedly, Miriam must be stricken with leprosy, and Aaron, the saint of God reprov'd. Elijah, a prophet of the Most High, and with whom he talked familiarly as friend to friend---at whose word the heavens stayed their rain, or sent consuming fire upon the captains and their fifties, and who passed in a chariot of light from earth to heaven, was yet a man of passions like our own. David too, that type of Christ---that man after God's own heart, and Job who had this testimony that there was not one like him in all the earth,---these men still bore about with them the remains of indwelling, inbred, connate corruption. Those who were with our Lord as his daily associates and companions all the time of his going out and in amongst us, gave evidence, when in the hour of his trial they all forsook him and fled, that they were not yet perfectly freed from the leaven of an impure and an unholy selfishness. Even after they were baptized with the Holy Ghost, like as with heavenly fire. Peter must be withstood because he was to be blamed. And Paul although the child of a miraculous conversion, although he had been caught up to the third heaven and there beheld such things as it is not lawful and not possible for a man to utter, has "a thorn in the side;" and even such an one as Paul the aged, laments "the body of death." Now if *these* men were so far---so very far from that pure and perfect frame of holiness which their hearts so loved and so longed for, who will boast himself pure? Who is he that pretends to perfection? none! The

holiest and the best of christians, in all ages have been the men who most lamented their corruptions; and if there are any who imagine themselves perfect, it will be found that they are fanatical deceivers who are ignorant of the broadness and spirituality of God's law, and of a life of Godliness, and that their conduct is a satisfactory refutation of their vain pretensions. You see then, how even old christians may still pray, "thy kingdom come"---let me have more and more grace---Let me be more perfectly conformed in heart and life to thy holy law."

But I remark once more here:---In this petition we *pray for the visible church*. Now in praying for the coming of our Father's kingdom, in this sense, we pray for the peace and the purity and the prosperity of the church, for the conservation and advancement of her members, and for her continual extension, until she shall embrace the world. "But" says one, "if this be the sense in which we take this petition, then has not the kingdom already come, does not the church already exist fully organized amongst us, and how with propriety can we pray for the coming of this kingdom." To this it is easily replied that there are many hearts and many places to which this kingdom has not come. The church is organized and established,---yet only in some places like spots of the same color on a map, only here and there. The "little stone," it is true has been cut out, and is increasing, but it has not yet "filled the whole earth." Men are far from having everywhere submitted themselves to Messiah's sceptre, or from having left off an active and determined rebellion. Just now, the pagan temple chimes its bells in the very heart of the ancient Eden. The mosque of Omar insults the spot where Jehovah's temple stood, the man of sin, with "titles blasphemous" stands revealed, an object of profane idolatry, on that very spot where the great apostle of the gentiles, dispensed the mystic seals and symbols of the covenant of redemption, to the saints of Caesar's household. Surely, then, there is a cause for praying "thy kingdom come. Since then this is the burden of so many prayers and labors, you will indulge me while I notice briefly,

*Some of the events and instrumentalities connected with the full establishment of this kingdom in the earth, and advert to some of its more prominent characteristics.*

The first thing which we notice as necessarily preceding this event and preceding it not long, is the destruction of the church of Rome. That the old and New Testaments predict an apostacy in the latter days---that this apostacy is to be looked for, not at Mecca or Medina,

But in the christian church, is too evident to be labored here. The scarlet colored Monster and its rider, the man of sin standing as God in the temple of God, the little horn, the ten horns, the falling of three of them before the little blasphemous, intolerant horn, &c., are the symbols which are used to portray the apostacy. That this description suits the Church of Rome, and her only, I am not now expected to prove. The inference is irresistible that in her, is the apostacy, and therefore she is to be destroyed. And the signs of the times, indicate that her "judgment" may not be distant. Again has she revived the order of Jesus, and sent forth those bold bad men, through whose intrigues she may herself be shortly so involved in such dishonesties and treacheries, that the European Governments may come to hate her, as they have already hated her "*skilful carmen*," and so fulfill upon her the declaration of the prophetic page, that "the beast shall hate the whore and make her desolate and eat her flesh and burn her with fire." The 1260 years of the church's suffering seem near their termination. Everywhere does she seem to be collecting and combining her energies, and preparing herself for one mighty effort to break down the walls, and to wrench off the fetters by which she has so long been kept in the wilderness of affliction.

The angel is now, almost literally, flying through the midst of heaven having the everlasting gospel to preach unto men. And "another angel" seems to have begun already, to course his way through the countries of the latin earth, and to say "come out of her my people and be separate, and partake not of her sins and receive not of her plagues." All these things indicate that the time is not far distant when the seventh vial shall be poured out into the air, and when there shall come a great voice out from the temple saying "it is done," and when the great city shall be divided into three parts and the cities of the nations fall, and great Babylon come into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and when He shall utter against her the sentence of His indignation, saying, "reward her even as she hath rewarded you; double unto her double according to her works. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her---and rejoice over her thou heaven and ye holy apostles and prophets, for God hath avenged you on her." And when the kings of the earth, who have committed fornication, and have lived deliciously with her, shall bewail her and lament for her when they see the smoke of her burning---standing afar off, when they see



the smoke of her torment, saying, Alas! Alas! and when the merchants of the earth, and all who trade in ships, and have been made rich, by reason of her costliness, shall cast dust upon their heads, and stand afar off and cry when they see the smoke of her burning, saying, Alas! Alas! for her that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls; for in one hour is so great riches come to nought.

Another event which must precede, and which will probably harbingers the perfect establishment of our Father's kingdom is the extinction of the Islam religion and the destruction of the Islam power. Prophecy cannot receive its fulfillment, else, and in the common course of sequences, it cannot be otherwise. The present unmeasurable superiority of the christians in *everything*, combined with their indefatigable and indomitable zeal in proselytism, renders it as certain, as that effect will follow its cause, that the religion of Jesus will supercede that of the imposter, and that speedily. Even now, we think, has the vial been poured out upon the Euphrates and that it is drying up. Their present insignificant power compared with what it was, when in 732 they marshalled the hosts of Asia and Africa on the fields of Poitiers and in a seven days battle threatened destruction to the powers of Europe, or when on the memorable Sabbath morning of May 26th, A. D. 1153 the steel clad warriors of the second sultan of the turks, sent up that savage yell of victory around the sinking walls of captive Constantinople, which stunned the ears of the christians and sent a throb of anxiety and of alarm through all her families, shows them in the sear and yellow leaf. The conquests of Napoleon revealed their impotence; and now they hasten on to a speedy, an unavoidable, and an irretrievable ruin. The soldiery of England and France, but chiefly "the whiskered pandours and the fierce hussars" of the Northern Autocrat waste their territories and wear their strength; whilst christian missionaries will, soon we hope, lead them to the Savior. Never again shall the crescent rival the cross. The ban and the blight of the Almighty are on it, and the Inspired Page has pronounced its sentence.

Soon shall the temple and the spire succeed the minaret and the mosque. Soon shall the hallelujahs of redemption ascend in grateful accents to the Savior Jesus from the glad hearts of those who now see no beauty in him: and if the name of the prophet is destined to live upon the historic page, his will be the ignominious notoriety of an imposter, whilst the man of sorrows and of Calvary shall be hailed as the world's Redeemer. Once more; I hasten to remark that *pagan-*

ism must also cease before the kingdom of our Father can be fully established. This is, in itself, so evident that it needs not labor to make it plain; and it is so fully and frequently declared in the prophecies of scripture that he who runs may read it there. "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." And this scripture is even now fulfilling in the persons of those in pagandom, who while I speak, are casting their idols to the moles and bats, and taking with them words and turning to the Lord. Just now are these carrying on a series of operations by which light is pouring into the dark corners of the pagan earth. The islands of the Pacific ocean have hailed its approach and have lifted themselves up from their deep degradation to behold it. Africa is stretching out her hands to God and to us, and ringing in our ears the Macedonian cry "come over and help us." The beacon fires which our missionaries are kindling on Zion's weather-beaten promontories in that unhappy quarter of our groaning globe are already sending their coruscations far out into the surrounding darkness, and thousands of her sable sons are rejoicing in them, and---O! it is a goodly sight to see them lifting themselves up from the brutality and the barbarism of centuries and taking their place amongst the civilized and christianized nations of the earth.---Asia too, after long ages of opposition, after having banished the true light from her borders, and after having erected and kept up barriers against its readmission, with a determination almost immutable, now invites our labors; and there now live brothers there who, although they know us not, yet love us, and pray for us, and bless God, and we will bless Him, for having inclined our hearts, to send them the light of life: and who, on the morning of the resurrection, shall with eyes of tearful gladness recognize here one, and there another among the christians of this generation, perhaps amongst the christians of this assembly to whose faith and prayers and liberality, he is indebted for the grace of God which bringeth salvation, and to whom under God he is indebted for the joys of the heavenly state: and this sacramental host of Asia's ransomed, is daily swelling its number *and will continue* to do so, until the "new song" shall sweetly sound through all the families of her teeming population. Yest the movement is onward everywhere. The "little stone, like a crag precipitated from the brow of a mountain, after surmounting many a serious obstacle, and bearing down many an opposing barrier, is now bounding forward in its smoking course with a speed and a power which sets opposition at defiance, and he who attempts to stop it will be ground to

powder. . . . The Mosque of Omar shall no longer insult the spot where the temple stood---Satan shall no longer throne himself in the heart of the ancient Eden,---The banks of the Ganges shall no longer be whitened with the bones of those who have been offered in sacrifice to devils. The red cross and the blood-stained banner of Asia's Calvary shall henceforth be the symbols of Asia's faith. All the signs of the times augur it. The gift of tongues has returned to the church. God's living powerful bible speaks to every man in the tongue wherein he was born, The masses are everywhere breaking the fetters which since the days of Nimrod have bound them down into a state of physical and intellectual degradation, and are stepping forth into a region of light to hail the coming Jubilee of nations. The thrones of civil despots and of ghostly tyrants are crumbling and tottering. The walls and cars and bolts and weapons of an unholy usurpation are shivering, and will to the end. It only remains that for a brief, though perhaps a trying and terrible space we persevere in faith and works, in prayer and performance, and from the high table lands of Asia, and from the scorched and arid plains of Africa, and from the coral coasts of the ocean isles, shall come up a song of joy from the glad hearts of a redeemed and regenerated race.

Another event which I may not omit in this connection, and which I can but little more than notice, is the restoration of the Hebrews to their own land, and their conversion to the christian faith. That this shall be so, is inferred from passages of inspiration, which, it is thought, will not admit of any other interpretation. To consult but one passage---for it is enough---we read in Isa. 11, 10 and down, "And it shall come to pass in that day"---of what day does he speak? Why of the day when there shall be a root of Jesse which shall stand for an ensign of the people, and the gentiles seek to it."---"In *that* day it shall come to pass that the Lord shall set his hand again, the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt and from Pathros and from Cush, and from Elam and from Shinar and from Hamath and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The Hebrews are now dispersed and depressed For eighteen centuries the tremendous imprecation of their fathers has pressed upon them. For eighteen centuries they have suffered the denunciations of their own scriptures, and 'as the Lord rejoiced over them to do them good and to multiply them, so has He rejoiced over them to de-

destroy them and to bring them to nought; and they have been scattered among all people from the one end of the earth even unto the other, yet they have found no ease among the nations neither has the sole of their foot found rest, but the Lord has given them there a trembling of heart and failing of eyes and sorrow of mind; and their life has hung in doubt of them and they have had none assurance of it; but in the morning they say would God it were even, and in the even they say would God it were morning, for the fear of their heart wherewith they fear, and for the sight of their eyes which they see. But this shall not last forever. The Hebrews shall yet turn to the Lord and the veil shall be lifted away, and the curse removed, and they shall look unto Him whom they have pierced and mourn as one mourneth for a first born, and they shall come and bow themselves at his feet and take his yoke upon them; and their conversion shall issue in the conversion of the world, for "if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles how much more their fullness." So saith the scriptures, and reason coincides. For if we consider the marked features of Jewish character---the fervor and tenacity wherewith he cleaves to the religion of his adoption---his iron energy of character---the unwearied and indomitable zeal wherewith he habitually pursues his object; and when we take into the account the astonishment and anguish with which he must be overwhelmed when he comes to see in their true light the enormities of his past conduct, and the anxiety which he shall feel to wash out these foul stains from his conscience by becoming as devoted in his obedience to the Messiah hereafter, as he has been desperate in his resistance to Him heretofore---which desire will certainly lead him to engage with his whole soul in the work of persuading others to embrace that Savior whom he has found so precious to himself; and when we recollect also his *incidental* qualifications for this work, arising from his perfect knowledge of the histories, habits, prejudices, institutions, and languages of the nations amongst whom he has wandered so long, & to whom, as a missionary he now returns ---and when you add to all this, the influences of the promised spirit, and the overbearing weight of that argument, which shall be gathered, in favor of the truth of christianity out of the dispersion, conservation, restoration, and conversion of the Jews, the exclamation will spontaneously arise, "if the casting away of them was the reconciling of the world, what shall the receiving of them be but life from the dead?" But if the Jews are to be the principal agents in the conversion of the world, it seems a reasonable expectation, that they will imbue the minds of their converts with the doctrines, rites, and

discipline which shall have been embraced by themselves. Now if the Greek and Papal religionists are to be reckoned amongst those yet to be converted to true and unadulterated christianity and if all the converts are to adopt the system of the converted Israelite, then it follows that the church at Jerusalem is again to be the *model church FOR ALL THE WORLD*---the church which is to harmonize and unite the whole. If these things are so (and so they seem to me) how important that the Israelite should himself be soundly instructed! What high honor, what deep responsibility rests upon him who teaches these who are to teach the world. I trust, my friends, you will allow me to congratulate you that this work has been undertaken by a church, which as Calvinistic presbyterians we must all respect,--- That it has been undertaken by a church, which forming its government upon the model of their synagogue, using, exclusively, their inspired and precious psalter in its devotional anthology, and receiving the children along with their converted parents into its sacred embrace, will not, so far as these things are concerned, be less likely to obtain access to the Jewish heart, than those evangelical denominations who differ from her in these particulars. In conclusion here allow me to say, never was a work more vital or important undertaken by the church of God, never one more worthy the pecuniary and the prayerful support of her children, and (if successful) never one which will tell with such mighty effect upon her future history. Now of the things which we have spoken the sum is, that as precursors of the millenium, popery, paganism, judaism and mahomedanism, are to be annihilated. It becomes an inquiry of much importance how these things are to be effected. The answer unhesitatingly and shortly is, "*by the invincible energy of the Holy Ghost put forth through human instrumentality.*" It will not do to say that it will be effected by the divine power alone and separate from human effort; nor will it do to say that it *can* be effected by human agency alone and separate from the divine power. Human might *cannot* effect it alone. The preponderating weight of it is in the opposite scale. To leave the rest out of the calculation, the papists alone, in their unity, in their perfect organization, and in their zealous devotion, are an overmatch, in a fair contest for those by whom the work is to be effected. And when the others enter the ring, augmented by infidels, and, above all, by that corruption which hateth the light, the odds become overwhelming against the friends of evangelical holiness. And although the divine power alone *could* consummate this desirable result, yet the divine power *alone will not*. It is in perfect accordance with the teachings of his word, and in en-

tire analogy with all that we know of its operations to say so. That same power could make the earth produce a spontaneous super-abundance of all those things which it now yields tardily, scantily, to the hard, big, brown hand of labor only. So, it *could* sustain the interests of the church in countries where she is already established; but we see that it does so only, through the prayer and the pains taking of her children. Just so it is of the events under consideration, and when we look upon the votaries and the victims of these abominable systems, we are prompted to say of them, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? *and how shall they preach except they be sent?*" The man therefore, of faith merely, on the one hand, and the man of works merely, on the other, cannot effect anything here. Faith and works, prayer and performance must go together. And after all the big and the busy machineries which ought, and which must be brought by us, into the full play of an energetic operation, we would do well to remember, that it is God who *worketh* all of them, and who *worketh in* all them. And just in the day when men shall blow the great silver trumpet abroad through the nations---just in *that* day shall they come that were ready to perish, from the land of Assyria, and the outcasts from the land of Egypt; and all this, not as the effect of the blowing of the trumpet merely, but because, "the Lord will then pour His waters on the thirsty and his floods upon the dry ground."

Having marked some of the prominent events which are to herald, and the grand agencies which are to usher in the millennial "kingdom," it is time to turn and take a rapid glance at some of its general features. The first thing which meets our view is the largeness of it---*It shall have universality of extent.* This "large and great dominion" shall extend from sea to sea and from the rivers to the ends of the earth men shall be blessed in the Savior and all nations shall call him blessed. The "little stone cut out without hands shall become a great mountain and fill the whole earth." The wilderness and the solitary place, shall be glad, and the desert rejoice & blossom as the rose. The mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and *all nations* shall flow into it." We think that these and kindred declarations point to a time when the gospel shall be known and believed everywhere; certainly, they teach that it is designed to have a far more extensive spread and power than it has ever yet had. We are, however to interpret this bold and magnificent language of prophecy "in a sober

and judicious manner" and so as that it shall not conflict with other passages which not ambiguously teach, that even in the palmy days of the millenium, there shall be some who, although they put on the seeming of sanctity, and feign submission to the Lord, shall yet remain unconverted and unsaved. The wolf and the leopard, divested of their ferocity, shall then dwell peacefully with the lamb and the kid.

Another feature of that time, is *its universal peacefulness*. Discord and war and violence shall be banished from the world. In the church harmony and unity and purity and amity shall supercede corruption and schism and animosity. "The watchmen shall see eye to eye, they shall lift up their voices & with the voice together shall they sing." Look at that promise. I think the seeds of almost every blessing lie embedded in it. Division is, and always has been, if not from, at least through the watchmen. I shall not be understood to characterize them as a class, when I say, what all men know:---One is ambitious to do something by which he shall be known in a coming age, and places himself at the head of a party. Another is offended, and instead of pursuing the scriptural directions, for the restoration of interrupted friendship, follows the lead of unholy passions and a schism results. Another fearing to encounter the serious difficulties of it, shrinks back in the timidity and meanness of cowardice from the arduous work of repairing Zion's breaches, and in order to justify his own pusillanimity, stuns the ears of those who with weary hands are working in the breach, with the lusty cry of "apostacy---treason---apostacy---it is not time to build the temple of the Lord---treason---treason. And instead of putting forth his hand, (as becometh saints to do) to supply *real* deficiencies, or to rectify what may be actually amiss, set himself to detect a flaw, and then cry out of untempered mortar and of tottering walls. Agonizing as the work advances he says "what do these feeble jews? will they fortify themselves? will they sacrifice? will they make an end in a day? Why! if so much as a fox go up against that which they build it shall be thrown down." Other men, good and true, yet imperfect because men, differ about the best plan of procedure, and Romanists and infidels, and the rest rejoice at it, and those who love Zion mourn. But when this state of things shall exist no more---when the watchmen "shall see eye to eye and when they shall *sing together*" When Zion's judges shall be restored as at the first and her counsellors as at the beginning---when the sons of Levi shall be refined as silver and purified as gold. Even then shall come the peace and prosperity of

Zion, and our eyes shall look upon the city of our solemnities, and shall see Jerusalem a *quiet* habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams: wherein shall go no galley with oars neither shall the gallant ship pass thereby." But the Church shall not only have unity and amity without interruption and without alloy within, she shall also have quiet and honor from without. The foul tongue of slander shall not move itself against her, the whispered and false voice of mean narrow-hearted envy shall not be heard against her, nor shall the vulture fang and gory beak of red-eyed persecution again clutch and prey upon the warm vitals of her children; but the haters of the Lord shall feign submission unto Him, and there shall no more be a pricking brier unto the house of Israel or any grieving thorn of all that are round about them.

But when the church shall have obtained universality of extent and of peace, and spirit, in the careful study of the Holy Scriptures, and of all those subsidiary sciences which shall serve to throw light upon their teachings, then must there follow *a large increase in our stock of religious knowledge*. Things which are now mysterious shall be plain; doctrines which now seem to conflict shall be seen to harmonize. In a word, in the light of that day men shall clearly know whatever "they are required to believe concerning God, and what duty God requires of them." "For the light of the moon shall be as the light of the sun and the light of the sun seven fold as the light of seven days,---and the eyes of them that see shall not be dim and the ears of them that hear shall hearken. The heart of the rash shall understand knowledge and the tongue of the stammerer shall be ready to speak plainly."

Now when all this religious knowledge, shall, by the promised spirit, be sealed home upon the heart of the universal church, and made effectual, then shall follow a time of great and general holiness. The branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely, and he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.---Even in the common operations and avocations of life, men shall be holy, aiming at the glory of God in all that they do, and there shall be upon the bells of the horses written HOLINESS UNTO THE LORD; and upon every pot in Jerusalem and in Judah shall be holiness unto the

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Lord, and men shall do everything, even to eating and drinking to the glory of God.

But, my friends when these things shall have been effected---when the church shall have christianized the world---when she shall have shed her peace and her light and her sanctity abroad through the nations---when men generally and every where shall have been brought to understand to profess and to practice the doctrines and the duties of our most holy religion, then shall *a mighty revolution pass upon all the social and secular institutions of our world and upon the temporal condition of every one of its entire population.* Let the inhabitants of our world be once generally and thoroughly imbued with the principles of that gospel, which, next after glory to God in the highest breathes peace on earth and good will towards men, and then all oppressive and fraudulent and iniquitous institutions must vanish as the frost before the fire. Barbarism, oppression, slavery, cruelty---all unrighteous dealings of man with man must soon be known only as a thing that was. Ignorance, destitution and the long catalogue of crimes and sufferings which follow in their track shall be hunted up and be hunted away from the abodes of men. Such we think are the inevitable results, and such are the teachings of prophecy. For at that time, we are assured, "that men shall beat their swords into plough-shares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither learn war any more:" But "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together. And the cow and the bear shall feed, and their young ones lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the mouth of the cocatrice den, and they shall not hurt or destroy in all my holy mountain.

But when universal and continual peace comes, *it shall not come alone.* When the time and the talent and the treasure which are now lavished on armies and navies and fortifications, shall have been consecrated to the perfecting of the arts and sciences, and to works of public and general benefit, then shall be seen and felt the incalculably salutary influences of the christian religion upon the temporal well-being of man. The interest of the money---to say nothing of the life, property, talent, and morals which have been ruined by it---spent by civilized nations since Jan. 1746, in war, if so expended, would soon clear the forest, drain the marshes, open the rivers, mature the harbors, erect the lighthouses, and build the tracts of transit

for travel or trade which are needed every where over the world.\* That done, it would erect the schoolhouses, academies, colleges, and procure the libraries, laboratories, and teachers which are needed, in all the countries inhabitable by man. Now from the world thus drained, reclaimed, and cultivated, will spring ample provision for the nourishment of an almost countless population; & from the stores of practical knowledge on all subjects which shall then be had---especially medical knowledge connected with the absence of war, of pestilential exhalations, and the abeyance of those passions and propensities, which are hurtful to health, shall spring an almost literal fulfilment of that scripture which foretells that "the age of a man shall be as the age of a tree, and that a *child* shall die an hundred years old."

Having occupied so much time already, I have none left to develop the practical bearings of my discourse. It will readily occur to you however, that if the patriot and the philanthropist would take the shortest and the surest way to effect their objects, they would lay out all their energies in endeavoring to give a general spread and power to christianity.

You will do well also to remember, that man was not made---that christians were not redeemed, to spend their lives in easy indolence---to sleep on a downy pillow---to consume their time in schemes of selfish aggrandizement; but, the salvation of their own souls secured, to give their whole might and means to the work of an universal evangelization.

\* It is said that the interest of the money expended in war, and in preparation for it, by Great Britain alone in the last hundred years, would annually build 18,000 miles of railroad.

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*For the Evangelical Guardian.*

## THE SOLAR TRINITY.

"Great source of Day! best image here below  
Of thy Creator! ever pouring wide  
From world to world, the vital ocean round;  
On nature write, with every beam his praise."

1. Paul, in his epistle to the Hebrews, represents Jesus Christ, the Son of God, as "the brightness of the Father's glory, and the express im-

age of his person." Let the glory of the Sun be substituted, and what would we understand by the brightness of the Sun's glory? The solar effulgence which fills our hemisphere with day, is that brightness. The life-giving beam of light which descends on its errand of mercy, to our earth, from the brilliant orb himself, throned far off in immensity, is that brightness. It is his communicated splendor,---his radiance,---the sun-beam.

And such is Jesus Christ, the second person in the Trinity,---he is the effulgence, the manifestation, the living beam, which has emanated from the Father's glory.

2. But the effulgent splendor, the beam which emanates from the effulgent sun, is distinct from the sun from which it emanates. The orb of the sun is one thing, and the sunbeam is another. They sustain, in some respects, different modes of existence, and operate in different spheres. They are distinct.

So also, the brightness of the Father's glory is distinct from the Father, of whose glory he is the brightness. God the Son sustains a personality of existence distinct from that of God the Father.

3. But notwithstanding this distinction, the sun and his effulgence are essentially one. The sunbeam must necessarily be of the essence of the sun, consequently their essence is one and the same. And common apprehension acknowledges this. We say the sun penetrates the window; but the orb, the central source, the Father in the Solar Trinity is distant ninety-five millions of miles hence, and it is the brightness, the effulgent glory of the sun which sheds light into our dwelling. We thus recognize the sun and his brightness as one and the same.

So also, Jesus Christ and God the Father are one. "I and my Father are one." They are one and the same in essence, though distinct persons, and if thus one and the same, they must be equal. If Jesus Christ is of the same essence with God the Father, he must be God, for whatever is of the essence of God is God: and God is one; consequently God the Father and God the Son, two distinct persons but the same essence, are one God.

4. Also, the sun is necessarily effulgent. It is his very nature to beget or generate light---to give out---to cause to emanate, from himself, the brightness of his glory. We cannot conceive of an ineffulgent sun. An opaque globe is no sun, because it is not possessed of that which is essential to constitute a sun,---it does not radiate or emit its brightness. If then it is essential to a sun that he should be

effulgent, the sun and his effulgence must be contemporaneous in their existence,---the one cannot precede the other in being. The brightness or effulgence may be said to proceed from, or be begotten of the sun, and such is the fact, but that does not necessarily teach the precedence of the existence of the sun. The orb, from which the radiations emanate, may be called the Father or Source of these radiations, without involving the doctrine of the precedence of the existence of that, which is called, the Father or Source. They are distinct from each other, and yet one, and are indissolubly associated through every period of their existence.

So it is the very nature of God's glory to generate or effulge its brightness. The brightness, therefore, must date its existence with the glory of God. If there was a time, or moment of time, in which God's glory did not cause its brightness to proceed from it, then there was a time, in which God's glory was not glory. But God's glory is eternal, and therefore the brightness of his glory must be eternal. According to Paul, Christ Jesus, the only begotten Son of God, is that brightness; therefore, the Son of God is eternal, and he sustains to God the Father, a relation represented by that, which the brightness of the sun's glory sustains to the orb of the sun from which it emanates, or by which it is begotten or generated. He is the brightness of God's glory, only and eternally-begotten brightness, and therefore, only and eternally-begotten Son. If it is possible that God's glory can be eternal, it is also possible that its radiations may be eternal; but radiations sustain, according to our common mode of diction, a relationship to the body or principal from which they emanate or which radiates, which is not improperly represented by the terms begotten or generated. The "brightness of God's glory" then, the Son of God, has forever proceeded from God, yet is co-eternal with God, and must be eternal God. Milton has very beautifully expressed himself in reference to this eternal emanation of God's essential glory,---

"Hail, holy light, offspring of heaven, first born!  
Or of th' eternal, co-eternal beam!  
May I express thee unblamed? since God is light,  
And never but in unapproached light  
Dwelt from eternity; dwelt then in thee,  
Bright effluence of bright essence increate!"

6. But the analogy may be traced farther. It is by the brightness or begotten splendor of the orb of the sun alone that we have any communication with or knowledge of the sun. The orb is far remov-

ed from us, and cannot be known or realized by us, in any way, except by the medium of his beams. The sun is visible to us, and the benefits of his existence are conferred upon us, through that medium only. If the rays of the sun were taken from us,---if his effulgence, his begotten brightness were shut out from our perception, the sun himself would cease to exist for us. Darkness and the winter of death would be substituted for light and life. How important, then, to us, and to the universe, are these bright effluences, which enable us to realize the sun and his benefits? But it is not immediately the sun's orb, which is the object of our perception and realization, but his "brightness and express image." We see the sun as a glowing globe in the heavens, but it is the light which emanates,---the beams which proceed, as by "natural and necessary generation" from his central source, which meet our eye, and designate his position, and his express image or globular form.

So also, Jesus Christ, the brightness of his Father's glory, is the only medium of our communication with God the Father. He is the only way, by which we are able to approach the Father; the only means by which we know the Father; the only channel through which, we experience the Father's blessing. They that have seen the Son have seen the Father, for the Father and Son are one. They that know the Son know the Father, and no one knows, or can know the Father, except by the Son. He is the brightness, the manifestation of the Father's glory. The Father is surrounded with light, which is inaccessible and full of glory, but the Son reveals him to our earth, as the beams which proceed from the orb of day reveal that orb.

6. But we have not completed our Trinity. We observe, wherever the sun has access, by his light and heat, by his effulgence, that certain results ensue. A quickening power,---a spirit of regeneration seems to be associated with the emanent beams of the sun. Vitality follows in the train of the progress of the sun's light. That quickening power, or regenerating spirit is our third principle in the sun. It consists of the essence of the sun, and is therefore, essentially the sun. But yet the vivifying, resurrectionizing influence or spirit of the sunbeam is one thing, the beam is another, and the orb of the sun, from which both beam and influence proceed, another. These are three distinct principles, and yet all constitute but one sun, ---they are principles distinct, but of the same essence, and are all requisite to the sun. Here then, we have a trinity in unity presented to observation. We acknowledge but one sun in our system; but that sun consists of his orb, the glory and image of which we are con-

versant with through the medium of his rays; 2d. of his effulgence or, the brightness of his glory; and 3d. of the influence or spirit, which comes associated with that effulgence, and *these three are one.*

So God the Father is the source from which God the son proceeds; but God the Father and the son are two; and God the Father and the son are the two-fold source from which the Holy Spirit proceeds, but Father, Son, and Spirit are all one and the same in essence, and are all requisite to constitute the true God. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

W. T. F.

## THE UNION.

The following thoughts are from the pen of an intelligent layman in the Associate Reformed Church, whose opinion on the "Basis" was solicited. The extract given, contains some general remarks on the subject of the Union, before entering on particular passages of the Basis. He will excuse the liberty which we take in publishing it, as we do so, because we think his suggestions worthy of serious attention.

"The object in view" (that is, the union) "is laudable, and the exertions to effect it dutiful; but the prospect of speedily accomplishing it, is not to my mind, encouraging. More has to be done to bring about a profitable and harmonious union of the parties concerned, than the meeting in Convention of clerical delegates, to discuss and determine on the seeming minor points of existing difference. Time must be allowed to prepare the minds of the mass of the people of the several communities---to wear down party asperities, and to establish, by friendly intercourse, those feelings of brotherly kindness, charity, and forbearance, so essential to comfortable communion in a church. It is alleged truly that the points of difference are of minor importance, but it is on these the people generally are most tenacious; and they are the most difficult in the removal, because least susceptible of clear and convincing illustration. The separation of the communities is of long standing, and the causes of the separation, essentially of foreign origin. Their peculiarities have become venerable from age. They were embraced in the creed of our fath-

ers. It is surely not easy to free the mind from prepossessions early formed, and deeply impressed; and when feelings of estrangement have grown into a confirmed habit.

The rupture of communion had its origin in Great Britain, and arose principally from matters local and peculiar to that country. The questions of moral duty in rendering allegiance to the government of Great Britain as settled at the Revolution under William and Mary, and forming a connection with the church of Scotland as then established---allegiance to government, the king claiming supremacy in the church---the contributing to the support of a Hierarchy founded in usurpation---and the Burgher oath,---these, no doubt, were questions of high importance to the christian men who had to do with them. Sin and duty were involved in the case. But to us, removed as we are in Providence from the theatre of these transactions, to a land of free institutions; exempt from the anti-christian claim of regal Headship in the church---the incumbrance of a civil establishment of religion---and from the practical bearing of other grievances resulting from the form of the civil and ecclesiastical establishment in that country:---these questions, and those which result from them, as they have no practical bearing to affect the consciences of any here, may be viewed by us as mere abstractions, and may be safely left to the casuist for determination. They are not among the "present truths" which we must defend; nor do they involve errors which we are bound to oppose.

On a retrospective view, it will appear to a dispassionate observer, that many of the divisions which have unhappily taken place in orthodox churches, have been without just cause; and that misunderstanding of the views of the opposing parties, prompted by jealousies and uncharitable feelings, have been prominent among the causes. We should be careful then, in the attempt to form a union, that the *terms* of the Basis be not only theologically correct, but that they be precise, definite, and explicit, lest, instead of union, we lay a foundation for future discord and debate. In a few instances in the proposed plan, especially on subjects of former disagreement, the language employed is capable of variant construction, and large room is left for diversities of explication. They present *apparent* agreement, where opposing views may still be maintained. The Basis, however, purports not to be a finished work, it is submitted for consideration and correction. It may be purged of obscurity, and made more definite in expression.

From the general structure of the proposed testimony, I cannot

convince myself that it will be as effective in resisting prevailing errors, as the plan adopted by the Associate Reformed Church in her early constitution. Error is fluctuating; it varies, with time, in its aspects. It should be met at the proper time, and in its existing shape,---with arguments addressed to the understanding. The proposed plan is, a stated testimony, the same at all times, and spread out over the whole field of theology, embracing so many particulars, and of necessity so concise on each of them, as to exclude illustration and argument. It consists of dogmas in the negative form, declaring what we are not to believe.---Considering this matter, however, to pertain to the class of regulations for good order in the church, in the adoption of which christian prudence, in accordance with the general rules of the word, may be exercised: a preferable and a more effective mode in our view, may be abandoned for one esteemed less so, when we discover it will meet with a more general acquiescence ---especially as the proposed plan does not claim to be exclusive in its form. Occasional testimonies may still be emitted in occasional acts, by the United Church, when its peace and purity may be in danger from error.

I would further remark in this general view, that many of the items in the testimony might be omitted, without endangering the purity of our profession. Several are repetitions coming under different heads of kindred doctrine in the Confession; some are against dead heresies; and some are matters proper to be left to the exercise of private judgment. The rule laid down in the Directory for worship on the subject of preaching the word is a reasonable one, and will apply in full force to the case in hand. "In confutation of false doctrine, he (the Preacher) is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily." The testimony of the church cannot extend to every thing in doctrine or practice, in which even good men may differ. The exercise of the right of private judgment, in things not clearly revealed, should not be restrained, or intruded on by official edicts either of Church or State. We cannot expect in this imperfect state, that good men can be brought to a full agreement in all matters of religion. There will still remain, perhaps, throughout the Millenium, room for the exercise of the christian graces of charity and forbearance towards those who differ from us.



*For the Evangelical Guardian.*

## BASIS OF UNION.

In a former communication Mr Editor, I assumed the position that no proposition new to ~~all~~ the churches represented in the convention, ought to have a place in the basis of union. I was speaking of doctrinal terms of communion to which all members of the body are to give their unequivocal assent; and, therefore, had exclusive reference to the fixed confessions and testimonies of the churches. Between such terms of communion and occasional acts passed by the supreme judicatory, there is an obvious distinction which has been recognized and acted on by all the churches. By all of them avowed disbelief and open opposition to the former has been held censurable; but members of courts have been permitted to speak and write and vote and protest against the latter without being esteemed obnoxious to censure, if they only *submitted* to these acts. An approval of them has never been required as a term of communion, so far as I am informed, excepting by the Associate Reformed Synod of the West, in regard to her resolutions on slavery, in the case of persons coming from the South. None of them, therefore, have a right to insist upon the insertion in the basis of any principle which is to be found only in these her secondary terms of fellowship. When, therefore, in the public prints and public debates of, at least, one of these churches, it is urged that most of the principles embraced in her acts, but not in her fixed testimony, and even some that are only established by mere custom, ought to be now elevated to the dignity of primary or doctrinal terms of communion, I cannot believe my remarks were out of place: or that my position is unsound.

At present, I beg leave to offer a few remarks on the introduction to the basis. That part of the work is, in reality an article in the contemplated creed, on the subject of testimony-bearing: a subject on which, it is well known, much controversy has existed among those who are attempting to unite. In 1799 the Associate Reformed Synod judicially declared the Westminster Confession of Faith, and Catechisms Larger and Shorter, with a modification of the doctrine concerning the power of the civil magistrate in matters of religion; and our form of church government and directories for worship to be their *fixed testimony*. And we all believe and *know* that these documents so far as they extend, are as good and as efficient a testimony for truth and in opposition to contrary errors as ten thousand duplicates of them, expressed either negatively or positively or both, can be; and, consequently, up to the present moment, we have uni-

formly treated the charge of narrow minded individuals, "that we had no standing testimony," as groundless and slanderous. And, what is more, we have also uniformly contended that this, our fixed testimony, is as extensive as any such testimony ought to be. These things being so, it is really somewhat doubtful whether or not we can assent to every sentiment in the introduction to the basis. It says "Christians are required, in the Bible, to be *both* confessors *and* testimony-bearers for God. The church is bound to confess the faith; stating and declaring how she believes the truths of God contained in the holy scriptures; and to testify against the opposing errors; that she may be a faithful witness for God. *Both these are essential elements* in the profession of the church." This certainly seems to make a distinction where we believe there is no difference: and to say that we as a church have never done more than one half of our duty as a witnessing body. I have done all I could to reconcile this passage with our views, and still labor under some doubts respecting its consistency with them. And what increases my doubt, I have seen it maintained in the "Banner of the Covenant," by a writer said to be a D. D. that a confession of faith is altogether declaratory, and has nothing to do with errors. And moreover, the Confession and Testimony seems to be constructed upon this principle. It seems to proceed on the assumption that neither the clear statement of the opposite truth nor the express denial of the error, in the confession of faith is any testimony against that error; and, consequently, many errors that stand directly opposite to the truths exhibited in the confession, and therefore *cannot* be held by any man who admits these truths; and many others that are expressly denied in the confession, are drawn out in the "adjunct," called *the* testimony to receive their formal and ceremonious condemnation.

Now, I know, Mr. Editor, that "for the sake of union we yielded to our brethren of the other churches and agreed to receive something which they call a standing testimony into the terms of communion of the united church; but we never agreed to admit that any thing distinct from and additional to our own standards was necessary, so that the church could not do her duty in testimony-bearing without it. That a confession of faith is a testimony, and a testimony a confession of faith, is a position assumed in the adopting act of our standards, and it is not probable that we will abandon that position. X.

The author of the following extract used frequently to counsel his theological pupils as follows---Preach the plain substantial doctrines of the Gospel which teach the way by, which the sinner is pardoned, accepted and sanctified. Among your hearers there will always be the ignorant who need to be instructed, the desponding who need to be encouraged to cast themselves on the merits of the cross: and aged christians who have heard them a thousand times, will still love to hear them again and again. They never wax old.---This is following the example of Paul who said, "I determined to know nothing among you, save Jesus Christ and him crucified." Wherever it is regarded as an antiquated, unprofitable business, whatever else there may be, there is little evangelical piety.

### PREACH THE GOSPEL.

"When I go to the house of God, I do not want entertainment. I want the doctrine which is according to godliness. I want to hear of the remedy against the harrassings of my guilt, and the disorder of my affections. I want to be led from weariness & disappointment, to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right---how I shall be prepared for duty and for trial---how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, who his own self bare our sins in his own body on the tree. Tell me of his intercession for the transgressors as their advocate with the Father. Tell me of his Holy Spirit, whom they that believe on him receive, to be their preserver, sanctifier, comforter. Tell me of his chastenings; their necessity, and their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting---and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner. They rectify my mistakes, allay my resentments, rebuke my discontent, support me under the weight of moral and natural evil. These attract the poor---steal upon the thoughtless---awe the irreverent---and throw over the service of the sanctuary a majesty, which some modes of address never fail to dissipate. Where they are habitually neglected, or lightly referred to, there is no Gospel; and those preachers have infinite reason to tremble, who are deserted by the sorrowful, and such as walk humbly with their God.---  
*Rev. Dr. J. M. Mason.*

## CHRISTIAN UNION.

We were forcibly struck, the other day, with the beauty, force, and truth of the following passage in the Preface to Horne's Commentary on the Psalms. Christians must, in some good degree, be baptized into the Spirit which it breathes, otherwise, all endeavors to "unite in doctrine" must utterly fail.

He has written to gratify no sect or party, but for the common service of all who call on the name of Jesus, wheresoever dispersed, and howsoever distressed, upon the earth. When he views the innumerable unhappy differences among Christians, all of whom are equally oppressed with the cares and calamities of life, he often calls to mind those beautiful and affecting words, which Milton represents Adam as addressing to Eve, after they had wearied themselves with mutual complaints and accusations of each other---

But rise; let us no more contend, nor blame  
Each other, blam'd enough elsewhere; but strive  
In offices of love, how we may lighten  
Each other's burden in our share of woe.---B. x. V. 958.

Enough has been given to the arts of controversy. Let something be given to the studies of piety and a holy life. If we can once unite in these, our tempers may be better disposed to unite in doctrine. When we shall be duly prepared to receive it, "God may reveal even this unto us."

*The attractions of the cross: designed to illustrate the leading truths, obligations and hopes of Christianity.*

By Gardiner Spring, D. D. Pastor of the Brick Presbyterian Church, in the city of New York, 1846.

We can cordially, and would earnestly, recommend this volume, to all our brethren in the ministry; though in a few places it presents some shades of thought in which we do not entirely concur. Its perusal has afforded us unusual pleasure for two reasons:---

1. Because it contains one of the best illustrations, both doc-

trinal and practical, of the great truths which enter into the plan of salvation, that has lately issued from the American Press. Dr. Spring presents no view of divine truth without shewing its bearing on practical godliness.

2. Because, but a few years before we entered on the study of Theology, Dr. Spring was settled in the Church of which he is still pastor. He was from New England, and was what was then called a Hopkinsian, of which our modern New Schoolism, is, in its essential features, but another phase. He freely mingled with his doctrinal teachings many of the "notions" and "speculations," and "improvements," which it was then the fashion to pass off on the community, under the imposing name of "New England Theology." Much opposition existed between the two antagonist systems—"old Calvinism," and Hopkinsianism, or as it was sometimes called "improved Calvinism." Dr. Spring was the main pillar of the New Theology in the city of New York. Still he was a serious and impressive preacher, and we loved to hear him occasionally. For some time past we have noticed in his productions a gradual returning to the faith of the "Pilgrim fathers" of New England, or "Old Calvinism;" and this volume shows that his return is almost, if not altogether complete. In one or two places, after presenting those very views of the atonement which he once rejected, he remarks that however familiar these thoughts may be to others, it is but a few years since they became familiar to his own mind. It may be regarded as not a small triumph on the part of Old Calvinism, that a man of Dr. Spring's intellect, despite of the prejudices of education, and some other unfavorable influences, has declared his entire acquiescence in its distinctive features, after long and painful and prayerful research.

The following extract is taken from the Chapter on the Holiness of the cross.

"The doctrine of the Cross, as it has been exhibited in the preceding chapter, is "so far removed from the common conceptions of men that it is not wonderful they should scrutinize its moral aspect and

influence." There are not wanting those who accuse these doctrines of having a licentious tendency; who affirm that they encourage men to sin; and that if they be true, there is no small weight in the ancient and Antinomian objection: "Let us continue in sin, that grace may abound," For consider what the great doctrines of the Cross are. According to the statements of the sacred volume, the pardon of all true believers is procured exclusively by the atoning blood of the Son of God; their justification consists in being accounted righteous, and treated as perfectly obedient subjects of God's government only for the righteousness of Jesus Christ, imputed to them by God, and received by faith. Nothing which they have done or can perform, can answer the requisitions of the divine law. No obedience, no good works, no righteousness of their own, either in whole or in part, constitute the basis of their acceptance in the sight of God. In receiving Christ, all dependence upon any services of their own is renounced. Their duties have no more to do with the meritorious ground of their acceptance than their sins, because neither of them have anything to do with it. They are justified on the same grounds on which the pardoned thief was justified, who had no good works to plead, and whose only ground of hope was the atoning and justifying Savior who hung bleeding by his side. Besides this, they have the assurance of perseverance in the divine life---promises that they shall never so fall away as finally to perish, and that their names are written in heaven, and will never be obliterated from the Lamb's book of life. Now we affirm that the cordial reception and inwrought persuasion of these truths, so far from relaxing the bonds of moral obligation and tending to licentiousness, purifies the heart and renovates the character. The man who derives from them the smallest encouragement to sin, has never understood and felt them as he ought; has failed to view them in some of their most interesting and holiest relations; and while he may hope Christ Jesus is of God made "to him wisdom, righteousness and redemption," is fatally deceived in that hope, unless he is made of God to him "sanctification" also. We will expand these thoughts by the following distinct observations:

*The dispensation of grace by the Cross of Christ, so far from making void, or abating, confirms and establishes the obligations of the moral law.* The obligation of men to practical righteousness is an immutable obligation. It is founded in the nature of the Deity, and in the nature and relations which men sustain to him and to one another. It cannot be relaxed, but is everywhere binding, under every possible condition of man's existence, and through interminable ages.

It is binding on those who never fell, and when its penalty has not been incurred; and not less binding on those who fell, and where its penalty is eternally endured. It is binding on impenitent and unbelieving men who are still under its wrath and curse; and equally binding on all true believers, in whose favor its penalty is graciously remitted through him who bore it in their place. It is written upon the conscience in lines that can never be effaced, it is published in the Scriptures, there to stand as the unalterable expression of the divine authority: and so long as God and creatures remain what they are, can never be abrogated or modified. Whatever authority it had before men believe the Gospel, it has afterwards. It does not cease to be the rule of *life* and *duty*, because it is no longer the rule of justification. It does not cease to require obedience, either because it has been violated, or because the obedience it requires can no longer be the ground of acceptance with God. The vicarious obedience of the Cross, though graciously imputed to the believer for his justification, was never designed to be substituted in the place of his own personal holiness for any other purpose than his justification merely. If, as has sometimes been most unscripturally represented, the obedience of the Savior relieves the believer from all personal obedience; or if, as has been incautiously represented, the design of the Cross is to relax the law in its requirements, and accommodate it to the weakness and frailty of men; if the extent of their disposition to obey be the measure of their obligations, and they are bound to do only what they are inclined to do; then should we indeed "make void the law through faith." But if the Gospel teaches, that neither justification through another's righteousness, nor the inability of the creature affects for a moment the extent and force of his obligations to personal obedience, and that the holy Lawgiver will as soon cease to exist, as cease to require a holy, spiritual and perfect obedience; then does it "establish the law." And does not the Cross most distinctly and abundantly teach this? Is it behind the law as a system of moral obligation? Does it not everywhere recognize, and uphold, and honor the authority of the law, and put its seal of blood upon its undiminished obligations to holiness? Does not the sufferer of Calvary say, "Think not that I am come to destroy the law; I am not come to destroy, but fulfill?" Is not the uniform language of his Gospel, "Be ye holy, for I am holy?" Does not every command it issues require the holiness of the heart, as the indispensable element of all obedience? and does it not discountenance all pretensions to obedience that flow not from such a source? Does it not elevate the standard of practical godliness and sound morality far above the sickly and stint-

ed forms of worldly virtue, and call upon its disciples to carry the principles and influence of their religion into all places, all society, all employments, "everywhere manifesting truth and honesty, sobriety and honor, kindness and the love of God?" Does it not maintain the most uncompromising hostility to every form and degree of wickedness, both of principle and practice, and stand separate and aloof from all fellowship with the works of darkness? These things are too obvious to be questioned; and were they not obvious, wicked men themselves would love the Gospel with all their hearts. Nothing is more characteristic of the Cross than the holy salvation it reveals. It saves not *in* sin, but *from* sin. The great reason why a world that lieth in wickedness is so hostile to this method of grace is, that it proclaims so holy a salvation, demands the sacrifice of every idol, and asserts the undiminished prerogatives of the Supreme Lawgiver.

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### LIGHT IN DENMARK.

The friends of evangelical truth will be gratified with the following letter from a gentlemen of high respectability, station and influence, in Copenhagen, who is known as a decidedly evangelical and active Christian:

COPENHAGEN, Aug. 4, 1845.

Rev. Wm. A. Hallock, Sec. Am. Tract Soc.

*My Dear Sir:*—It is a long time since I have written to or heard from you. I will defer it no longer: in the first instance, because a packet of Danish Tracts accompanies this letter, sent to you from our good book-binder in this town, Mr. J. C. Falck; and secondly, because we hope for your aid, if you can afford us any for the printing and distribution of Baxter's "Saints' Rest," as well as to build up and keep in progress a Religious Tract Organization in this country, which I believe is now called for, and will, with God's blessing, work well.

I enclose a report from Mr. Falck, by which you will see what we have done from the first establishment of a Religious Tract Society here up to the present time, when we have a Subscription Society for the printing of Religious Books and Tracts which are selected by an excellent clergyman of the name of Pauli, and adapted to various classes of readers.

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The foundation of this Society was from America; when several years ago you sent me £68, to which I was enabled to add about the same amount from other quarters, which aggregate sum we have since managed to keep together, by means of which you have been apprized by previous communications from myself and Mr. Falck. We shall be truly grateful to your Society for any further aid it will afford us, especially for translating into Danish and printing Baxter's "Saints' Rest," which seems to be the more desirable, as, having already translated "Baxter's Call to the Unconverted," we have the more need to give the other work, his "Saints' Rest," which latter, as compared with the former, is as Mount Zion to Mount Sinai.

We go on, thank God, prospering in this country in a religious point of view. Great progress has been lately made in the establishment of evangelical doctrines, vice those of German rationalism, which at one time threatened to overthrow all sound doctrine in Denmark, but the Lord raised up powerful barriers to oppose this flood, especially in one pastor, (by name Grunting,) who is a giant in mind, and a devoted Christian in his doctrines and practice. And in many places in Denmark at the present moment are to be found young and able clergymen of his opinions, who I believe are doing much good, and preaching fearlessly & powerfully the Christian faith---Chr Int.

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### BRIGHTENING PROSPECTS.

The Rev. Dr. Armstrong mentioned the following interesting facts, in a recent address on Foreign Missions, which are worthy of notice:

The late decision of the Emperor of China, removing the obstacles to Christian efforts in that vast country—allowing his subjects toleration—is a very important measure. Formerly, death was the penalty for such as preferred Christianity.

In Hindostan, too, the supreme authority, during the past year, has repealed the old Hindoo law, which made the renunciation of caste in favor of Christianity a forfeiture of all property and other privileges, and has made all educated persons (Christians as well as others) eligible to the most important offices.

False religions *are decaying*. Buddhism, professed by more than 300,000,000, was very manifestly on the wane. The king of Siam, heretofore a very devoted Buddhist, 18 months since sent a messenger to Ceylon, to inquire as to the state of religion. In August last, the messenger reported to him that Buddhism was falling in that country, through the influence of the same kind of missionaries that introduced the arts of civilization. On hearing this, such was the king's regard, and that of his family, for these improvements, that a brother of his, a priest, voluntarily offered to build a seminary for the missionaries, on condition that they would educate some of his people also.

In Calcutta, great advance was making in education, in consequence of governmental encouragement to those best trained and qualified for civil offices. In one region of Peninsular India, as appeared from a recent communication, there had been an extensive renunciation of idolatry—about 2000 families professed devotion, henceforth, to the true and only living God.

Mohammedanism, too, was on the decline. In Turkey, the centre of its power, the Sultan was encouraging education, and adopting the improvements of Christian nations. In some sections of Persia, also, the government was appointing Christian magistrates. The movements in Germany, France, Switzerland, &c., were also presenting most favorable indications that the gospel was to have free course, and prosper. The Jews, also, whose conversion was to be as life from the dead to the moral world, were, in many cities of the old world, looking favorably toward Christianity.—*Cong. Jour.*

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### *Texas to be supplied with the Bible.*

The Texas Bible Society has received one thousand dollars worth of Bibles from the American Society, for the supply of that State. The Conference of the Methodist Church, which held their annual meeting at Houston recently, passed a vote of thanks to the Parent Society for their prompt response to the order, as no remittance had accompanied it; and enjoined it upon each of their ministers to make special efforts, during the coming year, to supply every family within the bounds of his circuit with a copy of the sacred Scriptures. They also invited the other ecclesiastical bodies in the State to unite with.

them in an effort to supply every family in the State within the year. It certainly augurs well for the future prosperity of this new State—which, in many portions of the country, has been hitherto looked upon only as the abode of renegades from justice—that its citizens are taking measures to supply every family with a copy of the word of God, at an earlier period after admission into the Union than any other State has ever done.

## TEMPERANCE.

Woe unto him, that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken.—*Holy Writ.*

No proposition seems to me susceptible of more satisfactory demonstration than this—and I am sure no person can give it one hour's serious thought without assenting to it—that, in the present state of information on this subject, no man can think to act on Christian principles, or do a patriot's duty to his country, and at the same time make or sell the instrument of intoxication.—*Henry Ware, Jr.*

Can it be right for me to derive a living from that which is *debasing the minds and ruining the souls* of others, or that which is destroying forever the happiness of the domestic circle, and which is filling the land with women and children in a condition far more deplorable than that of widows and orphans, or which is causing nine-tenths of all the crimes, or nine-tenths of all the paupers in the community?—*Francis Wayland.*

I am deeply convinced that the evils of intemperance can never cease, till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing poison and death to his neighbor, as infamous.—*John Pierpont.*

I challenge any man who understands the nature of ardent spirits, and for the sake of gain continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.—*Lyman Beecher.*

They who keep these fountains of pollution and crime open, are sharers, to no small extent, in the guilt which flows from them. They command the gateway of that mighty flood which is spreading desolation through the land, and are chargeable with the present and everlasting consequences, no less than the

infatuated victim who throws himself upon the bosom of the burning torrent, and is borne by it into the gulf of woe.—*Samuel Spring*.

Say not, "I will sell by the large quantity—I have no tipplers about me, and therefore am not guilty." You are the chief man in this business—the others are only subalterns. You are a "poisoner general."—*Wilbur Fisk, D. D.*

The men who traffic in ardent spirits, and sell to all who will buy, are poisoners general; they murder his majesty's subjects by wholesale; neither does their eye pity nor spare. And what is their gain? Is it not the blood of these men? Who will envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. *Blood*, blood is there; the foundation, the floor, the walls, the roof, are stained with blood.—*John Wesley*.

It is a principle in law, that the perpetrator of crime, and the accessory to it, are both guilty, and deserving of punishment. Men have been hanged for the violation of this principle. It applies to the law of God. And as the drunkard cannot go to heaven, can drunkard makers? Are they not, when tried by the principles of the Bible, in view of the developments of Providence, manifestly immoral men?—men who, for the sake of money, will knowingly be instrumental in corrupting the character, increasing the diseases, and destroying the lives of their fellow-men. \* \* \* Not only murderers, but those who excite others to commit murder, and furnish the known cause of their evil deeds, will, if they understand what they do, and continue to rebel against God, be shut out of heaven.—*Justin Edwards, D. D.*

You create paupers, and lodge them in your alms house—orphans, and give them a residence in your asylum—convicts and send them to your penitentiary. You seduce men to crime and then arraign them at the bar of justice—immure them in prison. With one hand you thrust the dagger to the heart; with the other attempt to assuage the pain it causes.—*Dr. Thomas Sewall*.

You are filling your alms houses, and jails, and penitentiaries, with victims loathsome and burdensome to the community. You are engaged in a business which is compelling your fellow-citizens to pay taxes to support the victims of your em-

ployment. You are filling up these abodes of wretchedness and guilt, and then asking your fellow citizens to pay enormous taxes indirectly to support it.—*Rev. Albert Barnes.*

Whether you will hear, or whether you will forbear, I shall not cease to remonstrate; and when I can do no more to reclaim you, I will sit down at your gate and cry, *Murder! MURDER! MURDER!*—*Heman Humphrey, D. D.*

If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law book as a pillow, nor quiet conscience by the opiate of a license,—*Hon. Theodore Frelinghuysen.*

### *Putting Resolutions into Practice.*

At a missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:—

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but is not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a rage. One after another came forward and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet. It may be according to de first and second resolution, but not according to de last," and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the negro, "Dat will do. Dat according to all de resolutions."

## PROCEEDINGS OF A UNION CONVENTION.

Of the Richland Presbytery of the Associate Church, and the Mansfield Presbytery of the A. R. Church.

According to adjournment, the Convention held its third meeting in Haysville, on the 4th day of February, for the purpose of holding "free and candid Conference" on the Basis of Union. The following ministers and elders were present from the Associate Presbytery: Messrs. S. Irvine, S. Hindman, Joseph McKee, J. S. M'Clain, J. R. Doig, ministers; Messrs. R. Cameron, A. Garrett, Benjamin Wallace, James Miller, and John M'Dowell, Elders. The following from the Associate Reformed Presbytery; Messrs. Jas. Johnson, D. F. Reid, S. Findley, jr., J. H. Peacock, and Joseph Andrews—ministers; Messrs. James Raitt, Robt. Simpson, Josiah Archer, W. Patterson, and John Andrews, elders. Rev. Wm. Coldmerry, of the Presbyterian, and Rev. John Cox of the Baptist Church, being present, were invited to seats as corresponding members.

The following resolutions, with *one* exception, were unanimously adopted.

*Resolved*, That the natural and ecclesiastical posterity of our covenanting forefathers, wherever scattered over the world, are bound even in virtue of the solemn public oath of their ancestors, and that their breaches of the moral law are in consequence more aggravated, although nothing descends to posterity as duty, but what the moral law, independent of all such covenants, requires.

*Resolved*, That the 10th article of the 23d chapter should be omitted.

*Resolved*, That the report on Temporal Benefits be adopted, which is as follows:

The committee appointed to prepare an expression of the views of this convention, on the question relating to the Purchase of Temporal Blessings, would respectfully present the following

### REPORT:

Trusting that there is a *general harmony* in *principle*, among the members of this convention, on *this* subject; and believing, that the existing discrepancy arises chiefly from the ambiguity of the terms, heretofore employed in the controversy, your committee have endeavored, in this report, to set forth correctly our united views, by avoiding the terms which have been so variously interpreted.

It is evident from Revelation, that the great design of God,

in creating and preserving this world, and all things therein contained, was the promotion of his own glory, in the condemnation of the *reprobate*, and the eternal salvation of the *elect*. (a) For the accomplishment of this sovereign purpose, God solemnly entered into and ratified two covenants, the *covenant of works* and the *covenant of grace*. The parties in the former covenant, were God and Adam, in which Adam "stood bound for himself and his natural posterity." (b) The parties in the latter covenant were God and Christ, in which Christ, from all eternity, undertook to secure the eternal happiness of all those, of the posterity of Adam, who were "given to him to be redeemed from sin and from wrath." (c) That the effects of each covenant might be experienced by all those connected with and interested in it, and thus all God's attributes be displayed to his glory, the equity and faithfulness of God secured the standing of the world, and the successive generations of mankind, and of consequence the existence of all the means necessary for the support of natural life. The covenant of grace presupposes the making and breach of the covenant of works, and the existence of all those represented therein; for had the covenant of works been fulfilled, the covenant of grace would have been unnecessary, and had the posterity of Adam never come into being, the latter covenant would have been inoperative.

In connection with the covenant of works, all mankind come into being; (d) but the election of grace are, in the day of God's power, released from all connection therewith, (e) "received into the number of God's children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs of Christ in glory." (f) Thus, all men, individually, exist in connection with one or other of these two covenants, and as thus connected, God's providence ruleth over all, and will preserve all men, till his purpose of Justice and Mercy shall have their fulfillment, (g) The means designed for the support of the natural existence of all men are, therefore, the gift of God's providence, both to the *believer* and the *unbeliever*. These common gifts of God's providence come to the *unbeliever*, as he is connected with the covenant of works, and are consequently *cursed*. Hence is it, that the wicked are *cursed* in their basket and store, and the prosperity of fools is their *destruction*. (h) On the other hand, the common gifts of God's providence are bestowed upon the *believer*, as he is

connected with the covenant of grace, and are consequently accompanied with the blessing which pertains to that covenant. Hence the *believer* receives the good things of this life, "*free from the curse* that is upon the basket and store of the wicked," and all things are made to work together for his good. (*i*)

Finally. We conclude that the *right* which the unconverted have to the blessings of temporal life, is "merely a providential,—a precarious right,—such as a condemned man has to his food, so long as his execution is delayed by the will of the Prince," (*k*) and that the *right* which the *converted* have to the same things, is founded upon their heirship in Christ. (*l*)

All which is respectfully submitted.

SAMUEL FINDLEY,

ROBERT FORRISTER, Com.

(a) Prov. 16: 4; Rom. 9: 22, 23; Eph. 1: 5, 6;---(b) Gen. 2: 17; Rom. 5: 12; Gal. 3: 10; 1 Cor. 15: 21, 22;---(c) Isaiah 42, 6; Heb. 6. 12, 15;---Eph. 1: 11, 14;---John 17: 2;---(d) Gen. 1: 27, 28; Rom. 5: 18; Psalm 51: 5;---(e) Gal. 3: 13; 4: 4, 5; Rom. 6: 4;---(f) Larg. Cat. Quest. 74;---(g) Matt. 5. 45; Eccl. 9: 2;---(h) Prov. 3: 33; 1: 32; Deut. 28: 17; Mal. 2: 2;---(i) Gal. 3: 13; Rom. 8: 32; Phil. 4: 19; Rom. 8: 28;---(k) Boston on the Covenants;---(l) 1 Cor. 3: d1---23; Eph. 1: 21---23,---Heb. 1: 2; Rom. 8: 14---17.

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The following were *unanimously* adopted:--

*Resolved*, That there should be some restrictions in the 26th chapter in relation to the hearing of erroneous teachers.

*Resolved*, That the practice of occasional communion in sealing ordinances referred to in article 6, chapter 26; should be more explicitly condemned.

*Resolved*, That we would prefer a testimony more limited in its range, condemning, presently, prevailing errors, especially as they are found among "those who profess to hold the doctrines of the Westminster Confession," rather than setting forth a general list of errors, ancient and modern.

*Resolved*, That the clerk be appointed to prepare an extract of the minutes for publication in the Preacher, Evangelical Guardian and Repository.

Convention adjourned to meet in Fredericksburgh, April 22 at 10 o'clock A. M.

From the above it will be seen that great unanimity characterized the proceedings. It is evident that much good has even *now*, resulted, and if the bodies represented by the convention are as ready for a union as the members of the convention appeared to be, we may hope that ere long, the unhappy breach between those sister churches will be healed. Deep interest



appeared to be manifested, not only by the brethren represented by the convention, but also by the religious community in general. The houses were frequently crowded, close attention was given, and good order preserved. May the Lord soon bring again Zion.

J. H. PEACOCK, Clerk.

## EDITORIAL NOTICES:

The Missionary Address which will be found on a preceding page was delivered by Rev. Mr. Davidson of the Reformed Dissenting Presbytery.

A subscriber in the South who resides (we believe) in the region which suffered so severely by the drought last summer, requests a discontinuance. This, he says, he does, not from any dissatisfaction with our Publication, though some of its articles are too highly spiced for a Southern climate, but from an unwillingness to create engagements which he may not be able to meet. We respect his motive. At the same time we have always been aware that we might have had a much more extensive patronage where the "peculiar institution" prevails, had we consented not to touch the "delicate" subject; but we are sure that a pro-slavery religious paper is not needed, and we doubt whether one which pursues a neutral course is any blessing to mankind. Indeed neutrality is all that the friends of the institution ask or expect.

We have inserted another communication from our correspondent X. on the "Basis." On the subject of testimony-bearing in general we entirely agree with him. The confession of faith is a testimony, and another document appropriating to itself, exclusively, this title, is unnecessary, though it may be a harmless, and even in some respects, not unuseful, addition, if it be brief, and if it keep clear of matters of doubtful disputation. When a doubt arises whether any particular view of christian doctrine or practice be agreeable to the confession of faith, it is best removed by a particular act or explanation, and sometimes by an occasional testimony or warning. It was solely that we might meet our brethren of the other churches in a spirit of peace and compromise, that the A. R. Church of the West

has virtually agreed to receive a standing testimony. And we yielded our preference not without some apprehensions that the sacrifice might prove unavailing. If the reader will turn to page 335 vol. I. of the E. Guardian, he will see that fears were then entertained, that if we should yield our preference, and consent to receive a standing testimony, it would only remove the difficulty a step farther back---that unless the testimony were a mere echo of the Confession of faith it must run out into trifling details good for nothing but to elicit controversy and contradiction. The present aspect of things, affords but too much evidence, that these fears were not wholly groundless. Nor need we wonder that it should be so. Does not every one know that it would be easy to start a hundred questions, every one of which somebody would think of deep and awful importance, while of all of them it might truly be said that it matters little how they are settled; but is indeed important, 1. that they *be* settled, and 2. that they be suffered to *stay* settled. Our Associate brethren agreed on the contents of their testimony when they were few in number, and when two or three men did *all* the writing, and *most* of the thinking. The same may be said of our Reformed brethren. But now that they are more numerous, and none of them *in verba ullius magistri* addictus *jurare*, let either of them throw their testimony aside, proclaim all the questions contained in it open to discussion, and set about framing a new one;---then would come the tug of war.

On the subject of occasional testimonies, we do not know that we differ from the opinion expressed by our correspondent. Yet possibly we assign them a somewhat higher place than he does.

It is doubtless true that while an occasional testimony, or any regulation which is to be of a permanent character, is under consideration, members of the Court are permitted to speak, write and vote against it; but when it is adopted, it is expected that they will submit to it quietly, peaceably, and meekly; or if they cannot do so, with a good conscience, that they will withdraw. Especially is this the case, where a testimony has for some length of time been sustained by the general approbation of the church. Take the occasional testimony of the Associate Reformed church on faith and justification for an example.---There may have been members of the Synod who voted against this when it was adopted, and also against the decision in the case of Mr. Jamieson which gave rise to it; but we are of opinion, that if any minister of the Associate Reformed church should *now*, speak or write either against that decision or testimony, he would be regarded as having some sympathy for the condemned er-

ror; and might be esteemed censurable, not perhaps for opposing the testimony, but for troubling the church with a controversy, for which it would be difficult to find a motive, except in some fondness for the condemned error.

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*Perjury---covenant-breaking---* We have lately been a good deal enlightened by some articles which have been published against the "Basis" and the "Union." It seems that the Westminster Confession of faith, being a main part of that covenanted uniformity which was sought by our ancestors, we, their descendents, are bound by our covenant obligation to retain it as the confession of our faith, without the slightest alteration; and consequently, that it is a violation of solemn covenant-obligations, to amend those clauses which relate to the power of the civil magistrate *circa sacra*. If this be so, the case is serious enough. The descending obligation of the covenants of our ancestors is, indeed, according to this view, what it has recently been denominated in the Biblical Repertory. "an enslaving tradition." But leaving others to their own freedom, we can only say for ourselves, that we do not recognize the Westminster Confession of faith, as having any binding obligation on us, because it was the result of the Solemn League and Covenant, nor because it was agreed upon by the Assembly of Divines which was summoned by the English Parliament to meet at Westminster, nor because it was sanctioned by the English and Scotch Parliaments, nor yet because it was approved by the Scotch Church: but because, as amended in a few of its statements, we, believing it upon examination, to be founded on the word of God, gave our solemn assent to it. This we take to be Presbyterianism and Protestantism.

We shall add, that to proceed on the assumption that the attainments of the Church of Scotland at the period of the "Second Reformation" or at any other period, are all infallibly true and right, as they do who brand the slightest departure from them, as the sin of apostacy, is really to make the "decrees of the Church" **THE RULE OF FAITH**---to pay that respect to the judgment of fallible men, which is due only to the word of the Living God; and let good men disguise it to themselves as they may, is in reality no better than rank Popery.

*A list of the ministers of the Second Synod of the West with their Post Offices.*

*Presbytery of Chillicothe.*

W. T. Findley,	Chillicothe, O.
James Arbuthnot,	Greenfield, Highland co., O.
Robert Stewart,	Cherry Fork, Adams co., O
John Graham,	West Union, O.
James Caskey,	Ripley, O.

*Presbytery of Springfield.*

Andrew Herron,	Xenia, O.
Robert McCoy,	"
James F. Sawyer,	Springfield, O.
John McCracken,	Kenton, O.
James R. Bonner,	Finley, O.
C. T. McCaughan,	Sidney, O.
John M. Gordon,	Piqua, O.

*First Presbytery of Ohio.*

James Prestly,	Cincinnati, O.
John M. Graham,	Monroe, Butler co., O.
David Macdill,	Hamilton, O.
Joseph Claybaugh,	Oxford, Butler co. O.
James Morrow,	"
W. McCracken,	Morning Sun, Preble co., O.
John Reynolds,	Fairhaven, Preble co. O.
W. M. Boyse,	Richmond, Ia.

*Presbytery of Indiana.*

John N. Pressley,	Richland, Rush co. Ia.
Hugh Mayne,	"
James Worth,	Springhill, Decatur co. Ia.
William Lind,	Ogden, Ia.
William Turner,	Bloomington, Ia.
William Horne,	Moorefield, Switzerl'd co. Ia.
John H. Bonner,	South Hanover, Ia.
S. C. Baldridge,	Princeton, Gibson co. Ia.

*Presbytery of Illinois.*

William Graham,	Sparta, Randolph co. Ill,
James McCauley,	"
Joseph Thompson,	"
H. H. Johnston,	St. Louis, Mo.

John P. Pinkerton,  
John Freetly,  
James C. Porter,  
Jackson Duff,

Peoria, Ill.  
Oquawka, Ill.  
Little York, Ill.  
Harrison, Louisa co., Iowa.

*Presbytery of Michigan.*

Reune R. Coon,  
David Carnahan,  
John F. Kerr,  
Wilson Blain,

Frankfort, Clinton co. Ia.  
Lafayette, Ia.  
Oswego, Ia.  
Hebron, Porter co. Ia.

*Our Missionaries.*---Expecting soon to receive further intelligence from our missionaries, we omitted to state in our last notice that they have expressed a desire to be furnished with a more extensive library. This is necessary to enable them to prosecute their mission advantageously. The sum necessary to support the mission family at any place on or near the sea coast, is estimated at \$1000 per annum. This is as small a sum as could reasonably be anticipated. Nor can it be a heavy burden on the church, if every congregation does its duty. Our settled congregations number considerably over 100, and some aid has already been furnished from congregations belonging to the Synod of New York.---At the date of the latest information the missionaries had not fixed on a permanent location. Damascus is tho't to be a favorable position, but the expense of living is some higher than in the maritime regions.

It is stated on what seems to be good authority that the Emperor of China has informed his subjects by Edict, that he had read some extracts from a book called the Holy Scriptures, which appeared to him to be replete with virtuous precepts. As such he recommends its perusal to them.

In the monastery of Heiligen, Austria, is shewn a large piece of the "true cross" of mahogany. Some Protestant "heretics" are making a fuss about this, as though the fact that mahogany is an American wood unknown to the ancients, convicts it of imposture. But they know nothing at all, nor consider, that though the true cross may have been constructed of pine or oak, a Popish Priest could easily "transubstantiate" it into mahogany. Surely this would present no difficulty to a man, who can "create the Creator," by changing a

piece of bread into the body and blood, soul and divinity of our Lord Jesus Christ.

A few reigns back, capital punishments were abolished in Russia, and whipping or transportation to the mines of Siberia substituted. The fact has sometimes been appealed to as a triumph in favor of "liberal principles," by the no-capital punishment men. Dr. Baird was present when a number of criminals were sent off to Siberia, and when the crimes for which they were banished were published, he was surprized to find that so large a proportion of them were murderers.

In Tuscany, the only other European country, where the punishment of death had been abolished, murders multiplied with such rapidity that it was deemed advisable to return to the old method of adjudging the murderer worthy of death. Such facts will have weight with some minds.

\* \* \* The Editor acknowledges the receipt of \$95,00 a legacy of William Macdill deceased, late of Illinois, which has been paid in to the Treasurer for the use of the Theological Seminary at Oxford.

The General Synod is to meet at Pittsburgh on the first Wednesday of May next.

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### PRACTICAL TENDENCIES OF CALVINISM.

What must be the legitimate influence of doctrines that kindled the light of the great Augustine, that glorious star in the Church's bright galaxy, whose broad disc, catching the sinking light of apostolic days, flung it forward through a thousand years of darkness; whose bright orb never set during the darkest hour of that long and cheerless night of the Church's hope, but was a polar star to the faithful witnesses of every age? What is the tendency of a system on which the character of Martin Luther was formed, that man of mighty faith, who coming forth, a lonely monk, from his solitary cell with the word of God in his hand and with the love of God in his heart raised a voice that all the thunders of the Vatican could not drown, a voice whose very echoes are a household world of religious freedom! It is idle to talk of that system as enfeebling, that moulded the iron man of Geneva,

the strong and high-hearted Calvin; who turning away in his own sunny France from as bright a path of glory as ever glistened before a youthful eye, went to a land of strangers, a lonely, friendless and persecuted exile, to toil and suffer for an ungrateful people, and though bowed down with labor, disease and penury, out-living all that his heart held dear, left alone in this world and taunted with this very bereavement as the blasting mark of Divine displeasure, yet self-poised or rather God stayed in his great and magnanimous spirit, moving onward solitary and unaided in his high and stern career trampling alike on the seductions of wealth and menace of power, until he had planted the standard of Reformation on that munition of rocks against which the gates of hell shall never prevail. And look at the Puritan the very child of Calvinism, and whether you see him raising a voice in the Halls of Westminster which shook England's throne to the centre; girding on a sword before which the highest powers of Europe quailed; or when vanquished retiring with his unconquered heart to the fastness in the rocks, making the mountain glen and the midnight air to ring with the hymns of his lofty cheer; braving the perils of a wintry ocean, a cheerless coast and a savage wilderness, only that he might kneel on the naked granite and offer a free prayer to the God of his fathers, wherever you see him you find him the same stern, unflinching man of adamant. Can the system that produced such men be unfavorable to any department of effort? Has it been so in fact upon *missions*?---Who first of the Reformers went forth to tell the heathen of the unsearchable riches of Christ? A band of Genevan Calvinists. Who were the most instrumental in God's hand, by their personal toils and privations in awakening the modern spirit of *missions* in the church? Brainard, Elliott, Edwards---Calvinists. And who were the first to give an embodied impulse to that spirit? The records of missionary organization will answer, British and American Calvinists. By them it was begun, in a great measure carried on, and many of its brightest trophies under God obtained. These facts we think sufficient to prove, that the actual influence of Calvinism has been favorable to the missionary enterprise.---*Repository*.

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THE GOOD CHOICE.---Let Diotrephes say it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world.---But do thou O my soul, say, with David, it is good for me to draw near to God.---*Arrousmith*.---*Berean*.

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For the Evangelical Guardian,

DISCOURSE.

Ps. 72--8th. *He shall have dominion also from sea to sea and from the river unto the ends of the earth.*

Mark 16. 15. *Go ye into all the world and preach the gospel to every creature.*

Our Creator has kindly endowed us with memory---a power by which we recall past events---but has given us none to explore the events of the future. The term foresight belongs indeed to our language, and its exercise is attributed to men; yet those of them who possess this forward glancing eye to the greatest perfection, know not what a day may bring forth. God alone sees the end from the beginning, and things which are not yet, as though they were. Yet the things which shall be hereafter are not entirely concealed from knowledge. Those of them which shall most deeply affect the condition of our race are as certainly known as any of the facts of which history gives us the record. For the confirmation of our faith and the establishment of our hope, before their springing forth God has told us of them. Curiosity may ask a thousand questions about the times and seasons which the Father has put in his own power---which the Bible will leave unanswered---but it leaves in no darkness at all, those things about which a sober reflecting mind will most desire information. What battles of the warrior shall, between this and the time of the end, desolate the earth; what heroes shall win laurels by the wholesale butchery of their species---what conquests over nature art shall achieve, what perfection science may attain to---are not things to be foreknown by the interpretation of the sacred volume. But these things weighty as they seem; are only as the small dust of the balance to others now going on in our world---the great moral conflict

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of which it is the theatre---a conflict in which the powers of light and darkness are parties---in which immortal souls are the prizes to be lost or won. It is upon the progress and issue of this warfare, that prophecy sheds its light. The revelations which it makes belong to us and our children and the careful study of them will afford both profit and pleasure.

Two things in the text claim our attention, 1st. The universal kingdom to be set up in the world: 2. The means by which it is to be established. 1st. The universal kingdom to be set up on earth. He shall have dominion also from sea to sea and from the river unto the ends of the earth. Who is the governor among the nations, this King of kings and Lord of lords, attaining an eminence which the most aspiring of conquerors scarcely ever dreamed of reaching, a dominion of which the mightiest of the sons of men have held only a small portion? Of whom speaketh the prophet thus? He speaks of the man who once appeared on earth in a condition poorer than the common lot of humanity---from whom lover and friend stood afar off ---of whom men affirmed, such a fellow is not fit to live, who found favor in the eyes of neither Jews nor Gentiles, and who died as a malefactor. He has exchanged the cross for the throne---the crown of thorns for that of universal dominion. He is worthy of loyal, unfeigned obedience. If all nations receive him, all nations are blessed in him. Love to him is only a return of love beyond comprehension. Of the excellent majesty of his kingdom we may form some conception from its extent. The greatest empires of past times have covered only a small part of earth's surface. Sovereigns have arrogated to themselves the title universal, and boasted that the sun never set upon their dominions. Yet in every such case their authority was limited to little corners of the globe. But the kingdom which the God of heaven is setting up shall embrace in it all people under heaven. All dominions shall serve and obey him---earth shall be full of his knowledge---its utmost parts shall be his possession. Out of Zion shall go forth the law, and all nations shall flow together unto it. Of the increase of his government there shall be no end---none shall need say to his brother, know the Lord. What a mighty change our world must undergo before these predictions are fulfilled! The loyal subjects of Messiah will then constitute an overwhelming majority of mankind and in every clime where there are men, the road to heaven will be thronged. Each of his subjects will be a sober-minded man, who will not think of himself more highly than he ought to think, but in lowliness of mind esteem others better than himself.

keep his passions and appetites under proper restraints and guard against being overcharged with surfeiting and drunkenness and the cares of this life. In short, he is better than the conqueror of a city, rules his own spirit, keeping both his outward and inward man in proper subjection. Each of the subjects of Messiah will regulate his intercourse with his neighbor by the principle of rendering to all their due. Feeling the force of the maxim, he who is unfaithful in that which is least is unfaithful in much, he will keep his hands unsoiled by the gains of iniquity. Of his neighbor's character he will think no evil until constrained by evidence. He will fulfill the law of Christ by weeping with those who weep, and rejoicing with those who rejoice---acknowledging it to be as much his duty to do good to his neighbor as not to injure him, to supply his wants as not to rob him, to stretch forth the hand to help him as not to smite with the fist of wickedness. Having in him the same mind which is in his master he will look not at his own things only, but also at the things of others, will be eyes to the blind, and feet to the lame, and cause the widow's heart to sing for joy. Each subject of Messiah will live a godly life. As the workmanship of the divine hands, as the pensioner of his bounty, as a partaker of unsearchably rich grace, as an expectant of glory through God's unspeakable gift, he will feel a holy constraint laid upon him to keep himself pure. He will receive and love the scriptures as the counsels of his heavenly Father. He will love God the Father, the Redeemer, the Holy Spirit, the worship of the sanctuary, the family and the closet, and desire to walk in all the statutes and ordinances of the Lord, blameless. In a word, he will copy in his life that of him who is holy, harmless, and undefiled---who went about doing good, and whose zeal for his Father's house led him to endure the cross, despising its shame. When the Spirit is poured out from on high---renewing the face of the earth---making its wildernesses fruitful fields, and its deserts to blossom as the rose, the vast majority of men will wear such a character as I have here described. The inhabitants of earth will be a peculiar people. Holiness to the Lord will be written on all their possessions---on the bells of their horses---on every dollar and on every acre of ground. What a blessed change! A prophet looking forward to the latter day glory of Zion exclaims, Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellence, the joy of many generations. Thou shalt suck also the milk of the Gentiles, and shalt be fostered at the breast of kings, and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver,

and for wood brass, and for stones iron. I will also make thy officers peace, and thy exactors righteousness.

Violence shall no more be heard in thy land---wasting and destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise. Thy people shall all be righteous---they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and fatten together, and a little child shall lead them. And the cow and the bear shall feed---their young ones shall lie down together, and the bear shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in my holy mountain. Before this long expected, long prayed for reign of sobriety, righteousness, and godliness shall be ushered in, how many time-honored, much cherished usages must be swept away! How many institutions hateful to God and ruinous to man, now existing in apparent security, when God rises up so to shake the earth that only those things which cannot be shaken will remain! How many covenants with death, and agreements with hell will be dissolved, when the angel having the key of the bottomless pit,---laying hold of the dragon, that old serpent which is the devil and Satan---shall bind him with a great chain and cast him into the bottomless pit, and set a seal upon him that he go not forth for a season to deceive the nations.

Among the things destined to destruction at that day are the various false systems of religion by which mankind are deluded. Only a little more than one fourth of the human race are even nominally christians. Six hundred millions of them are groping and stumbling and falling in the gross darkness of Judaism, Mohomedanism, and Paganism. The millions of Abraham's descendants scattered among all nations---cut off from the good olive tree, and having hearts harder than the nether millstone---still approve the deeds of their fathers, and teach their offspring to pour out maledictions on the hated Nazarene. It shall not always be so---for the deliverer will in due time turn away ungodliness from Jacob, and these despised outcasts shall be grafted again into their good olive tree. The imposture of the Arabian prophet too, notwithstanding the fierce fanaticism which it has nursed in the minds of its adherents---the spell in which it has bound them by its ample indulgence of their desires here, and its promise of

a paradise hereafter—a paradise conceived by the imagination of a sensualist, and a copy of his wishes—shall be plucked up by the roots and come to a perpetual end. The fair portions of the earth severed from christendom by the sword of Mahommed shall be restored. The stream of pilgrimage which has for so many ages rolled to the holy city of Mecca shall be dried up, and Ichabod be written on the doors of its temple. Paganism, a system still more widely spread, gives the homage of the human heart to demons and brutes, sticks and stones, birds and four footed beasts and creeping things. Its ceremonies are a compound of fraud, obscenity, and blood. Its doctrines, a mass rude and shapeless—of folly and falsehood before which reason is confounded. What a revolution when not a vestige of it shall remain that shall not be swept from earth and from under heaven,—when India shall not contain a single temple for one of its millions of hideous gods—its inhabitants cease to believe themselves doing God service by ascetic austerities and self-inflicted tortures, its last deluded devotee sink beneath its raised streams, or be crushed beneath the wheels of its idol cars, and the last widow ascend the funeral pile, temples of Jehovah be reared in the place of those of idols, and a pure, elevated, spiritual worship be offered instead of the senseless, abominable rites which are now practised. Oh with what emotions would the sainted spirit of a martyr which was vexed from day to day by the ungodly deeds and filthy conversation of its inhabitants, look down upon renovated India and see its once degraded population—so long schooled in practices of licentiousness and crime—so long the galley-slaves of superstition, enjoying the liberty of the gospel and exercising evangelical penitence, faith and love. China, containing within its limits one third of the population of the globe, is just opening to christian enterprise; and Africa has had published only upon a few spots along its margin the glad tidings which are to all people. How novel and delightful will be the prospect when China laying aside her proud contempt of western barbarism, and Ethiopia stretching out her hands to God, christian churches shall rise upon the burning sands of the one, and upon the banks of the mighty rivers of the other. The Romish Apostacy too, the master piece of the wisdom from beneath, mystic Babylon, the habitation of devils, the hold of every foul spirit, by whose sorceries all nations have been deceived, as she has worn out the saints, been made drunken with the blood of the martyrs of Jesus and made war with the Lamb. The Lamb shall overcome her and she shall sink like a millstone and be found no more at all. Infidelity also, that wretched negation of reli-

gion, in all its grades, from the atheistic fool, who, while devils believe and tremble, sets his mouth against the heavens and exclaims there is no God,---to the sober, staid, rationalist, who only pleads modestly for the privilege of dissenting from God's decisions when they differ from his own, shall in this day of the power of God's spirit be banished from earth, or seek to hide its deformity from the public gaze. In the days of the glory of Messiah's kingdom numerous other evils shall share the fate of false religions. Government shall cease to be an engine to enrich the few at the expense of the many, or an atheistic being claiming an exemption from the control of God's law. Rulers will feel that they are God's ministers, whose business it is to ameliorate the condition of their subjects, and will rule justly in the fear of the Lord. Their influence will be cheering as the light of the morning when the sun ariseth---even a morning without clouds, and as the clear shining of the sun after the rain upon the tender herb of the field. Superior in rank, they will be superior in goodness. The sword they bear will no longer awaken terror when evil is not practised, and they will be the praise of all as all will do well. War will cease to be the trade of nations. For the past three thousand years, not one month, probably not one week has passed in which human blood has not been spilled in this legalized form of murder. No art has been studied with such intense application, or brought to such perfection, as that which has for its object the destruction of human life. No class of men have received so much of the applause of their fellows as the skilful butchers---not of inferior animals---but of God's noblest earthly creature, man. Christian nations in the 19th century regard the maintenance of a powerful army and navy their first duty. But nations have no more right to murder than individuals, and when these rulers become subject to the prince of peate, the art of war shall be as disreputable as that of the assassin. The Sabbath desecration so mournfully prevalent shall cease, and the day no more return without the offering of the daily sacrifice and the rising of sweet incense to heaven. The swearing for which our land mourneth will give place to reverence. The dramshop will no more invite men to surrender reason duty and salvation to brutality and drunkenness. Night will no more draw her great curtain over those sins which like spirits of the pit have haunted earth. God shall then dwell with men. The abundance of the seas and the multitude of the isles and the forces of the Gentiles shall be converted unto him. Sheta shall bring her incense and Tarshish her gold and silver, and the nation and kingdom that will not serve him shall perish. All the ends of the earth shall remem-

ber and turn unto the Lord, and all the kingdoms of the nations shall worship before him---from the rising of the sun until the going down of the same his name shall be great among the Gentiles, and in every place incense shall be offered unto his name, and a pure offering. The face of the covering cast over all people, and the veil spread over all nations, shall be destroyed, and the kingdoms of this world shall become the kingdom of God and of his Christ.

How is this amazing revolution to be effected? What agency more potent than the armies and navies of former conquerors will this new conqueror employ? What will transform earth, a place from the beginning hitherto full of devils and devilish men, into a temple of God? I answer---*the foolishness of preaching*. Go ye into all the world and preach the gospel to every creature. This is the agency selected by God for bringing back to loyalty a revolted world---for destroying the works of the devil. Feeble as it seems, it is the power of God, mighty to remove obstacles, a fire and a hammer to break rocks to pieces. Let us consider what is included in preaching the gospel. It is the oral publication by men properly commissioned and qualified, of the truths revealed in the Holy Scriptures. The head of the Church when upon earth, selected from the company of his followers, men, whom he ordained that they might preach the gospel, and this example is the law of his church in all ages. Those appointed to preach are bound to give themselves wholly to the work. But the mass of believers need to be taught, and their duty is to receive with meekness the instructions of those set over them in the Lord. Though every christian is a soldier of the cross, the ministry is specially the standing army of the kingdom of the Messiah, set for its defence and enlargement, the instrumentality by which it shall be made to spread from sea to sea, and from the river unto the ends of the earth. It is by teaching the truths of the Bible that they will accomplish this work. They will not do it by a display of gaudy vestments, crucifixes and tapers---the burning of incense and sprinkling of holy water---by gaudy elements totally unsuited to the spirit of the dispensation under which we live. Those who make such things to be the principal business of the ministry, degrade it into a mere priesthood---a priesthood too not of the order of Aaron, much less of Melchizedec---but a priesthood which must seek its parentage in pagan Greece and Rome. Even the administration of the sacrament is a part of their work of only secondary importance.

The business of the ministry is to preach Christ crucified. God's method of restoring men to his favor through the atonement of Jesus

Christ is the great theme upon which they must dwell. For the illustration of this subject they may lay under contribution every science. They may cultivate to the highest degree every faculty in order the better to exhibit the doctrines of which they are the official publishers, but must never forget, that however varied their attainments may be, that though they may entertain and edify an audience in many ways ---in the pulpit only one thing is needful, Christ, that without this all is but reprobate silver. The delivery of philosophical opinions is not preaching. An ambassador of Christ must follow the instructions which he has received and deliver the message with which he is entrusted. The simple story of the cross published by men will effect what philosophy with all her vapoing demonstrations---philosophy so rich in promise and so wretched in accomplishment will never perform. It will regenerate the world. It is the oral inculcation of revealed truth by which the blessed state of things predicted in the text will be brought about. A dumb ministry is not that appointed by the Savior to conquer the world---but watchmen who never hold their peace day nor night. Much good no doubt has been done by the circulation of printed Bibles and other religious books. The zeal with which the church is engaged in the diffusion of the Bible and works in which great and good men of past generations, though dead, still speak, is one of the best signs of the times and worthy of all commendation. Yet these are not the principal agencies which the Savior will use for the establishment of his kingdom. Far be it from me to disparage the works of such men as Flavel and Owen and Baxter and Bunyan. They served their own generations nobly according to the will of God. They left a rich legacy to us. Their praise is in all the churches. Yet who will believe that a neighborhood in which every family is supplied with a copy of them, has no need of a living minister? Send copies of them to a heathen. Are they as likely to do good as a living missionary? Your pastor may fall far short of the stature of an Owen---beside such a man he may feel himself a dwarf---but he can do in his own congregation incomparably more than an Owen or any other of the mighty dead---for a living dog is better than a dead lion. Hence the ministry is a perpetual office and no labor performed by its incumbents in one generation will leave their successors without anything to do. Moreover, God formed man with a mouth to speak and an ear to hear, and the principal part of the business between man and man has been and always will be transacted by oral communication. No man in his senses believes it ever will be otherwise. Not a tithe of the business of the world

can be accomplished by the press or pen powerful as they are. Could such a change be made, it would be one much for the worse. Language addressed to the eye by the printed page compares with language addressed to the ear by the human voice, as a motionless, lifeless, voiceless portrait does to a breathing, moving, speaking man. In no country has Zion flourished or her converts been as the drops of the morning dew, when her ministry have failed to preach the word with all faithfulness. I claim for the ministry no right of exercising lordship over God's heritage. I claim for them only preeminence in toil and suffering. Yet I believe that next to the Holy Spirit the ministry of the word is the Redeemer's principal ascension gift to his church. Hence he loves the place whence they publish his salvation. The Lord loveth the gates of Zion more than all the dwellings of Jacob. The christian also loves it for these are the goings of his God and king, abundantly blesses Zions provisions and clothes her priests with salvation so that the saints shout for joy. By this gospel millions have been turned from darkness unto light, and by it God will accomplish his gracious purposes while Zion shall be the joy of all lands. I must not omit here to notice that the minister himself is a feeble instrument---and that his success is not owing to any virtue or holiness of his own. He is mighty only through God. He plants and waters but God gives the increase. He is an earthen vessel---the glory and excellency is of God. The word which he utters is the sword of the Spirit. He prophesies over the slain but the Spirit quickeneth. The Spirit enables worn Jacob to thresh the mountains and make them small as chaff. When the Lord gives testimony to the gospel of salvation it has free course and is glorified. Under the blessing of him who has promised his servants, Lo I am with you always, the gospel will force its way over every physical and moral impediment, and its publishers cast down every imagination and every high thought, that lifteth up itself against the obedience of Christ. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked made straight, and the rough places plain. The mouth of the Lord hath spoken it.

This subject is well calculated to inspire feelings of joy. This world so long shrouded in darkness, so long polluted by sin---so long ruled with despotic sway by Satan---whose history for sixty centuries is a roll written within and without with mourning, lamentation, and woe---shall become a world of holiness and an abode of peace. Its long besotted inhabitants shall exchange their vile attire of sin and frenzy, for sobriety of mind and true penitence. May we not hope



that this day of redemption is drawing nigh. Wise men from the east the west the north and the south are presenting their treasures and their adorations to the Son of God. Men are everywhere running to and fro proclaiming to the nations, Behold, we bring you glad tidings. The synagogue, the mosque, and the Pagoda, begin to echo the song, glory to God in the highest---peace on earth and good will to men. Ah, Prophets and kings have desired to see such days, and have not seen them.

It is our duty to pray and labor for the coming of Christ's kingdom. No real good descends from heaven to our world except in answer to prayer. Ask and ye shall receive. It is the duty of the saints, God's remembrancers, to give him no rest untill he make Jerusalem a praise in the earth. Let every one then who desires the prosperity of Zion pray unceasingly in her behalf to him who has never said to one of the seed of Jacob, seek me in vain. Follow your prayers with suitable efforts. Remember that your property and yourselves are the Lord's. The silver and the gold are his. Render to God the things which are God's. Consider him, who though rich, for your sakes became poor; and cherish the feeling expressed by the Psalmist ---If I forget thee, O Jerusalem, may my right hand forget its cunning, and my tongue cleave to the roof of my mouth.

Hearers of the gospel are by this subject warned to obey its messages. When we assemble to hear about judgment and eternity, heaven and hell, what attention, solemnity, and docility ought we to feel and manifest. Like Peter's hearers we should say, Now therefore, we are here all present before God to hear all things which are commanded thee of God. In preaching Christ the minister is God's ambassador, and what he binds upon earth shall be bound in heaven. He that despiseth you---says the final judge---despiseth me. He that despised Moses' law died without mercy. Of how much sorer punishment shall he be thought worthy who has trodden under foot the Son of God, and done despite unto the Spirit of grace. To each of my hearers the gospel will be a savor of life or death. If you receive it your repentance will awaken joy in heaven, and joy in yourselves which no man can take from you.

HARRISON, March 9th, 1846.

*Mr. Editor:*

I send you the proceedings of the conference between the Associate Reformed congregation of Harrison and the Associate congregation of Grandview, held in the house of Mr. Ronalds, Louisa Co. Iowa, Feb. 23d, 1846. It is hoped their publication will have some influence in favor of the contemplated union of those denominations represented in the convention of Reformed Churches.

JACKSON DUFF.

The congregations met according to previous appointment. The meeting respectably large. The only minister present, Jackson Duff of the Associate Reformed church. Ruling elders, Dr. McCall of the Associate church, Messrs. Ronalds, Kennedy and McClung, of the Associate Reformed. James Heron was chosen to preside, and A. Kendall was appointed Secretary. The object of this meeting was then stated by the president.

On motion, Rev. J. Duff was called upon to open the meeting with prayer. After prayer Mr. Duff, being called upon, addressed the meeting on the subject of Union, showing the evils resulting from the present divided state of the church, advantages of a more complete oneness among her orthodox branches, and urging upon christians to do all they can to effect the contemplated union.

Dr. McCall, being called upon, addressed the meeting, concurred in the remarks which had been made, and avowed his sentiments as decidedly in favor of union on the proposed Basis, but which in his opinion needed some slight amendments; and showed how christians wasted their influence in contention with one another, which ought to be directed to their mutual edification, and to the conversion of the world to God. This, a union would tend greatly to effect.

Mr. Ronalds, being called upon, stated that his views corresponded with those of the preceding gentleman, and spoke in relation to the salutary influence which a union would have on the foreign missionary enterprise.

On motion, the president called upon each member present to give his views. On motion, the Secretary proceeded to read the Basis of Union. At the conclusion of each chapter objections were called for. The objectionable items being discussed, the following preamble and resolutions were unanimously adopted.

Whereas, disunion among christians is an unnatural state of the church, uncongenial to brotherly love, derogatory to the peace and

prosperity of the church, dispersive of her physical, intellectual, moral, and religious force, tending to exclude many from the atmosphere of her influence, and to cramp her exertions: and whereas, we believe that the denominations represented in the convention of Reformed churches, agree in their religious tenets sufficiently to fellowship one another, and to walk together in the same ecclesiastical organization, therefore resolved,

That it is sinful for these denominations to remain in their present schismatic state.

2. That for the want of organic union these denominations are greatly crippled in this western country, thrown together in fragments as they are, not able to do much for the cause of Christ separately, in most of cases, not able to erect an edifice for worship, to support preachers of the gospel among them; that for the want of the water and bread of life their souls soon became barren, instead of bringing the word to them, they gradually conform to the world, and the enemy sports at the church's influence, while the love of many grows cold. •

3. That after careful examination of the Basis of Union, we find some ambiguity of language, and some items not sufficiently explicit, or of doubtful understanding; but we are willing to enter into a union on the present Basis, trusting to the wisdom and faithfulness of the United church to make the necessary amendments.

4. That these proceedings be sent to the editors of the Preacher, Evangelical Guardian, and Evangelical Repository, requesting their publication in these periodicals, and that the Rev. J. Duff and John Ronalds Esq. be a committee to forward them.

On motion, the meeting adjourned.

JAS. HERON, Pres.

A. KENDALL, Sec.

## OBITUARY

### OF MR. JOSEPH LITTLE.

Being appointed by the Erodelphian Society of Miami University to prepare an obituary notice of the death of Mr. Joseph Little, it is with much reluctance I attempt to comply. My reluctance, however,

arises from nothing else than a fear of not being able to do justice to the memory of one so dear to every member of the Society, and so much respected by every one who knew him. To eulogize the merits of a fellow-member of Society, simply because common courtesy demands it, or for the purpose of offering a sorry pittance of consolation, by way of flattery, to the friends of the deceased, is far from being the object of the present article. It is in accordance with the impulse of our own feelings, that we thus pay the last tribute of respect in our power, insignificant as it is, to the memory of our worthy brother; and we are happy to feel assured that in giving a brief account of his death, in connexion with the few memoirs of his life, which a year's acquaintance with him as a classmate will afford, we cannot fail to gratify his absent friends and kindred.

Mr. Little was born, if we are correctly informed, in Chester District, S. Carolina, and some ten or twelve years ago, removed with his father's family to Fayette county, Ind., where they yet reside. Having formed a taste for literary pursuits, he commenced his classical studies in the Academy at Xenia, Ohio, and at the time of his attack was advancing in the last year of his course in Miami University. His talents were of an excellent order, and being united with temperate and industrious habits, allowed few if any superiors in point of scholarship, in a class of some twenty members. As a member of our Literary Society his loss will long be felt and his memory held sacred. Much did the peace and stability of her councils and the wisdom of her enactments depend upon the correctness of his judgment, and often did his manly eloquence animate her exercises. As he was also superior in years to many of the members, he was especially looked to as a guardian of her interests.

In his social qualities he was engaging to all who knew him, but his modest and retiring disposition led him to contract intimacies somewhat slowly. During the year of our acquaintance, I enjoyed the pleasure of being peculiarly intimate with him, and as he was much given to observation and reflection upon the character of different minds, and his own among the rest, much of the knowledge I have of his, I learned from his own lips. The natural temper of his feelings tended somewhat to melancholy. He loved the solitary walk in which he often enjoyed communion with nature, and through her with nature's God. Often have I met him returning from his excursions with the smile of a sunny heart and a peaceful conscience upon his face; and often have I accompanied him through the college grounds, or lay stretched by his side under the shade of its groves,

conversing with, or rather listening to him upon subjects congenial to his feelings, such as early associations---metaphysics---the influence of poetry, of which he was very fond---moral subjects, often of death itself, the cruel monster which was soon alas! too soon to separate us. Of this subject he always spoke with the calmness and cheerfulness of one who is little afraid of its sting.

Such was Mr. Little, in the bloom of manhood, the hope of anxious parents, beloved by his friends, without enemies, and on the very verge of a life of peace and usefulness, for we cannot suppose it would have been any other, when he was hurried from time to eternity. Death in the form of that most frightful disease, the small pox, entered the village of Oxford and made him its sole victim. When he found that he was taking the disease a care for the safety of his friends at home induced him to stay in his room, where he was carefully attended by his fellow students, and visited daily by the President and professors of the institution. He did not regard the disease as being very dangerous in itself, as he told me after his attack, but being aware that his constitution was rather infirm at best, he was apprehensive of the event of his illness. Yet all his sufferings were borne with the greatest patience and quietness, so much so that it was with difficulty his attendants could learn his real wants. Competent medical aid was early employed and his friends were in no great alarm about his case until a day or two before his death. On the evening of Feb. 19 which was Thursday he began to sink, and continued to grow worse, though apparently without severe pain, until his end, except on Friday evening, when he seemed better. During Friday night his mind, at times, though by no means distracted seemed somewhat bewildered, as of one partially awakened from sleep, but it had been his request from the first that his brother Robert, who was at hand, should not enter his room, lest he might take the disease, and carry it home. On Saturday morning he could not speak, and it was evident to himself as well as others that his end was near. But its approach brought no alarm. The last, the only sure hope, the hope of the christian was his. His soul had already fixed its anchor in the haven of eternal rest. To the questions whether his hope was in Christ, and whether he was ready to go, he answered feebly but intelligibly in the affirmative. He sat up in a chair not more than three quarters of an hour before his death, which took place more through strangulation than exhaustion. Being asked if he wanted any thing, he replied by raising his hand and pointing upwards. When the question was repeated he again raised his hand and eyes to heaven.

and pointed upwards with a wavering motion, in imitation of an ascending flight, and a few minutes before 12 o'clock his gentle spirit arose to the regions whither it had been pointed by the hand which now lay upon his breast, a clod of clay. He breathed quietly to the last. Death came with his dart but to unlock the loathesome prison-house of clay, and to release his soul as a bird from the snare of the fowler.

Mr. L. was a consistent member of the Reformed Presbyterian church. Its doctrines as well as those of the sister churches were subjects of his constant attention and on which he possessed more than ordinary knowledge. The Sabbath was a day, which, in accordance with his natural turn of mind, he devoted much, besides observing the other duties of that holy day, to religious meditation. "I cannot give a better evidence of this and of his genuine piety, than to copy the following scrap of his own hand-writing, found since among his papers. "Sabbath, 1845---I do at this moment solemnly resolve, in the strength of hoped for grace, to keep a guard over every appetite, passion and action---to improve every moment to learn all that I can of God and his works---Joseph Little." His religion was not of that pharisaical sort which seeks the applause of men, but he strove to merit reward from Him who seeth in secret.

It is indeed difficult to realize the loss which society sustains in the death of such an one. When we see one sinking into the grave bending with a load not less of public honors than of the infirmities of age, or who has not yet quite completed his three-score and ten years, but is striving to reap a few more sheaves from a rich harvest of applause among the good and wise of his fellow-men---we crowd his funeral throng and deluge his grave with tears of sorrow. But when worth and influence just budding forth from obscurity are nipt by the chilling hand of death, they sink into oblivion from the eyes of the world, as the pearl which the thoughtless child casts with his pebbles into the ocean little conscious of its loss. The loss of a treasure in prospect is not easily estimated. A youth of such a character abilities, and accomplishments as Mr. Little's could not fail to be an honor and a blessing to his country; and it becomes a wise community to look upon such a calamity as a loss which they sustain as such.

At a called meeting of the students of the University they resolved to wear the usual badge of mourning. On Monday, notwithstanding the nature of the disease and the inclemency of the weather, the corpse was attended, from the college chapel after services, by the students and professors, and several of the citizens, to the college

burying ground, where it is the intention of the Erodelphian Society to erect a neat stone monument over his grave. There, when time has dispersed those who are his immediate acquaintances, many an Erodelphian will wander to read with emotion the name of Joseph Little engraved under the motto of his Society, and long will it be remembered with affectionate regard by all his fellow students of the University.

A CLASSMATE.

### THE TRINITY.

The most that can be said against this doctrine, is, that it is mysterious. That it is a profound mystery is readily admitted;---and if this is a valid objection against it---an objection sufficient to neutralize all the evidence that can be urged in support of it, it must be given up as unworthy of belief. But before the mysteriousness of this doctrine is urged as an objection against it, let the objector explain a thousand other mysterious facts, which he never thinks of disbelieving. Let him tell me how God could exist from eternity---how he can be here, and in every point of infinite space at the same moment---how he could create all things out of nothing---and how he upholds and governs the universe which he has made. Let him tell me how his own soul and body are united, and explain the mode in which they operate upon each other. Let him tell me how he can see, or hear, or feel---how the motions of the organ of speech produce articulate sounds, and how those sounds convey ideas to others' minds. Let him tell me how the planets are held in their orbits, and what that bond of union is, which binds together the whole material universe. When he will explain to me these things, I will stand pledged to explain to him the mysteries of the Trinity.

The following remarks of a forcible writer are worthy of serious consideration.

"I have often observed, in thinking of the eternity and immensity of God; of his remaining from eternity to the production of the first creature without a world to govern, or a single creature to manifest his goodness to; of the motives that determined him to call his creatures into being; why they operated when they did, and not before; his raising up intelligent beings whose wickedness and misery he foresaw; of the state in which his relative attributes, justice, bounty, and mercy, remained through an immense space of duration be-

fore he had produced any creatures to exercise them towards;—in thinking, I say, of these unfathomable matters, and of his raising so many myriads of spirits, and such prodigious masses of matter out of nothing; I am lost and astonished as much as in the contemplation of the Trinity. There is but a small distance in the scale of being, between a mite and me. Although that which is food to me, is a world to him, we mess notwithstanding on the same cheese, breathe the same air, and are generated much in the same manner, yet how incomprehensible must my nature and actions be to him! He can take but a small part of me with his eye at once. I can eat up his world, immense as it seems to him, at a few meals. He, poor reptile, cannot tell but there may be a thousand distinct beings, or persons such as mites can conceive of, in so great a being.

“By this comparison, I find myself vastly capacious and comprehensive, and begin to swell still bigger with pride and high thoughts; but the moment I lift up my mind to God, between whom and me there was an infinite distance, then I myself become a mite, or something infinitely less. I shrink almost into nothing. I can follow him only one or two steps in his lowest and plainest works, till all become mystery, and matter of amazement to me. How then shall I comprehend himself? How shall I understand his nature, and account for his actions? In *these*, he plans for a boundless scheme of things, whereas I can see only an inch before me. In *that*, he contains what is infinitely more inconceivable than all the wonders of creation put together; and I am plunged in astonishment and blindness, when I attempt to stretch my wretched inch of line along the immensity of his nature. Were my body so large that I could sweep all the fixed stars, visible from this world in a clear night, and grasp them in the hollow of my hand; and were my soul capacious in proportion to so vast a body, I should, notwithstanding, be infinitely too narrow-minded to conceive his wisdom when he forms a fly. How, then, should I think of conceiving of himself? No, this is the highest of all impossibilities. His very lowest work checks and represses my vain contemplations, and holds them down at an infinite distance from him. When we think of God in this light, we can easily conceive it possible that there may be a Trinity of persons in his nature.”

*Christian Sentinel.*



To the Editor of the Evangelical Guardian.

DEAR SIR:---

I send for publication the following extracts from a letter from Rev. J. Barnett, dated Beirut, Nov. 22, 1845. The letter was over three months in its passage. After much of a private nature, from which it appears that God has been exercising him in the way in which he often has done his servants when he had some great work for them to do, he writes,

"But when I think that I am engaged in duty where duty calls, I sincerely declare, I would be sorry to be hindered in my work. When I look ahead, and take the promises of God as my pole-star, I rejoice. The more I become acquainted with the field and the work, the better I am pleased with my mission; and I now would not exchange my place with the hope of even being the means of one soul's conversion, with him who governs an empire. When I look at the present, the apparently unsettled state of affairs in church and state throughout the world, that stride towards Rome in the English church within the few past years, the exodus from Egypt in Scotland, the sensation produced by the Maynooth bill, and the almost or quite second reformation in Germany, and the wars and rumors of wars around me, I cannot but think that we live in the midst of stirring times. And cannot one amidst all see a progress toward some grand climacteric in human society. Here the empire of the *false prophet* is based, and carried out, upon worse principles than one can be aware of, who does not live in its bounds and see for himself. Treachery, bribery and intrigue are the alphabet of their every-day oppression and cruelty. These, and these alone, give languid life and feeble strength to the dying, if not almost dead concern. The combined powers of Europe will soon be unable to keep the old machine a-going. Then a scramble among the nations for the spoils. Each may be corrected for their many sins before the time is over, and universal peace again restored. Or if the contest is to be one of the clashing of principles alone, without the roar of cannon and the gleam of the sword---in great debate; in the midst of what events do we not move! How long shall the false prophet prevail? Has he not wrought his work in oppressing the nations and punishing the *prostituted church*, and has not *this* been fully revealed to be "the son of perdition;" or must he once more exhibit his cloven foot before all the nations of the earth! Or is this all a mistake, and the feeling mere enthusiasm or fanaticism? Be it so, I for one will entertain the idea notwithstanding its

name. It is a grand idea, and its greatness to me arises from its accordance with Holy Writ.

In going from home to a foreign field one must undergo many changes. There is a perfect contrast. At home there is much to keep up a kind of excitement or feeling easily mistaken for devotion, true religion or zeal for God; but when one is cast upon his own resources, amidst trials, temptations, difficulties and disappointments, only true faith can sustain him---a clear view of, and a firm reliance on, the promises of a faithful God. This thing of a missionary in the old land, in a strange tongue, is by no means all feeling of a pleasant nature. Far away there may be a halo thrown around the work like the gorgeous tinge of the morning sun upon the mountain brow. But when we come to climb the lovely heights, we find the tinge has flown, and many rugged steepes must be scaled where all at a distance appeared smooth. Well sung the poet, "distance lends enchantment to the view." \*\*\*

"We would feel that we are deeply indebted for our health, security and future success to the prayers of friends at home. Think not that they are forgotten by us. May our souls prosper, may we be spiritually in health, and strengthened in the inner man of the heart, and so prepared for a higher degree of the consolations of this life and of that which is to come, as well as for extensive usefulness among these people to whom we have come.

"I have received a letter from Mr. W. He informs me of his health being bad and of the disease. For this enervating climate and this guttural language, I do think it would be imprudent for him to start until he has recovered. However, weak men, as Timothy, have been blessed in missionary labors. But it would be far more prudent to risk a sound than a diseased constitution, especially when the parts affected are the organs of speech. My own health has been good. I do not know however but that it was a fortunate thing for me, that I have been removed from the field of such active labors as I occupied for some time previous to my departure to this field, where since my arrival I have been comparatively at rest. Besides much writing and reading which I am compelled to do, spending six or eight hours per day in close hard study with the teacher at my elbow in this guttural language where they have their h-h-h-hs, their khhoofs and rghyhs, I find that my health will not stand as much as in America, and that sometimes my throat becomes a little effected. But with such a change of climate and mode of life, having been accustomed to such active exercise, and now necessarily compelled to an inactive

and sedentary life, I have great reason to bless God for that great degree of health which I have so abundantly enjoyed.

The American Board of Commissioners for Foreign Missions would be happy to do any printing for us when we shall need it. To establish a press of our own would be a great additional and unnecessary expense which can be avoided. One limit however they exercise, a strict censorship over every thing printed. This they require of any article by their own members; and of course with it we would heartily comply, as we would be very sorry to do any thing contrary to the good of the great cause. Nay having been in the field so long, men of experience in relation to what would be best, it would be a great and decided advantage to have any thing we might wish printed to pass under their eye and receive the sanction of their judgment.

Bibles to any number, by paying the freight and some other small expenses, in Arabic, and for the German and Spanish Jews, can be procured in this country through the agents of the different Bible Societies residing at this place, Smyrna and Malta. \*\*\* The country has become settled. We are in the gardens of Beirut---all well and prosecuting our studies of the Arabic."

Mr. B. apologises for not writing sooner and oftener. He has many facts and reflections, which he has withheld subject to the review of experience, but which are written and may yet be communicated to the christian public. Yours, &c. J. CLAYBAUGH,

### EOCLESIASTICAL.

THE FIRST PRESBYTERY OF OHIO met at Fairhaven on the 18th ult. Besides the usual business, Mr. Allen having completed his term at the Theological Seminary, was licensed to preach the Gospel. The "Basis" was considered and a report adopted which is to be presented to the General Synod. Measures were adopted for affording instruction to the colored people within our bounds to the extent of our capabilities.---On the subject of the Sabbath the following resolutions were adopted and ordered to be published.

*Resolved*, That in the judgment of this Presbytery it is sinful for the State, or any company chartered by the State to employ toll-gatherers or any persons to do secular business on the Lord's day.

2d. *Resolved*, Therefore, that it is hereby recommended to all persons under the inspection of this Presbytery, holding stock in any turnpike or other company, to use their influence to prevent the collection of toll, or the doing of any secular business by the agents of such companies on the Lord's day.

3d. *Resolved*, That we invite religious persons of all denominations to cooperate with us endeavoring to suppress the desecration of the Sabbath in the matter referred to in the above resolutions, and to promote the sanctification of the Sabbath by all proper means.

A report adopted at a former meeting on the condition of the colored people was also directed to be published as follows:---

RICHMOND, March 26th.

DEAR SIR:---

The committee appointed to take into consideration the condition of the people of color within the bounds of this Presbytery reported that they have paid some attention to the subject, and recommended the adoption of the following resolutions, which were approved by Presbytery, and ordered to be published.

*Resolved* 1st, That it be recommended to all the ministers belonging to this Presbytery to preach to the people of color as they may have opportunity, and labor both in public and private to communicate instruction to them, and especially to lay before them their duty to exert themselves in order that their children may enjoy the advantages of education.

*Resolved* 2d, That Dr. Claybaugh, Dr. Macdill, and S. W. McCracken be authorised to employ a missionary whose duty it shall be to visit the several settlements of the colored people within our bounds, and preach the Gospel unto them, and endeavor to ascertain their situation, and particularly to ascertain at what point a school for the instruction of their children and youth, may be located, with the greatest prospect of success.

3d. *Resolved*, That the Presbytery will adopt such measures as will secure the collection of funds necessary to meet the expense of the mission.

At a subsequent meeting the following resolution was offered and approved: *Resolved*, That the committee appointed to provide for the religious instruction and education of the colored people, within the bounds of this Presbytery, be empowered to employ a teacher, as soon as they shall see the way prepared, so as not to involve the Presbytery in pecuniary responsibility for a school in Oxford.

The following supplies were appointed:

*Sycamore*---4 Sabbath March, Allen.

1 Sabbath April, Allen.

2 " " . Prestley, to administer the Lord's supper.

3 " " at 11 o'clock A. M., Mr. Allen.

2 Sabbath May, Allen.

5 " " Allen.

Dr. Macdill to moderate in a call when called on.

*Hopkinsville*---5 Sabbath March, Allen.

3 Sabbath April at 3 o'clock P. M., Mr. Allen.

3d Sabbath May, Allen.

4 " " McCracken to administer the Lord's supper.

1 Sabbath June, Allen.

*Seven-mile*---1st Sabbath April, at 3 o'clock P. M. Dr. Macdill.

2d " Mr. Allen.

4th " Allen.

3d Sabbath May, Reynolds.

4 " " P. M. Dr. Macdill.

2d Sabbath June, Allen.

### Obituary Notice.

Departed this life at St. Louis, March 9th 1846, Mr. Thomas Blair, in the 58th year of his age.

His disease was violent in its attack, and rapid in its course. From the enjoyment of health, he was hurried away in six days to the world of spirits. The deceased has left a large circle of relatives and acquaintances to mourn his loss. In Ohio, from which he removed his family during the past winter, he has long been known as a man upright and honest in all the business relations of life. And in St. Louis, the place of his new abode, he was rapidly securing the confidence of those with whom he was called to move.

This bereavement falls peculiarly heavy upon the family of the deceased. The grief of the children who watched and waited around the dying father's bed, was greatly increased by the fact, that the mother was not there. Mrs. B. had left her family a short time previous to visit her daughter in Dayton, O., and had started on her return, before the intelligence of her husband's sickness and death had been received. She returned with the expectation of meeting them all in health; and her heart was made joyful in the prospect of seeing around her again, all the objects of her love. Entering her house, she found her family awaiting her arrival. But she soon discovered

one absent, and enquired for Mr. Blair. The reply---“he is not here”---and the sorrowful countenances, and the starting tears, revealed the truth more powerfully than words. The unexpected intelligence ---“he is dead”---was almost too much for her spirit to bear; for she then felt that grief that descends into the lowest depths of our nature, and seems to rend the chords of the heart asunder.

Mr. Blair was an affectionate Father, and a kind and gentle husband. His death will create a void in the hearts of the family, that nothing earthly can fill. He had never made a public profession of religion; but we are informed that he was a constant reader of the word of God, and often expressed his belief in its truths. During the lucid intervals in his last sickness, he appeared to be much engaged in prayer; and it is the hope of his family and friends that, by the grace of God, it was sanctified to the saving of his soul.

St. Louis, March 24.

H. H. J.

The article below on “Secret Societies” is inserted at the request of a respectable brother in the ministry.

### *Action of the Consociation of Fairfield West Ct.*

The Association of Fairfield West, at their annual meeting held at Wilton, May 28, 1845, referred the subject of *Secret Societies* to a special committee, consisting of Dr. Hewit, Mr. Atwater, and Mr. J. Smith with instructions to make report to the next annual meeting of the Consociation of this district.

At the annual meeting of the Consociation of Fairfield West, held at Stamford, Oct. 15, 1845, Mr. Atwater, in behalf of the Committee on Secret Societies, presented a report. Whereupon it was voted unanimously, that this Consociation approve the sentiments of said report, and request the Committee after making such verbal alterations as they may think proper, to publish it in one or more of the religious newspapers which circulate in this district.

Attest,

THEOPHILUS SMITH.  
*Register of Consociation.*

### REPORT.

The Committee appointed to report to the present meeting

of Consociation on the subject of Secret Societies, respectfully submit:

That Societies of this description have recently multiplied in this country with extraordinary rapidity. They are gathering to their ranks a large proportion of the young and middle-aged men in many portions of this and other States. Being ostensibly devoted to charitable or other worthy objects, they of course, present their claims to the followers of Christ, who, according to their holy profession, should be "ready to every good work." The consequence is, as was formerly the case with Free-Masonry, that large and increasing numbers of our church members are enrolled on their lists. It thus becomes a question of high moment to all who as pastors or laymen, are called to give counsel and exert influence on this subject, what are the tendencies of secret associations, and ought they to be encouraged or discountenanced?

Before presenting our views on this subject, we will state distinctly what the question is. We do not inquire whether these societies are or are not pursuing good and praise-worthy objects. We are willing to admit, so far as this discussion is concerned, that these objects are what they purport to be, such as the promotion of charity, temperance, or other branches of sound morality. To these objects we ourselves are devoted, and rejoice in our humble way, to aid all righteous measures for their advancement. Our inquiry respects these societies, not as they are benevolent, but as they are *secret*. It touches only the element of secrecy in their structure and operations. The question is, whether this is a good or bad trait in voluntary associations, especially such as are widely extended; whether it augments or hinders their usefulness, or exposes them to be converted into engines of mischief; whether, in short it is a reason for upholding and joining them, or for disapproving and shunning them.

Your Committee have no hesitation in taking the ground that secrecy is a dangerous attribute of such associations, and for the following reasons: 1. It cannot aid any truly worthy cause. Every worthy cause is such by reason of its conformity and devotion to goodness and truth. It seeks to promote a righteous end by righteous means. But it is obvious that whatever is good and true, needs no concealment, and can gain nothing from it. Truth and goodness will not only endure the severest scrutiny, but the more thoroughly they are exposed, the more fully will their heavenly and eternal excellence shine forth. Moreover, it is only by the fullest display of their nature, that

they can be propagated. Mankind cannot be converted to them, without first being apprized in what they consist. This is the only way in which they have ever been diffused among men, by the constant proclamation and enforcement of them "line upon line, precept upon precept, here a little and there a little." This is the Bible way; not by the hiding, but "by the MANIFESTATION of the truths, to commend ourselves to every man's conscience in the sight of God."

2. Hence it follows that secrecy must be a serious hindrance to any good cause with which it is associated. It interferes with that manifestation of truth and goodness, which is essential to their progress and diffusion. Were it otherwise, were its influence purely negative in this respect, it is at best an incumbrance, a clog in the machinery of a good enterprise. It can be maintained only by great exertion, and by subjecting men to an unnatural constraint, enforced by a vigorous associational police. This surely fetters and cramps the movements of any good organization. Moreover, it justly exposes any institution in which it exists to the suspicion of entertaining sinister ends and projects. Surrounding spectators will ask, and with reason too, why is this secrecy so rigidly maintained, unless to hide something that will not bear disclosure? Why should any thing shun the light that will bear the light? If all that is done in these associations be "pure, lovely, and of good report," why should they shrink and guard themselves so sedulously from the public gaze? Will not disinterested men suspect that Christ's reason is the real one, "they love darkness rather than light, because their deeds are evil?"

3. This secrecy, if not designed to hide evil, is nevertheless calculated to foster it. For as light is the native and congenial element of truth and goodness, so darkness is the favorite element of delusion and wickedness. This is so true, so universally recognized and felt, that all the world understands a deed of darkness to mean a deed of iniquity. Hence Christ declares, "every one that doeth evil, hateth the light, neither cometh to the light, that his deeds may be made manifest." Thus we see how darkness is propitious to the evil which it covers. It exempts iniquity from that exposure to public reproof and indignation which would constitute its most powerful check. Shielded by the secrecy of these societies, men may be unconsciously beguiled into proceedings wholly abhorrent to the original designs of their founders and of themselves, when they first became members. Such we believe was the course of events in the Masonic institution.



The first objects of this society appear to have been purely benevolent. Most of its members probably joined the fraternity without any sinister intentions. But under the magic protection of secrecy, enormous corruptions were gradually fostered, which at length forced their own disclosure, and aroused a tempest of opposition to it, from which, as yet, it has shown no symptoms of recovery. This is the natural, and as we think, unavoidable tendency of secrecy in all associations, however pure or benevolent their original objects. It removes some of the most important restraints from human depravity, and opens a field in which the ambitious and profligate can concert sinister schemes, and acquire a disastrous influence unhindered by the salutary check of public scrutiny and discussion.

4. Serious objections lie against the oaths and pledges to preserve secrecy, taken by members of these societies. Our Savior's prohibition, "swear not at all," in the most liberal construction which can be given to it, restricts the liberty of using the oath to high and solemn occasions, in which the most momentous interests are staked upon it. Even the promises or pledges given in these cases, are unlawful, whether confirmed by this fearful solemnity or not. For in order to be lawful, they must bind us to that, and that only, which at the time of making them, we know to be right and proper. But how can he know this, who promises or swears to make a secret of that of the nature of which he is, by the necessity of the case, utterly ignorant? How does he know that it may not prove to be of such a character, that every good citizen and well-meaning man will be found to disclose it as soon as he knows it, and that the promise will be "better kept in the breach than in the observance." Such pledges of secrecy, therefore are plainly unlawful. We believe that in some, if not all instances, they are so framed as to bind to other things, such as fidelity and devotion to the interests of these associations. These promises, for the same reason as the promise of secrecy are plainly unwarrantable. The moral evil is of course greater when this wrong is guarded and solemnized by an oath for its confirmation. The administration of oaths unlawful in their nature and objects, involves a trifling with this important solemnity, which is highly pernicious in its tendency and influence.

5. All secret associations engender a clannish spirit among their members, which often gains a dangerous sway, and leads to unhappy consequences. This exclusive spirit, at least in its worst developments, arises from their secrecy. The operations of each secret society being concealed from all but its

own members, there can be no communion or sympathy in regard to it, between them and other men. They are thus isolated, so far forth, from society at large, in their feelings and aims. This circumstance, joined to the opportunity which secrecy affords for devising and adopting methods of selfish aggrandizement, veiled from the view, and shielded from the censure of the public, often generates a vehement clanship among the members in furthering their own interests, which interferes with their obligations and duties to other men and to society at large. It disturbs and diverts the natural and spontaneous action of the social feelings and affections in private and public relations, in the channels of friendship and business, the administration of justice, the conferring of place or power in church or state. In other words, it often leads to the giving of support or patronage to the members of the society, when, if they were not members, they would not receive it, and on their own merits, are not entitled to it.

These results may not be developed and matured at once. They may not now appear, even in the germ. But the seeds of them certainly exist in the very nature of a secret society. In proportion as they spring up and grow, they operate as a disturbing and disastrous influence in all the spheres of human activity, all the relations of mankind. The disclosures in regard to masonry, a few years since, showed that it had carried partiality for its members into business and politics, that it infected the administration of justice, and even intruded into the sanctuary of God. We are deceived if the more recent class of secret societies do not already display this partiality of their members for each other, in some of the common concerns of life. So far as this prevails, it will spread jealousy, discord and bitterness between them and other classes. It is at best a dangerous eddy, which comes in to disturb and impede the natural and healthful flow of human affairs.

Not can it be disguised that a band of secret societies, extended over the whole country, in correspondence and concert with each other, and marshalled under a central organization, are capable of being wielded with immense efficiency for sinister purposes, nay, of being converted into engines for subverting the liberties of the people. Masonry, at one time, was fast growing to a gigantic strength, which threatened to overpower all other influences, and rule the nation. Association is always an element of power, and that in proportion to its closeness and extent. However open and public it may be, union is strength, and, if it overspreads a country, it will often control

and revolutionize it, as is shown by the history of the Jacobin clubs of France, and of the political parties in this country. Conducted in the most open manner, associations sometimes wield their mighty power for the worst of purposes. Fortified by secrecy, they are bereft of the strongest antidote to their evil tendencies. Their only safety lies in the full publicity and thorough discussion of all their transactions.

We conclude, therefore, that these evils and evil tendencies are inherent in the very nature of secret societies; that they are balanced by no corresponding benefits, and show very clearly that they ought not to receive the favor and support of Christian people.

It is indeed alleged that they nourish a spirit of benevolence among their members; that they provide essential relief for them and their families when afflicted; and that some of them do much to secure good morals generally among their members. This is plausible. But in answer to it we observe:

1. That our chief reliance for promoting benevolence and good generally, must be the gospel and grace of God. Torn from this living root, this evangelical basis, all experience shows that sound morality will quickly wither and expire. All other methods are empirical and delusive. The bad tree cannot bear good fruit, and every plant which our heavenly Father hath not planted shall be rooted up. In proportion as we vigorously ply the gospel means for making men better, we may expect success: in proportion as we forsake them to try other devices, defeat.

2. Even admitting all that is claimed in this respect, it is no compensation for the manifold evils and dangers which have been shown to inhere in the very nature of secret societies.

3. The species of benevolence and charity thus fostered, is defective, because it is too narrow and exclusive. It may render men benevolent to a clan or party, to whom they are attached by secret bonds and mystic symbols; but does it make them generally benevolent, and lead them "to do good unto all men as they have opportunity," *universally*, to do unto others as we would that others should do unto us? Says Christ, "If ye love them that love you, what thank have ye? do not even publicans and sinners the same?" He who is merciful or charitable only when, by a mysterious sign, he is assured that the sufferer is a member of his society, or is the wife or child of such member, is far from the disinterested benevolence of the gospel. We do not deny that many members of these societies may have a more enlarged benevolence, or that they

may be bright examples of this virtue on its broadest scale. What we claim is, that the sort of benevolence fostered by them is of a narrower scope.

4. It is a costly way of relieving the afflicted. The magnificent lodges, brilliant badges, and other gorgeous insignia; the numerous gala days; the time consumed in the frequent meetings of these societies, renders them the most expensive of all methods of ministering to the distressed. A large part of the funds contributed to them are thus absorbed before they find their way to the suffering. All the advantages of these societies in this respect, can be far better accomplished by those mutual aid and other charitable associations which spring up in populous places, doing all the good, without any of the evil involved in the system of secret associations.

Finally: there is no necessity and no excuse for secrecy in the manner of promoting these objects. In this free country there is not the shadow of a pretext for secrecy in the proceedings of any good organization. In despotic countries, where the freedom of speech and of the press is restricted, there is some reason why men should associate secretly to discuss what they cannot discuss openly. This was the cause of those secret societies which arose in Germany near the close of the last century. Historians have justified or palliated them on this sole ground, of their absolute necessity, while they speak of them as in their own nature dangerous to the state. But in this country, no such plea exists. We are at liberty to speak what is true, and to do what is good, with none to molest or make afraid. And the more perfectly good and true our sayings and doings are, the more they will prosper under the fullest disclosure and scrutiny. We are, therefore, shut up, so far as we may be called to give counsel, or exert influence on this subject, to the apostolic injunction: **HAVE NO COMMUNION WITH THE UNFRUITFUL WORKS OF DARKNESS BUT RATHER REPROVE THEM.**"

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### *A Profitable spending of the Sabbath.*

In the first place, Watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race—a pilgrimage—a warfare? Its exercises are de-

scribed by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the Church, and the most under the frown of Heaven. The scripture probably contains no expression of displeasure more impressive than that which is addressed to the Laodiceans, on this very subject—"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind.

The commonness of religious exercises—the attraction of the world—and, above all, the corruption of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

2. Rise early. Your enjoyment of the Sabbath and your attendance upon the worship of God in the morning of it, greatly depend on this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a sixpence, at almost any hour on any other day in the week, should shut his ears on the morning of a Sabbath, when God is calling to him from Heaven, and be lulled by the devil to sleep.

The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct of even Satan himself, who is always on the alert, to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

3. Endeavor to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation, previous to the duties of the Sabbath. Their Sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath, which will lead to a preparation for it, as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

4. Think of the rapid approach of death, and endeavor to realize to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches and congregations, who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah," says one on a death bed, "that I had been more actively engaged in the service of God!" "O!" cries another, in the anguish of his soul, "that I could but live my time over again! What a different person would I be! O, the sins I have committed—the duties I have neglected—the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his conduct for ever! "O, that they were wise, that they understood this, that they would consider their latter end!—*Selected.*

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### *Our Country, its Character, Destiny, and Claims.*

Has any American citizen clear and just perceptions of the position of this country on the scale of nations? Only two centuries and a quarter have passed since the feet of the Pilgrims first pressed the cold rock of Plymouth. Already we have a population of about twenty millions. This increases at the rate of one thousand a day. Besides this, there is a large accession made to our population annually by foreign emigration. Of this there are now among us between two and three millions of Romanists. Should the tide of this population flow in upon us as full and constant as it has for the last ten years, then there would be on our soil a century hence, forty millions of Roman Catholics.

The entire population of our country, at the close of the present century, or in 1901, may well amaze us. At the past and present rate of increase, this will be, according to the estimate now regarded as most correct, *one hundred and one millions, five hundred and fifty-three thousand, three hundred and seventy-seven.*

As to population, this is destined to be one of the most populous countries in the world. How does this swell its importance! Think of such hosts of immortal beings, living and dying in this land! There is a magnificence and grandeur and responsibility in this that surpasses the most sublime and comprehensive perceptions of the human mind.

What is to be the character and destiny of such a country, and what are its claims? In reply we may say, it is far easier to make such inquiries than to answer them.

1. As to the character of our people, it is now in its forming state.

The materials now accumulating are so multiform, and so heterogeneous, that it requires the inspiration of a prophet to predict the form in which they will be embodied, or the character they will evolve to the world. Men of different habits and views—of all the variety of classes in our widely extended Union, are thrown together in our new settlements. Besides these, there you will find the representatives of almost every nation on the globe. There is not only this vast variety, but as they are strangers to each other, there is an absence of kind and effective sympathy, which is one of the strongest bonds of union in human society. Each has come for purposes of gain, and hence conflicting interests soon arise, and the race of competition commences. Nothing excites a more hardening influence on the mind, than the strife for wealth. Nothing throws a heavier coat of mail around the finest sensibilities of the heart, or renders it more impervious to the wants of suffering humanity.

Now think of such a state of society, where hundreds and thousands, yea millions are found, embracing a vast diversity of character, and all resolved upon the acquisition of wealth.—What a collection of human beings, and what a state of things! Such a representation has its original in real life in our own country.

With such elements of character, in an almost boundless field for development, and under a government where liberty of the press and of speech, and free toleration of every shade of religious sentiments and of error, are permitted, who can tell what may be fashioned, or eliminated from this rude mass? The man of true courage may well tremble in the anticipation of the development.

2. What is to be the destiny of our country?

This will depend upon the character of our people. If infidelity spreads her poison, or Rome her superstitions among

our people—if our children and youth are committed to Romanish teachers, the God of nations will be provoked, and punish us for our sins. Either infidelity, or Popery, or both, united, may rush upon us, and rob us of our inheritance. Then our civil and religious liberties will be found where the liberties of Greece and Rome now are, that is, only on the page of history. If the Word of God is despised and turned out of our schools, as though it were unfit for our children to read—if there are multitudes ignorant of the truths and claims of the gospel—if the Spirit of the Lord is grieved from our land, and the spirit of worldliness and of fashion flows like a stream through our churches—if the law of the Sabbath is violated by official acts of government—as well as by thousands of our citizens—*then*, the day of vengeance will come, the fair temple of liberty will fall, and our country will be abandoned “to the dragons of the wilderness.”

On the other hand, if the Word of God is preached and circulated, and read by all—if spiritual religion revives and prevails, and the inhabitants of our land, both Protestants and Romanists, are converted by the Spirit of God—if the claims of the Sabbath are regarded, both by the government and by the people, then, we have the brightest prospects for the future. Then years or ages of unparalleled prosperity may be safely anticipated by the nation and by the Church.

3. What are the claims of our country? Who shall define the extent of our country's claims upon her citizens? Would that we had the power of language to utter what we sometimes feel on this subject!

The privileges of a Roman citizen could be purchased only with a large sum of money; Acts xxii. 28. But what were these when compared with the privileges of an *American* citizen? Hard and ungrateful must that heart be, that neither feels nor expresses sentiments of gratitude to God for such distinguished favors.

Think of this great and growing nation. Think that in about fifty years there will be upwards of *one hundred millions* in the United States, who are to be educated and fitted for the duties of time and the destinies of eternity. Some of the children and youth who read these lines, may live to see these swarming millions, and to share with them in the responsibilities of that day. Now is the time to prepare them for it. We have not a day to lose. Besides instruction in the arts and sciences requisite to make them useful members of society, they



will require a rich provision for their moral and spiritual necessities.

Say what you will of other countries—of their teeming millions—of the prospects of good among them—we say *that the claims of our own country are paramount to every other.* This we believe will be the unshaken conviction of every Christian and of every philanthropist.

The fact is, that the present position of our country among the great family of nations, is such as renders it the most important country in the world. There may be more wealth, more splendor, greater naval and military strength, and a more numerous population in other countries. But the civil and religious influence of this nation over others, will be more effective than of any other. The crowned heads of Europe are aware of this. The spirit of liberty that has gone forth from this land, has begun to unsettle the principles, and to shake the thrones of despots. This has been felt and declared in the very cabinets of these monarchs. Hence they are so ready and so liberal to aid any power that would shake our temple of liberty to the dust.

Hence it is that keen-sighted Jesuits, those vultures of human society, have their eyes upon us. Hence it is that the wealth of the "Propaganda" is put in requisition to aid plans by which should they be successful, the liberties of our country will be exchanged for the despotism of Rome in her darkest days. This country at the *present time* is becoming the battle-field of principles and interests that will affect the whole world. Let us therefore observe with deepest interest these signs of the times. Let the fervent and united prayers of the entire Protestant Church rise like incense before the throne, in behalf of our country. Let timely and vigorous efforts be put forth by all, to arrest the march of the Man of Sin through our borders. And let this be done in such a way as to show that we highly estimate our present distinguished privileges, and are deeply solicitous that they should be enjoyed in ages to come by those who will walk over the graves of the present generation.—*Am. Prot.*

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## PROPOSED FOREIGN GRANTS.

At a meeting of the Executive Committee of the American

Tract Society, New York, March 16, 1846, a special committee of members of different denominations, made the following report, which was unanimously adopted.

"The Committee to designate foreign appropriations for the Society's year ending April 15. have communicated with the Secretaries of our Foreign missionary Boards, and in view of all the information received from them, and received directly from foreign stations in the Society's correspondence, they believe that \$20,000 could be most usefully employed. But the donations designated for foreign distribution, received in eleven months, amount to but \$3,221.30. and the claims upon the Society from our own country are such, that unless there should be extraordinary liberality in contributions for foreign distribution in the remaining month of the year, it can scarcely be hoped that the Society's means will allow the appropriation of more than \$15,000.

"The Committee regret this the more, as owing to the limited grants of the previous year, intelligence has already been received from all the nine stations named below on Continental Europe, and from seven foreign missions stations, including those of the American Board of Commissioners in Madura, Ceylon, Madras, China and the Sandwich Islands, that *the whole of the Society's grants previous to the current year had been expended*, while the mission to the Arminians in Turkey, are in advance to the amount of \$3,000.

"In view of all the facts, the Committee recommend that the following appropriations be made for the year ending April 15; viz., Sandwich Islands \$1,000. For China, (in addition to \$500 transferred to the Episcopal mission, from the mission to Crete) mission of Board of Commissioners, \$1,000; General Assembly's Board, \$1,000; Baptist Board, \$500; and Rev. I. J. Roberts, \$100; Siam, Baptist Board, \$200; Board of Commissioners, \$200; Burmah, \$400; four missions in Northern India, \$2,000; Orissa, \$500; Madras, \$500; Ceylon \$1000; Madura, \$500; five stations in Turkey, \$3,000; Greece, Board of Commissioners, \$300; Russia, \$500; Sweden 100 D.; Denmark, 200 D.; Hamburg, American Baptist Mission, 600 D.; Lower Saxony, Tract Society, 300 D.; Calw, for Hungary, &c., 200 D.; Belgium, 100 D.; Paris Religious Tract Society, 300 D.; Toulouse and American Swiss Committee at Geneva, 500 D.—total, 15,000 D."

It is hoped that those who are interested in the progress of the Evangelical press abroad, will as early as possible remit such contributions as they can give.

By order of the Executive Committee.

JOHN KNOX, *Chairman.*

W. A. HALLOCK, }

O. EASTMAN, }

R. S. COOK, }

*Cor. Secretaries.*

*New York, March 16, 1846.*

*From the Christian Intelligencer.*

### ONE FALSE STEP.

Sometimes it has caused the fracture of bones, and lameness for life; sometimes the loss of property, health and reputation; oftentimes its consequence has been the eternal ruin of the soul; and very many are the instances that might be cited, of Christians taking false steps, that have blasted their worldly comforts, darkened their future prospects, and overwhelmed them in bitter poverty and unavailing grief. Yet there are many, and especially young persons, who heed not admonitions or warnings, but treat with contempt the dictates of mature age and ripe experience, and blindly rush forward, they know not whither, impelled by youthful passion. Let those who contemplate such a procedure, read the following narrative of facts. They were related by one of the Tract Missionaries, in a report lately presented by him to the Board of "The New York City Tract Society."

A young woman, who, though born in Ireland, was the daughter of Scotch Presbyterians, received a good education, lived at ease, surrounded by the comforts of life, and was a member of a Presbyterian church. Thus the path to usefulness in religious society, and a respectable position in the world, lay open before her. But she consulted the teachings of her own heart, rather than those of God's holy word, and setting at nought the counsel of her parents, married a man whom they disapproved---and he was a Papist.

Having taken this false step, she hastened with her husband to this country. Here she was a stranger in a strange land; and as she took no measure to make herself known to the children of God, she was overlooked in the crowd. The man for whom she had dishonored her Savior, disobeyed her parents, and sacrificed the comforts of home, either could not, or would not, provide for her support; her health failed, and she sank into extreme poverty. When the Tract Missionary of the Ward in which she lived, first called upon her,

she was residing in a small room in the fourth story of a porter-house, which was occupied by twelve or fourteen families. She was very feeble; just able to sit up; but evidently sinking under a consumption that was hasty in its progress. She had no sustenance but from "The Association for the Improvement of the Condition of the Poor," and no one to minister to her necessities but a female acquaintance who also was very destitute, and had no other home; her mind had become very dark, and her spirits were much depressed. For a while he spoke to her of Jesus, and she listened with increasing interest; he then read a portion of scripture from his pocket Testament, and prayed with her. She then became deeply affected, and when she arose from her knees, lifted up her hands, exclaiming, "Bless the Lord, O my soul!" Then turning to the Missionary she said, "This is what I most needed; food for my poor soul, which was well nigh starved." With many expressions of gratitude, she begged him to visit her again, and to come soon. He then left her, thankful that he had been permitted to direct a poor wanderer to Christ. At his next visit, he presented her a Bible, for which she was very thankful; and from that time it became her constant companion and solace. Hope soon began to revive in her mind, and she was enabled to look forward to the hour of her departure with much composure, and sometimes with joy. She was visited almost daily for about three weeks, during which her disease made rapid progress. A few days before her death, she appeared to have been much comforted while the Missionary prayed with her, and said she wished to sing the 23d Psalm, in the old Scotch style. She then sung, with a faltering voice, but with all the energy she possessed—

"The Lord's my Shepherd, I'll not want;  
He maketh me to lie  
In pastures green; he leadeth me  
The quiet waters by."

She could proceed no farther, and, quite exhausted, sank down upon her pallet of straw.

Soon after this, her husband, seeing that she was near death, proposed sending for his priest; and when she objected, he procured his attendance without her consent. It was a painful interview; but when the priest found his efforts to be unavailing, he cursed her, and left her. Her husband returned at night intoxicated, and after uttering bitter reproaches for what he called her *stubbornness*, in not consenting to be converted to Romanism, he proceeded to inflict blows upon her. Her female attendant interfered to protect the dying wo-

man, and for so doing, he attacked her with much violence, wounding her, and besmearing various parts of her room with blood. The next morning he was arrested, and three days afterward tried and sent to the penitentiary for six months. The day after he was taken to prison, his wife died, committing her soul to Christ, and leaving her body to the care of the Commissioner of the Almshouse. O.

### SPIRIT OF POPERY.

The church of Rome has already shed the blood of 50,000,000 of the human race for protesting against and renouncing the Anti-Christian doctrines of her system. The laws which enacted these human sacrifices stand all of them *unrepealed*; they are in full force to this day---this we shall now prove from her standard works. The following propositions taken from Dr. Den's System of Theology (a textbook for every Papal Theological Seminary in the land,) will put this matter beyond a doubt:---

1st. "Protestants are heretics, and as such, are worse than Jews and Pagans."

2d. "They are by baptism, and blood, under the power of the Roman Catholic church."

3d. "So far from granting toleration to Protestants, it is the duty of the church to exterminate the rites of their religion."

4th. "It is the duty of the Roman Catholic church to compel heretics to submit to her faith."

5th. "That the punishments decreed by the Roman Catholic church are confiscation of goods, exile, imprisonment and death."

The following paragraph of an oath was taken from the Jesuit confession of faith, published in Germany at Berlin, as late as 1829: "We also swear that we will persecute this cursed evangelical doctrine, as long as we have a drop of blood in our bodies: and we will eradicate it secretly and publicly, violently, and deceitfully, with words and with deeds, the sword not excluded." This is the oath taken by every Jesuit, and let it be remembered that multitudes of the priests in our country are Jesuits.

We next give some notes from the Popish Testament, commonly known as the Rhemish Testament; they need no comment.

"*Protestants*.---To be present at their service, and all communica-

tion with them in spiritual things, is a great damnable sin."

"The church service of England, they being in heresy and schism, is not only unprofitable but damnable."

"The translators of the English Bible ought to be abhorred to the depths of hell."

"Justice and rigorous punishment of sinners is not forbidden, nor Christian princes for putting heretics to death."

"Heresy and apostacy from the Catholic faith, punishable by death."

"Heretics ought, by public authority, either spiritual or temporal, to be chastised or executed."

"The blood of millions of saints shed by the Papal church "is not called the blood of saints, any more than the blood of thieves, man-killers, or any other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

These notes are taken from a version of the Holy Scriptures, revised for the Irish Romanists of the present day, published by a Roman archbishop, and sanctioned by the highest authorities of the Romish body.

C. SPARRY.

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## EDITORIAL NOTICES:

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The following correspondence should have preceded the first article in this Number.

PROFESSOR MCARTHUR,

Oxford, Feb. 2., 1846.

*Rev. and Dear Sir:*

The Students of the Theological Seminary through us their Committee, would express to you the high gratification with which they listened to your discourse in the A. R. Church in this place on the last Sabbath. On their behalf we would respectfully request a copy of said discourse for publication in the Evangelical Guardian.

Very respectfully yours,

SAMUEL MILLEN,  
JOHN HERRON,  
JOHN VAN EATON.

In compliance with the above, Professor McArthur furnished a copy of his discourse.

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On a preceding page will be found some resolutions adopted by the First Presbytery of Ohio on the desecration of the Sabbath on our public improvements. In these resolutions, as we understand them, the two following positions are taken,---

1. That it is sinful for the State, or a chartered company to have men employed in collecting tolls or performing other secular labor on the Lord's day, and consequently sinful for a man to be thus employed. This lays down the abstract doctrine on the subject.

2. That the members of chartered companies are partakers in the sin, unless they use their influence to have it otherwise.

But it may be asked, What are they to do, that they may have a conscience void of offence both towards God and towards men.--- We shall shew our opinion---

1. They should be careful not only to avoid the desecration of the Sabbath in their private conduct, but that the Sabbath be *sanctified* by themselves and by those under their control. Here all true Sabbath reform must have its beginning.

2. They should patronize, according to their ability, all wise efforts to diffuse through the community, correct information with respect to the sacredness of the Sabbath, and its importance both as it regards the life that now is, and that which is to come.

3. In common with others, they should petition the Legislature, not to require men by law to profane the Sabbath by performing secular labor on our canals and public roads.

4. In meetings of Turnpike and Rail Road companies, they should advocate and sustain by their votes, all practicable measures to put an end to the evil. It may indeed be difficult to say at once what can be done, but perseverance in Christian duty may clear away difficulties and open up a way before them.

5. The laws for preventing gross Sabbath profanation as an *immorality* injurious to society, may sometimes be executed with good effect, but we do not calculate much on this; while the attempt to enforce the religious observance of the Sabbath, or to sustain the Sab-

bath as a religious institution, by law, would be wrong in its principle and work no good but evil.

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*"Our covenanted reformation"---"the attainments of the Church of Scotland"---"the contendings of the Church of Scotland"---"the purest and best times of the reformation."---We perceive that the day is not wholly past, when men will arise and seek to draw away disciples after them by the use of such catch words and phrases---though nine-tenths of their readers and hearers attach no definite meaning to them, but suppose that they must have some very solemn, weighty, and important meaning. "In understanding, be MEN. Try the spirits by the word of God. Be Protestants. In matters of truth or error, decide according to the convictions of *your own minds* after careful inquiry and serious prayer, for divine teaching, and not according to the traditions of the Elders.*

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*"The ground taken by the last General Assembly (Old School) and by the American Board of Foreign Missions, that slavery is not *sin per se*, at least in such a sense as necessarily to justify the exclusion of the slaveholder from the church, is now the doctrine very generally held by the conservative portion of the churches, while there are others, ministers and laymen, who deny it and cannot submit to its practical operation."*

The above is given as an extract from the New York Observer. It is sufficiently cautious and somewhat curious. According to its grammatical construction it would seem, that the "conservative portion of the Churches" admit that slavery may in *some* sense be a *sin per se*---but not in *that* sense which would *necessarily* justify the exclusion of the slaveholder from the Church, though possibly, it may justify such exclusion in less strong terms.

As the authority of the General Assembly (Old School) is likely to be quoted for the "conservation" of slavery, we have two questions to ask. 1. Is it true that in later editions of their confession of faith, a note condemning slavery, has been suppressed---a note prepared



by the worthy fathers and founders of the Presbyterian Church in times the most favorable to the exercise of calm and dispassionate judgment? 2. Is it true that the Presbyterian Board of Publication has suppressed about a page in Keith's Evidence of prophecy, in which the author shows that the curse pronounced on Ham does not justify the enslaving of the Africans? If these questions are to be answered in the affirmative, as we fear they must, we do not wonder that there are "ministers and laymen" who are dissatisfied with the existing state of things, and we shall go to some other school than the Assembly to learn how slavery should be treated by the church.

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It is stated that the Emperor of Russia has presented to the Pope of Rome "a Christ of solid gold, a cross of lapis lazuli, and a crown of diamonds" and that the Pope in return has conferred on the Emperor the relics of St. Nicholas, the patron saint of Russia, and that a ship of war has been sent to receive the relics and convey them to St. Petersburg.---These two despots lately had a "difficulty," but have come to an understanding, & thus their friendship is cemented. Judging from the history of former times, we need be at no loss to conjecture what are the conditions of the alliance. The Pope, by means of his spiritual power over his Bishops and Priests in Russia, is to support the Emperor on his throne, while the Emperor is to hold himself in readiness to defend the Pope and "the patrimony of St. Peter," against the Italian Patriots, and all other men.

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*Our Missionary operations.*---We had intended a longer article on this subject than we shall now give.

When our plan of domestic missionary operations was adopted, it was provided that the missionaries who received their appointments immediately from the Synod, should be paid out of the Synod's missionary fund, while those who were merely assigned to Presbyteries, were to look to the vacancies to which they ministered for their support. The matter was, however, to some extent misunderstood, probably from a want of definiteness in the plan, and some unfavorable consequences followed---

1. A greater number of demands on the Treasury than had been anticipated.

2. In some instances, vacancies able enough to pay for their own supplies, neglected to do so in whole or in part, supposing as it would

seem, that the Synod was bound to supply them with preaching without charge---in other words, that there were somewhere in the Synod, men who were both able and willing to pay, that the Gospel might be preached to those, who, though able, were not willing to support it themselves. Now the Synod has no such philanthropists under her care.

3. In some instances, demands were made on the Treasury for labors performed in places to which the laborer had not been directed by the Synod, and where his presence was perhaps neither necessary nor desirable.

The project of aiding feeble congregations for a season by yearly allowances was added to the original plan, and with good effects. The policy is good if the aid be furnished only to young and thrifty congregations. But we do not now intend a history of our missionary operations, and shall close with a few remarks and suggestions.

1. The committee of missions at the last meeting of Synod, endeavored to adhere rigorously to the plan of paying from the funds of Synod, only those who were assigned to particular fields of labor by the Synod, leaving those who were merely assigned to Presbyteries to depend on the contributions of the vacancies whom they served, as in former times. If this plan is consistently carried out, it will obviate certain evils which some of the fathers who are now in their graves, feared would some day spring up under our missionary system.

2. Missionaries should be selected in reference to their suitability for particular fields. If a missionary cannot fulfil his appointment, and should find a substitute, the substitute, if approved by at least a majority of the committee of missions, ought, we suppose, to be paid out of the funds of Synod: But if he goes forth by a mere private arrangement between himself and his principal for mutual convenience, he ought not to expect to draw on the Treasury. The Synod is the almoner of the church, and the money which the people contribute in the faith that it will be judiciously applied, should not be granted to self-appointed missionaries.

3. Our book of Discipline requires that, in laying appointments on probationers their wishes should as far as possible be consulted. This rule, however, does not apply to the case of missionaries who are supported from the Treasury of the church. No man should expect to be paid by the Synod, unless he holds himself in readiness to go wherever the Synod finds there is the most need for his labors. If he is not willing to do this, his wishes may be consulted by leaving his

time to be disposed of by the Presbytery to which he belongs, or any other Presbytery to which he may wish to be assigned.

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"Again, says the Gurdian, "Various denominations are but the various houses in which they choose to dwell; and the fact that they may not all choose to have their habitation under the same roof, ough not to deprive them of the general rights of the community." What is meant by "general rights?"

The above is taken from the Presbyterian's Armory of last month. It is *unfair* to hold the "Guardian" or any other editor, responsible for the words of a well known and responsible correspondent. It is *immoral* to quote or misquote so as to pervert the meaning of a writer; and when this is done for the purpose of convicting him of "apostacy," or rendering him otherwise odious, it is *mean*. The words of our correspondent (page 434 of the present volume) are, "*The various denominations with which they (i. e. "genuine believers" as the context shews) are visibly associated, and under which they receive the administration of the ordinances, are but the various houses in which they choose to dwell; and the fact that they may not all choose to have their habitation under the same roof, and to participate habitually of the same board, ought not to deprive them of the general rights of the community.*" To say nothing of his omitting all that we have put in italics without apprizing his reader of the omission, the Armory's peculiar manner of quoting, makes the statement a general one, embracing all denominations, whereas our correspondent confined it to such denominations as hold the "cardinal principles of christianity," and contain "genuine believers." Their "general rights," are the rights which belong in common to the members of the "mystical body of Christ," one of which is, that they ought not be *shandered*, but should be loved and esteemed, by those who have "obtained like precious faith with them."

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*The best reason yet.*---The Presbyterian's Armory has found a new reason for opposing the Union. It is nothing less than the "moral depravity which has long developed itself" in the Associate; Re-

formed Church, and the want of "some security for practical as well as doctrinal piety." Well, we know we are bad enough---worse, by a great deal, than any good man would wish us to be; but we trust we are not past hope, seeing the blessing for which the Psalmist prayed is so bountifully bestowed on us, "Let the *righteous* smite me---let *him* reprove." And that we may also have the benefit of a good example, we hope the Armory man will hold fast his integrity, and continue obedient to the Divine precept, "My Son, if sinners entice thee, (to unite with them,) consent thou not."

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*Review of the past year and closing address.*---The present No. closes another volume of our Periodical. During the past year, many important events have taken place. A movement has been rapidly going forward in Germany which is probably destined to lessen the power of the Pope, and to hold a conspicuous place in the chain of events which is to issue in the final downfall of the Man of Sin. The Spirit of resistance to the tyranny of Rome has been gaining ground in Italy. In England, there has been a revolution in the cabinet, and to some extent, in the policy of the government. Puseyism, which is but Popery under a thin disguise, has been rapidly developing itself, and making converts to Rome. The Repeal agitation in Ireland, has been gradually declining: and after O'Connell, the arch-agitator, has, for years, been draining money from the pockets of the starving populace, under the name of "justice rent" "repeal rent" &c., and drawing them off from the useful pursuits of life to attend "monster meetings," with a view to a "Repeal of the Union," not that thereby Ireland might be delivered from the oppression of the nobles, but that she might enjoy the enviable privilege of being trampled on by her own native demagogues---after all this, "poor Ireland" is to be left where she was. An unsettled question has for some time been in danger of leading to a rupture between our own country and Great Britain---with all their faults, the two best nations on the face of the globe, but who are capable of doing each other more harm than any other two nations could. In both countries, every new arrival of a packet vessel produces intense interest, and the question is, *what news---is it peace or war?* But it is believed, that the voice of the people, in both countries, is for peace; and it is hoped, that amicable relations will be preserved. The pro-

ject of a union between the Reformed Dutch Church and the German Reformed Church is on foot; and a similar project in another quarter, has received some attention in our pages. The Old School General Assembly came to a decision on the subject of slavery, which is likely to be sustained for some years, though not without opposition. A controversy has been raging between the Methodist Church South and the Methodist Church North, though we have not been able to perceive the precise nature of the point or points in dispute. The American Bible Society has been prosecuting its labors with increased energy, and the American Tract Society, through her Colporteurs, is doing much to enlighten the dark places of our land. All Evangelical denominations have been laboring, with more or less infirmity, but with more or less sincerity and success, to diffuse the blessings of the Gospel; while the enemies of a pure Bible christianity, shew no disposition to quit the field of battle. And to sum up all, murders, robberies and other crimes are increasing with fearful rapidity, occasioned, it is believed, in part, by the comparatively small religious influence which exists in the community, in part, by pernicious systems of belief which destroy in the human mind a sense of moral obligation and accountability to God the Judge of all, and in part, by the sympathy which is expressed for criminals in the puttings forth of social reformers, and in the writings of the no-capital punishment men, who often employ arguments, which, if they prove anything, prove against all punishment whatever. It is no time for christians to be idle.

The first No. of our next volume will be issued somewhat in advance of the usual time of publication. The Publisher contemplates making some improvement in "the getting up" of the work, but we cannot definitely say what change will be introduced.

In a few instances complaints have reached us that subscribers had not received all their numbers. In putting up the packages the name of a subscriber may, occasionally, be overlooked. A number may also sometimes be lost in the post-office. When informed that a number is missing, the Publisher has always been willing to supply it.

But few discontinuances have been notified to us. But we may expect that, as in times past, some will refuse to take the new volume out of the Post office without having given any notice of a wish to discontinue. The great majority of our subscribers are, however, incapable of such conduct---all should.



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